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Nov. 12, 2014

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Interim Editor
The Mennonite

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JULY 10, 1930 No. 26

EDITORIAL

With this issue "The Mennonite" comes to its patrons under a new garb. We trust that its convenient garb will prove as satisfactory to the readers as the Board of Publication hopes it will be, since the change was made upon recommendations coming from various parts of the Conference. There is but one complete file of "The Mennonite" and that is in the editor's private library. This file, because of its uniqueness, has become very valuable because of the record of the work and progress of the church during the 45 years of its existance. The editor well remembers the part he had in bringing out the first issue since he was drafted into his father's study to help fold and mail the paper as it came from the printers. The present size of the paper will make it possible to preserve the issues in a more convenient form. As many of our readers are regularly saving the paper they will no doubt appreciate the handier form in which it appears.

This spring it was fifty years since the Mennonites of the General Conference began mission work among the heathens. Samuel S. Haury and his wife drove down from Kansas in a light spring carriage to the field in Indian Territory. Here they camped until their household goods arrived several weeks later and here they, and other of the workers who came later, labored, the work increasing in size from time to time, and then spreading to lands across the sea. It seems an appropriate time to take special note of this anniversary with the issue of "The Mennonite" in improved and changed form. We call this initial number the **Missionary Anniversary Number.** The editor feels that he is representing the sentiment of the readers when he expresses their and his thanks to those who have contributed the articles on Mission Work that appear in this issue.

It has become the habit of late for many of those who are seeking election for public office or who are looking after the fences so that they may continue in public office to appeal to those who love their rum better than their country as champions for a revision of the Constitution and the elimination of its 18th Amendment. Their argument is that the law cannot be enforced and to attempt it is to make of us a nation of law breaking hypocrites. The whole argument is a farce. Any defeatist policy in any government is an indictment upon the honor and the sincerity of those entrusted in the enforcing of law and order. When an official such as the mayor of one of our large cities notorious for its wetness says we should repeal the law because it cannot be enforced he simply confesses his inefficiency and upon that confession of inefficiency he hopes for further continuance of the confidence of his fellow citizens. Remembering that one who takes public office takes an oath to enforce law any official who makes no endeavor or but a feeble endeavor to enforce law should at least have the decency to resign rather than expect that his own weakness, which he acknowledges, should be a reason for a continuance of confidence in him as a public official.

The Mennonite congratulates Rev. N. B. Grubb, pastor emeritus of the First Mennonite church of Philadelphia, upon attaining his 80th birthday, on July 6. Rev. Grubb was born in Frederick Township, Montgomery County, Pa., where he spent his boyhood on the farm that was already the family home for six generations. He received baptism at the hands of the late Rev. Moses Gottshall, studied at the Wadsworth, Ohio, school, was assistant to Rev. Gottshall in the Schwenksville church and pastor of the First church, Philadelphia, for nearly 40 years. During these pastorates he also served the Germantown church as its minister. While residing in

Schwenksville he founded "The Schwenksville Item" which continues today as one of the strong rural papers of the county. He was one of the founders of The Mennonite and served on its editorial staff for years. As a member of the Publication Board of the General Conference for a generation he had an important part in the development of our denominational literature. He was the first Mennonite elected to serve on the Board of Trustees of the United Society of Christian Endeavor in which position he continued until his retirement from the active ministry. His interest in higher education is shown by the fact that at various times he was a trustee of Perkiomen Seminary, Bethel College and the East Orange, N. J., Institute. He came to the First Church, Philadelphia, when it was the weakest church in the Eastern Conference. When he retired it was the strongest. He has written several important works on genealogical subjects and is regarded as an authority on the genealogy of numerous Pennsylvania families. The collection of Mennonite history, which he made, now in the possession of his son, is frequently consulted by students and writers interested in Mennonite and Pennsylvania German matters. Rev. Grubb is in good health and very grateful to the many friends who have helped him to make his 80th anniversary cheerful by sending him words of greeting in honor of the occasion.

Since this issue is to be a special Missionary one and the important material on hand should be given preference, the editor asks the indulgence of those who have furnished material which must necessarily be held for a future issue. It is always encouraging to have generous responses from those who are sufficiently interested in the Church paper to give it the benefit of their efforts in the line of contributions. We promise that all that is on hand for publication will appear as soon as possible and ask that this temporary delay will not discourage or make impatient those who have provided the copy.

JOTTING

Rev. W. S. Gottshall having moved from Freeman, S. D., and is now comfortably settled in his new home, 1217 West Broad St., Quakertown, requests that all correspondence relating to Home Mission Work, as well as personal mail, shall be directed to his new address.

OUR MISSION FIELDS

Rev. J. W. Kliewer, D.D.

Dr. S. S. Haury, the First Missionary sent out by the General Conference. Picture taken at the Wadsworth, Ohio School about the time Dr. Haury offered his service for Foreign Mission work.

Possibly the intentions of the request that something be written on the above topic were primarily that the regions and languages in which our mission does work should be enumerated. But it may be well to point out also that our missionary endeavor presupposes an outreach also that is beyond mere geographic bounds. Can we quite understand what a change of attitude came over the American Mennonite soul when, largely inspired by the articles of John H. Oberholzer, Mennonites of America began to think of their potential field of labor in terms of the world. Missions became the rallying cry for groups of Mennonites living from Pennsylvania to Iowa. When later the large immigration from Russia set in, it was the missionary program that attracted the newcomers to the smaller group which had a worthy objective for its denominational existence. The groups that at that time organized the General Conference were so varied in church practices, and even to a certain extent in language, that an attempt at a uniformity of ecclesiastic practices would have resulted in a confusion worse confounded. A unified program of work, however, proved the cement that held the variant building material together so that it could serve for the erection of a structure to the glory of God. And, what is also important, this movement in the General Conference stirred into action the spirit of missions in the other groups of the Mennonite Church of America. Is it too much to say that likely some of these groups would have gone over into ossification, if the life-giving blood of a new endeavor had not been infused into them?

Besides fanning into life the almost extinguished missionary flame in our churches, this new missionary undertaking also prepared our churches for the fine Christian spirit of missionary comity which today is taken for granted between missionary bodies working in the same field. In its earliest days our mission avoided

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over-lapping with the Quaker field in Oklahoma and the Presbyterian field in Alaska. This same comity has been kept up in our fields in Arizona, India and China. The only exception to this rule is our building one of our Montana stations right adjacent to one of the Catholic mission stations.

When the work was begun in Oklahoma in 1880, we had a more varied mission program there than we have today. A school for the children was maintained. Instruction was given in farming and housekeeping. After a while the government through its Indian Department took on this type of work, leaving to missions practically only the really religious type of work. So, whereas at one time we had fourteen white workers in Oklahoma, we have only three families there today. But each of the three white ministers has an Indian assistant. The work in Oklahoma is among the Cheyenne and among the Arapahoe Indians. These live in the vicinity of Clinton, Thomas, Hammon and Canton in the western part of Oklahoma. Of the few thousand Indians a few hundred have become Christians.

The work in Montana, begun in 1904, is naturally very much akin to the work in Oklahoma, because it is being done among Indians of the same tribe, namely the Cheyennes. In fact, the branch of Cheyennes now in Oklahoma was originally in Montana, but was moved to Oklahoma by the United States government to divide the strength of this warlike and troublesome tribe. Aside of the usual and more routine missionary work a very definite religious work, and at the same time of outstanding literary merit, is being done for the Cheyennes in the translation of parts of the Bible, sacred songs and other religious literature. The man who is doing this outstanding literary work is Rev. Rodolphe Petter. He came to this work with a knowledge of six other languages as a basis for the grammatical systematization of the very complex and the extremely difficult Cheyenne language. The stations at present occupied in Montana are Busby, Lame Deer, Ashland, with Birney being occupied by a native worker. A very encouraging number of the natives have become definitely Christian in their thinking and living. Some of them have in time of trial evidenced a strength of character in their loyalties that speaks of a new power that has become theirs. Our Montana field is in the southeastern part of the state.

Among the Hopis of Arizona work was begun in 1893 by Rev. H. R. Voth at Oraibi. Rev. Voth had previously worked in the Oklahoma field. At present there are stations at Oraibi, Hotevilla and Moen Copi. All of these places are in the northern part of the state, about due east of the Grand Canyon of the Colorado. The work in this field, like that of our work in the other fields among the American Indians, is confined to definitely religious work, since the government sees to the meeting of the medical and educational neds. We have no one outstanding language worker among the Hopis, but several workers have rendered faithful service in this respect and parts of the Bible have been translated and a number of Christian hymns written. The Baptist Mission on neighboring mesas uses these literary productions also. At Oraibi there has been an enthusiastic Christian church for some time. Unfortunately this enthusiasm is at present lessened by dissension in the field. Much prayer will be needed for this field.

Our first missionaries in India landed in their field of labor in the year 1900. Rev. P. A. Penner located at Champa and Rev. J. F. Kroeker at Janjgir. Both of these places are in the Central Provinces. In course of time stations were started at Mauhadei (now Birra), Korba and Basna. From these five stations the influence shall go out that shall evangelize considerably over half a million persons, living over an area about 125 miles long and on an average 45 miles wide. From these five stations and a number of outstations go forth the consecrated workers, foreign and native, whom the Lord uses as our representatives in that field. A portion of the field is turned over to the native church as its own home mission field. The results achieved up to the present are very gratifying. The work in the India field is quite different in some respects from the work in the American field, though its ultimate aims must be the same. The American Indians must be given a written language, in India there is a literature much older than our own. The Bible is printed in a variety of dialects. But because of the fewness of public schools in our territory, our mission carries on a fairly extensive system of schools. It also does some medical work. Unique to this field is leper work in an asylum housing over 400 lepers. A number of cures are being effected by the chalmougra oil treatment. We usually have about twenty-five workers in this field. Considerably in excess of 1000 members are the result of the

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labors in this field. The prospects for the future are really brighter than ever before. Up to the present time the political disturbances have not hindered the work.

In China work in our field was begun in 1911 by Rev. H. J. Brown, who several years worked independent of any Board, but was then taken on by our Foreign Mission Board. The field is in the southern part of what used to be known as Chihli Province, but is now known as Hopei Province. Our field has an area of about 4000 square miles and a population of about 2,000,000. Our two main stations are Kai Chow and Tamingfu. We usually have about twenty or more foreign workers in the field and a number of native workers. Besides the usual evangelistic work there is educational and medical work. The educational work suffered a considerable interruption through the political upheaval of the last years. The unrest was so great that our government demanded that all our workers leave the field until more rest was restored. The resumption of the educational work was the most difficult upon their return, because the national government made the elimination of religious instruction one of the conditions for the permission to open our schools. Locally the Chinese are friendly towards all types of our work. New members are being added to our churches right along.

In view of the fact that doors are open in our fields and that results are being achieved without interruption, it surely is a pity that financial stringency compels our Board to retrench. Missionaries home on furlough from India and from China cannot be returned to their fields of labor, new recruits ready to be sent out cannot be sent. A dissipation of our financial strength occurs somewhat in the following way: A candidate insists upon it that he wants to go to a field in which our conference is not active. He goes and his congregation sends him its support. That support is necessarily withdrawn from our conference field. This practice repeated in a large number of cases will ultimately mean the abandonment of our missionary endeavor, we will again be a church without missions. That will mean a dying church. The cement that holds us together will have lost its adhesiveness. We cannot permit this to happen.

Newton, Kansas.

OUR OKLAHOMA MISSION FIELD TODAY

P. H. Richert

After 50 years of mission work in Oklahoma, it is well for us to look at the conditions of the field as they are today, because this field is really the occasion for celebrating this year as a jubilee of the beginning of our mission work.

In the number of Indians this field has never been very large, and it contains now about 1100 Indians for whom we are responsible. In all 512 Indians have been baptized on this field, and of these 270 are still living. This is not at all discouraging, especially in view of the difficulties and hindrances encountered in the work from the beginning until this day, and judging from the reports of our missionaries, the hindrances have not decreased but rather increased. Were it not that the helps have also increased, our workers would be tempted to despair.

We thank the Lord for such helps as the language which our missionaries have been able to acquire, and the translations made by Brother Petter, besides the dictionary, grammar, song book, and Pilgrims' Progress. The four Gospels and the Acts are now printed in book form and can be had by all who are able to read Cheyenne. Not only that, these translations are indirectly accessible now to all Indians who can listen when others read.

We thank the Lord for the number of faithful helpers that are in the work, and, while working, are being trained to become more efficient. While a number of them show great weaknesses, we must not forget that they have to bear the brunt of the opposition to the gospel. It is easier for the enemies to attack the native helpers than the missionaries. It is often almost unbearable for the helpers. Pray for them especially.

We thank the Lord for the new church that has just been completed at Deer Creek, where an outstation has now become a main station. Bro. Kliewer reports encouraging interests in spite of the fact that one part of this field has been called the "throne of Satan". The difficulty here is that he has to serve two stations that are far apart requiring a drive of 75 miles until the bridge is finished over the Canadian. In fact, all our missionaries in Oklahoma have to serve two stations each, which means much driving and double work. Were it not for the six or seven native helpers, it would be impossible to cover the field. The gas expenses here are higher than any other field on account of these great distances over which our Indians are scattered. This hinders many to attend church regularly and so the missionary has to visit and do much personal work, which, after all, counts most, and we thank the Lord for the scattered and forlorn sheep here and there that are found and saved like the one of which Bro. Ediger reported recently as follows:

"A young man joined our church in April. He went down the road fast. His main sport was drinking, and then fighting promiscuously. He began to come to church provided he did not get drunk on Saturday. One day he came to my room. He asked to become a Christian. When I asked why, he said he was tired of the life he was living. He said Jesus was the only one who could change change him to a decent man, and he wanted me to help him. We prayed. I brought Wilbur to Jesus as a sinner and asked Jesus to cleanse him and accept him as a redeemed child and help him to live a Christian life. It was a joy to instruct him, but one thing bothered me all through the instruction. Wilbur belonged to a military organization, thought very much of it, and they seemed to think much of him. We spent more time than usual in searching the Scriptures. I was in no hurry to baptize him. He did not get drunk, and his mother and sisters said Wilbur is a different man. Time for baptism was set and announced. Once more Wilbur and I were to meet for Bible instruction. I spent a sleepless night. I had to tell Wilbur yet about carrying the sword, and I felt he would do like the rich young man who came to Jesus. I did not doubt his sincerity, but would he see the wrong, and if so, would he be willing and man enough to give this up? At the close of our meeting I told Wilbur we had to talk about one other thing, his military contract and the commandment, 'Thou shalt not kill'. 'What about this, Wilbur?'

" 'I have to give that up.'

" 'Wilbur, are you willing to give up your military organization?'

" 'I have to; I cannot obey the Word of God and carry the sword.'

"He was baptized in April. He lives four miles from the church, but has been in church

Mennonite Mission House at Darlington, Indian Territory 1884 every Sunday and most of the time he comes afoot along the creek to church. He has not been drinking since."

Where do the Indians get this drinking stuff? Undoubtedly from the whites. O this contact with unchristian civilization! What a hindrance it is both on the mission field and right here at home in our churches. To mention only the movies and their influence on millions.

Then there are so many other hindrances, of which Bro. Linscheid writes as follows:

"The automobile is proving to be a curse to the Indians as it has proven to be to many a white man. There are those among them who are absolutely not financially able to have a car, but by some scheme or other they manage to get a hold of some second hand auto which proves to be the beginning of their troubles. Gasoline and repairs consume not only the means that should be used to better purpose, but in some cases it even consumes necessary household articles. In a pinch, even such things as beds, tables or chairs are pawned to raise some money and the articles are seldom redeemed.

"In the critical changes that have taken place since the beginning of the work, another feature must not be forgotten: in the early history of the work we had but a few stations in but two or three fields, and the whole mission spirit of our churches was centered upon these stations both spiritually and in a material way. Many gifts were sent to the field direct, thus enabling the workers to be liberal in dealing with the Indians. This was all very well for the infant undertaking, but there must of necessity come a time when the healthy infant should not require as much care and attention any more. That is a critical time. The noon lunches in connection with the Sunday services have been largely discontinued, or they are furnished by the Indians themselves; the giving of clothing has discontinued; the number of workers have been reduced, and the Indians scattered. They can no more be given the personal attention they received in former years, and on top of this all, they are exposed to ever so many more temptations of all kinds—this constitutes a real crisis; they must learn to stand for themselves.

"Then there is the economic situation. Many have to work for the whites to make a living, and such work is not plentiful. For some this brings also a critical situation. May it prove the means of putting them on their feet.

"The removal of the agency from here has proven very detrimental to the Indians of this district. Immorality and drunkenness has increased very much since then, which has even affected some of our Christians.

"Yet the Lord has His own even among this people. But we need more prayers for an outpouring of the Holy Spirit, which convinces of sin and creates hunger and thirst after righteousness."

THE FUTURE OF MENNONITE MISSIONS

E. G. Kaufman, Ph. D.

What the future of Mennonite missions will be can not be answered by an article or even a book. It will only be answered by the course of history. Back of the request for this article, perhaps, was the sociological idea of "prediction" which is based upon statistical studies of discoverable trends in the history of a given problem. However, as neither the time, space, nor sources necessary for such a scientific study are at our disposal, this discussion is limited to a brief survey of some rather obvious facts and surface indications of past or present tendencies which seem to point in one or another direction as to the future of Mennonite missions.

The development of mission work with any group is always accompanied by the growth of other interests, all of which mutually influence each other. So it was and will be with Mennonites. It is difficult to keep these factors apart in the discussion of any one of them. There are in America today eight Mennonite publishing houses, eight Mennonite higher educational institutions, twenty-five Mennonite hospitals, orphanages, and homes for the aged, and over seventy-five Mennonite city and rural missions. American Mennonites now support and control sixteen foreign missions in India, China, South America, Africa, and among the American Indians. Since 1880, when their first commissioned workers entered foreign mission work, over 400 foreign missionaries have been sent out, not counting the many who have labored in non-Mennonite fields and under non-Mennonite boards. According to the most exact figures available there are at present in round numbers, about sixty organized congregations on Mennonite fields, about 10,500 church members with an equal number of children in their mission schools, and about 225 missionaries at work. In recent years American Mennonites have contributed over $400,000 annually for foreign missions. All this in fifty years! In how far this is an indication of what can be expected in the next fifty years is left for the reader to judge. In any case it is a great challenge.

In 1880 the missionary interest among Mennonites in America was confined largely to the General Conference, numbering about 3500 members. Gradually the interest spread to other groups. However, out of the 145,000 Mennonite church members in America today there are still small bodies comprising about 30,000 members, or approximately one-fifth of all Mennonites in America, who have not yet been touched by the missionary interest to any appreciable degree, if at all. It is safe to say that the future will see further spreading of this interest until more of "the whole lump is leavened."

Mennonite immigration has influenced the missionary interest. Immigration from Germany before 1860 and especially from Russia in 1874 greaty stimulated this interest, not only because the newcomers brought the missionary spirit with them but also because many of them needed material help, which taught people to work together and to give money for a benevolent cause. It is only reasonable to expect that the recent immigration from Russia to Canada will have a similar effect upon the future of Mennonite missions.

Other denominations have greatly influenced the Mennonite missionary interest. European Mennonites, largely under Baptist influences, participated in mission work as early as 1824. The Mennonite Brethren of North America, and the Mennonite Brethren in Christ have greatly felt the impact of Baptist and Methodist missionary interest. Some Mennonite bodies have for years had delegates at the annual meetings of the Foreign Missions Conferences of North America. The Student Volunteer Movement has had considerable influence upon Mennonite students. This influence of other denominations is bound to increase in the future. As Mennonites and others find a common task and aim in missions they will naturally be drawn closer to each other.

This is also true of the various Mennonite bodies. The gradual awakening of the missionary interest among Mennonites in the first half of the 19th century finally drew a number of groups together in the organization of "The General Conference of the Mennonite Church of North America" by 1860 for the purpose of co-operatively doing this work. Mennonite missionaries on the field today are not so far apart as their respective conferences at home. Although some bodies in the homeland are, to a degree, already actively co-operating in this interprise. Is it too much to say that God will increasingly use missions to bring Mennonites closer to each other in the future?

In home missions there are a number of tendencies evident. Formerly much was made of itinerant preaching in some Mennonite bodies. This activity has been given a renewed impetus by the recent immigration. Then too, city missions beginning as pure rescue work have in some groups gradually shifted to church extension activities. The location of city work has in cases been moved from the slums to the home owning community, and the aim has become to build Mennonite congregations by winning families in these communities and gathering Mennonites who have made their home in the city. This shift is changing the whole tenor of the message and method of work. Again, formerly only city missions were considered but of late some attention is given to rural missions. Mennonites as a rural folk are becoming increasingly conscious of their possibility to make some contribution toward the solution of the rural church problem in this country. In Mennonite home missions these three tendencies will probably be accentuated in the future.

(To be concluded)

THEN AND NOW IN OUR OKLAHOMA MISSION FIELD

It was in the spring of 1892 when the writer entered direct missionary service at Darlington, in Oklahoma. The Darlington station then was a boarding school, struggling for its existence. Both the Arapahoe and Cheyenne Indians had moved farther up the north Canadian river. But very few had any permanent homes near Darlington. Then the Government maintained two large boarding schools at Darlington and vicinity. This finally led to the closing of the Darlington mission station in the year 1902.

At the time above mentioned, our veteran missionary, Rev. H. R. Voth, got ready to move to Arizona, for the purpose of opening mission work among the Hopi Indians. Since our first and pioneer missionary, Dr. S. S. Haury, was called home, Rev. H. R. Voth is our oldest living, retired pioneer of the Oklahoma mission.

Rev. J. S. Krehbiel was then superintendent of the Darlington station. He was about to move to his farm near Geary, to continue his missionary efforts among the Red Hill Arapahoes, living near the new Mennonite settlement. A number of young Arapahoes affiliated with the Geary Mennonite church, of which Rev. J. S. Krehbiel was the faithful pastor.

Brother John Schmidt, who had faithfully taught the Darlington mission school a number of years, also retired to his farm in the Menoville settlement and the writer became his successor. He left Darlington in the summer of 1893. A few years later the school was permanently closed and as above mentioned, as a station, Darlington was closed in 1902.

As most of us well remember, we at that time maintained another and larger mission school at Cantonment. Then the brethren Paul Mouttet and A. S. Voth labored in connection with this school as superintendent and teacher respectively. May it be mentioned that in connection with our mission schools the faithful and devoted work of many sisters in schoolroom, kitchen, sewing room, laundry, etc., should not be forgotten. Also the very exacting work of many brethren as industrial teachers and farmers, should always be remembered.

One event which took place during the school year 1892 to1893, is indelibly printed upon the memory of the writer. It was a bitterly cold February day. From the northwest a blizzard-like storm was raging. At evening the startling news came to Darlington that the Cantonment school building burned to the ground. The news was well nigh staggering. That splendid practical new school building burned down! The news was flashed to the president of our Mission Board, Rev. Christian Krehbiel, Halstead, Kansas. With his characteristic energy, Father Krehbiel appeared upon the scene a few days later. Plans were made for a new building. The churches rallied splendidly in answer to the emergency call and with the beginning of the 1893 fall school term the new building was ready for service.

Frequently the question was asked among our people: "Were all the efforts made and the money spent in behalf of the Indian children in our mission schools worthwhile?" An answer in full, God in Heaven only could give. Eternity will at last disclose the result of all the efforts and expenses. Still, we may also point to gratifying visible results. The first deep impression of the worthwhileness of mission schools the writer received at a baptismal service in the Mennonite church, Halstead, Kansas. Missionary H. R. Voth at that time baptized a number of young Indian men and women. These young people were fruits of our mission schools. Where are all of those who were baptized these years? Many have joined the Church triumphant. Many are members of our Arapahoe congregation near Canton, Oklahoma. Some are members of other Indian congregations. It paid! Should any of those brethren and sisters who at one time or another labored in connection with our mission schools read this, the writer greets you and wishes to testify to you concerning his conviction that your efforts and sacrifices were not in vain. Faithfulness in service for our Master has a rich reward in itself, but you may also rest assured, that when you meet the Lord of the Harvest at last, you will also meet a number of those Indians with whom and for whom you have labored.

(To be concluded)

SOME HISTORICAL DATA ABOUT THE THE BEGINNINGS OF THE MENNONITE MISSION WORK IN OKLAHOMA

By H. R. Voth

Last year I was requested by the Secretary of the Foreign Mission Board to write an article on The Early Stages of Our Mission Work in Oklahoma, with which I had the privilege to be rather closely identified. As Bro. S. S. Haury, our first missionary, was then already seriously ill, I was asked to write for him and myself. This I did in an article that ran in Nos. 22, 23 and 24 of the Bundesbote in 1929.

Lately the editor of the Mennonite, Bro. S. M. Grubb, also asked me to write an article, "covering the beginnings of our Foreign Mission Work in Indian Territory." I do not know whether Bro. Gubb used the plural form "beginnings" intentionally, or not. If he did, he was well posted, for, as will be pointed out in this article later, our Mission work among the Indians really had three "beginnings." But these will be better understood if we first point out a few facts from the preparatory period that finally led to the actual beginnings of that work.

When we today humbly and thankfully glance over the large field of foreign mission work in so many parts of the heathen world and see at many places groups of our denomination working in harmony with the messengers of other denominations, we can hardly realize that about 75 years ago none of the Mennonites of America had any part in this glorious work whatsoever. But in the "fiftieth" of the previous century the Great Lord of this great work looked over our people and said, pointing them to his "other sheep," that were not yet of his fold: "Go ye also into my vineyard." And they listened, and began to discuss the matter, first individuals, then groups, finally churches and the Spirit of God fanned the small, single sparks into what at first seemed to be a very insignificant flame of interest in the Mission cause. One of the leading men, Bro. J. H. Oberholzer, started a paper and all this helped to prove that wherever the Mission cause strikes roots it will grow. The little groups grew into meetings, and these developed into conferences, and these finally crystallized into the organization in 1860 of what is now the General Mennonite Conference of North America with its nearly 150 congregations. It would perhaps be interesting and instructive reading to go into the details of all these movements though insignificant in themselves, that helped to prepare and finally developed into a distinctive Mennonite Foreign Mission work. But lack of space only permits a mere mentioning of these different forces, efforts and plans. There were especially three great objects that the newly organized conference set before itself: Home Mission work, i. e., to first of all get in touch with and bring together the different groups and churches in different states that had in mind and were interested in the objects of the conference. Second: the encouraging and furthering of higher Christian education. Third: the bringing of the Gospel to the heathen through foreign mission work. Soon the the first Mennonite school for higher education was established in Wadsworth, Ohio, for the purpose of training workers for the churches and missionaries for the foreign field and it is the latter that chiefly interests us in this article. Among the first students at Wadsworth, our Bro. S. S. Haury was ordained to become the first missionary of the General Conference. After he had spent three years in Wadsworth he took a four year Missionary course in Barmen, Germany, where shortly before Bro. H. Dirks, the first missionary of the nearly 100,000 Mennonites in Russia had been educated. So the Great Lord of Missions had, when he saw that at least a small group of our people had responded to his call, himself provided at least two of the pre-requisites of a mission undertaking: a constituency with a virgin interest and zeal for the task and a missionary. But where should the means come from to send out that missionary and perhaps more than one, and to establish and maintain a mission station and support the workers? And all that perhaps hundreds of thousands of miles away? Humanly speaking it would have been folly to expect that a small conference with a few poor congregations could be equal to the task. But all this the Lord, who was at the head of this movement from its beginning and to whom his children looked for guidance and help, had figured out too, long ago.

(To be concluded)

FAITH

Faith trusts Him in the darkness
As well as in the light,
And knows the hand that leads by day
Will hold us in the night.

Franconia Township, Montgomery County, Pa., 200 Years Old, 1931

"The Perkiomen Region," Pennsburg, Pa., October, 1930, will be an illustrated Franconia double number giving data of the establishment and early history of the township, including all the patents, the names and ages of all the inhabitants 1850, all the tombstone incriptions of the Franconia Mennonite Cemetery, genealogy of the Clemmer family and other unpublished material. Price One Dollar per copy. For additional particulars and special rates good until August 15th, address as above.

H. W. KRIEBEL, Editor,
H. H. KRAUSS, Cir. Mgr.
26, 27, 29, 31

Mennonite Young People's Society

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

FRIENDLY CHATS

Introducing Ourselves

With this issue the Mennonite comes to you, as you will notice "in a new dress," and this department is edited by a new editor. The Board of Publication of the General Conference has asked the Young People's Committee to edit these four pages. With your help we will endeavor to make this a worthwhile endeavor but we need your cooperation.

You no doubt know that this Y. P. Committee is comprised of one member from each of our six Conferences. D. D. Eitzen represents the Northern Conference; Mariam Penner, the Western; Emma Ruth, the Pacific; C. D. Penner, the Canadian; Mary Borneman, the Eastern; and the editor will try to represent the Middle. Send all your contributions through your Conference representative or directly to the editor.

A Spiritual Venture

The purpose of this venture is to give reading material of spiritual and practical help written largely for the young people by the young people. So here is an opportunity for every young person and every one who feels young to receive a hearing. Your contributions will be gladly accepted and printed. The aim is to make these pages fresh, vital and practical.

These pages should also be the means of bringing about a greater unity in thought, friendship and efforts. We have permitted the geography of this country to divide us more than is necessary. We need and we can have a "United Mennonite Youth Through Christ." The Christian Endeavor slogan is also applicable to our needs, we must be "Crusaders With Christ," no less will satisfy. Let us "Attempt great things for God and expect great things from God."

A WORD FROM THE Y. P. PRESIDENT

Constantly changing world conditions are ever opening before us new vistas. The church, in the light of present-day findings and interpretations, is confronted with unique and hitherto unknown questions. New problems demand new solutions. Hence the cry for progressiveness.

God, however, is inerrant. He changes not; he is the same yesterday, today and forever. His principles are no different today than they were in the days of the first apostles. Hence, as regards God, we must have a measure of conservatism. We must not forget in our progress to take him into account.

The difficulty of problems hitherto not encountered present itself to us in the form of tremendous challenges. These new propositions must be faced in different ways but with the same unwavering, undaunted faith in God that they have received from Christ's most loyal representatives in the past.

"A United Mennonite Youth Through Christ!" A youth, which, through a vital relationship with Christ, will be a "right hand" to the pastors of our churches in proclaiming Christ's message, "The Kingdom of God is at hand;" a youth that will strive to work constructively through the church by thoroughly studying the church's background and properly evaluating the old and the past; a youth that is willing to relegate desires for leadership to the background and manifest a true Christ-like spirit of service; yes, a youth whose personal life and habits are a quiet but convincing testimony of Christ's regenerative influence—these standards constitute our aim in endeavoring to consolidate and polarize the young people's forces in our constituency.

But, young people, are we ready to meet the challenge? Fitness is not based upon unusual abilities, nor upon physical prowess, nor upon mental capacities; it is based fundamentally upon SPIRITUAL POWER. If any of us lack this spiritual power—and who of us does not?—, let us ask of him who giveth liberally, and it shall be given us. Let us wholeheartedly and unreservedly reconsecrate our lives to our Lord and Savior, Jesus Christ.

D. D. Eitzen.

YOUNG PEOPLE'S ACTIVITIES IN THE WESTERN DISTRICT CONFERENCE

"Youth is on the wing," was the subject of a most inspiring speech delivered by Margaret Slattery last November, at the Annual Kansas Teacher's Association held at Wichita, Kansas. Youth is indeed on the wing—in our denomination as well. Youth wants to create—to push on—to dare—to do things. Youth has ideals and wants to see these ideals realized.

And, youth has ideas—fine ideas—notwithstanding the old idea which implies that only those with years and experience know how things should be done. I am not under-rating our elders—thank God for them and for their timely counsels and advice—but youth also has vision, and wants to see its vision come to fulfilment.

So, the young people of the Western District Conference have had ideas and ideals. They have not been busy. It is my purpose to relate briefly what has been done and what we are planning to do.

Our Annual C. E. Conference of the Western District is to be held some time in August—the definite dates have not been announced. The executive meeting of the C. E. took place in May—about twenty organizations were represented, a mighty fine delegation. At this meeting the State C. E. President spoke. The group decided to finance some mission purpose—either foreign or home work. They planned for more work with local groups in the coming year. They have a committee which secures special speakers who might be traveling or living near. They plan to exchange programs with surrounding groups.

Another idea was to have a uniform study for the year; programs to be based on the subject of Christian Endeavor. It was decided to make the State C. E. a Union and District Conference and that it was to be interdenominational. We are to have annual retreats as other conferences have. We want to ask the young people to take charge; the program, of course, may be attended by both, old and young. The discussion is to be entered into by both—trying to get the view points of both.

The young people's meetings at the annual District Conference are in charge of young people exclusively. They are usually evening meetings with some numbers of special music.

Just recently a "Saenger-Fest" or a Singfest has been organized by the young people in Kansas. The meeting this year was held June 8 at the Alexanderwhol Church at Goessel. It was estimated that about 5,000 people were present and that about twenty churches participated. It was decided to make it an annual event, to be held on Pentecost afternoon. We think it is a capital idea.

Our idea is young; we, of course, cannot attain perfection at once, but we are working and with God's help we as young people can accomplish what we set out to do. Here's to a sane, healthy, inspirational and flourishing Young People's Society!

Mariam Penner.

Y. P. S. NEWS HERE AND THERE

Three young people from the Sugar Creek, O., Church have already expressed their desire to be registered for the Retreat to be held at Lake Shipshewana, Ind. Rev. Lester Hostetler is pastor of this church.

Rev. P. A. Kliewer, pastor of the Ebenezer Church near Bluffton, O., accompanied a number of his young people to the State C. E. Convention in Mansfield, Ohio.

The Junior C. E. had charge of a beautiful service on Sunday evening, June 29 in the Salem Mennonite Church, Dalton, Ohio. This was a "Friendship Treasure Chest" service. These chests are filled by young people from the United States and are then sent to the children of the Philippines.

CHRISTIAN ENDEAVOR TOPIC

Sunday, July 20

Some Good Summer Reading—Eccl. 12:11-12; I Tim. 4:12-13.

Why do we read? Why do you read, what do you read, and how do you read? Carlyle said "One of the most absured things is a journey without a book." Geo. Elliott McCormick, a state librarian has given us seven things we should gain from reading. The points are as follows:—

1. We read to get information.

2. We read to broaden our horizons.

3. Books bring to us understanding.

4. Books bring to us companionship.

5. Books bring to us a world viewpoint.

6. Books bring to us the glory of the commonplace.

7. Books keep before us the vision of the ideal.

Newell Dwight Hillis said, "If we were to read thirty minutes a day, in four years we could come to know the best things that have ever been written in the English literature." One should follow a definite plan in reading. The American Library Association offers a booklet, "Reading with a Purpose" which would be of help in outlining a plan.

As we read, we should make a note of the books we read and copy a few quotations or extracts, these can later be used in Y. P. meetings. Lack of space forbids giving a list of books which everyone ought to plan to read, but I cannot resist to mention one book which I believe to be the best book of a devotional nature published in the last decade, namely: "The Christ of the Indian Road" by Stanley Jones.

If you have time in your meeting, you might discuss such topics as to how much money one should expend for books as compared with other expenditures and what effects have movies and our modern magazines on our reading of books. This meeting should be a means of enriching our spiritual lives for all time to come.

THE COMRADESHIP HOUR

Monday, July 14 Read Lk. 10:25-37

The short short story is meeting with great favor today. One of our returned missionaries said, "One should almost dispense with breathing in order to save time." These short stories and parables of the Bible are earthly stories with a heavenly meaning.

Tuesday, July 15 Read Ps. 107:1-15

As the Wise Man says "There is nothing new under the sun," so history repeats itself. The soul is never at rest until it rests in God. These deep soul experiences of the Psalmists must become our own.

Wednesday, July 16 Read Gen. 41:14-24

Reading great biographies makes the soul great. So much of our trashy reading-matter, sold in bulk is like Pharaoh's seven lean kine eating the seven fat kine, leaving the lean kine no fatter than before.

Thursday, July 17 Read Ps. 23

Milton's rule for good poetry was:—"Poetry must be simple, it must help us to feel, hear and see; and it must be either a forlorn cry, a jubilant song of triumph or a song of divine joy." These hymn-writers of the Old Testament could portray these feelings like few poets can express.

Friday, July 18 Read Mt. 6:26-34

We need to read books that tell about the world in which we live. We need to read how "In the beginning God," and to study rocks, birds, plants and trees, and how the stars declare the glory of God.

Saturday, July 19 Read Ps. 1:1-6

We need to read for the enrichment of our spiritual lives. After we have finished reading facts and fiction, biography and poetry, we need to turn to the one book that tells of him who is the Way, the Truth, and the Life.

Y. P. QUESTION BOX

(This is a Department where you may ask questions in respect to some of the Y. P. Society problems you have been facing. We hope you will also be free to send in your answer to somebody else's problems.)

Who should comprise the membership of a Y. P. Society?

Answer: A. Y. P. Society must have as its primary purpose the giving of an opportunity for expression. By the very nature of the organization it should be an organization of young folks, whose officers are young folks, the programs of which are rendered by the young folks. But I believe older brethren should be welcomed, in fact it is their duty to be present and occasionally they should lead and take part but always remember that the young folks can develop only by doing.

What should be the driving power of a Y. P. S.?

Answer: This question I believe means, what should be the purpose and goal of existence of such an organization? Like every institution must have a central heating plant so I believe the goal and driving power of every Y. P. S. should be EVANGELISM. If a society lives only for social life, or as a debating society then some rooms will be sure to be left cold but if the aim is to bring men nearer to Jesus Christ then indeed every room will be comfortably warm.

Who will answer some of the following questions which have been asked? Please send in your answer according to your experience.

1. Should a Y. P. S. be a C. E. Society?

2. Who should plan the regular programs, the leader, the prayer meeting committee or the two working in conjunction?

3. How can a society procure better meetings and larger attendance?

THE Y. P. FORUM

(This department will from time to time discuss practical problems of interest to young people. Questions and answers should be honest, frank but reverent. Please address all questions and answers to the editor.)

Here is a series of questions which is called for, this will serve as a "starter," who will answer some or all of them, please be free to do so at once. The questions are as follows:

What Young Men and Women Should Expect of Each Other.

1. Is marriage advisable?

2. What factors should determine whom one should marry?

3. Should difference of education, of money, of creed or health be hindrances?

4. Should doting parents be permitted to have a hand in choosing life partners?

Dr. W. T. Grenfell, well known missionary of Labrador, in a letter to the London Spectator, March 26, 1927:

"I have now lectured from New York to San Francisco since Christmas in nearly every state in the United States except in the southwest. Everywhere the splendid results of prohibition are becoming more and more plain. This country will never go back on it."

PRESENT DAY PROBLEMS

Rev. Lester Hostetler of Sugar Creek, Ohio, led a very interesting class in Present Day Problems. The discussions of the first class period centered around Foreign Missions. The gospel we have is a missionary gospel and the only way to spread this gospel is by means of an active church laity. The laity must be taught continually and this can be done by means of mission study classes or similar methods. The best work can be accomplished by prayer and fasting and not by feasting (which is the impression we sometimes have.) Not everything can be done by money and organization so we must all be willing to cooperate and help along with our prayers. The next phase discussed was church problems. The greater part of the divisions in the church is only on account of minor differences. The best way to go through life is with a clear conscience because any one who does any work whatsoever will disagree with someone. Another problem discussed was prayer. Many great men believed in prayer. We should have a set time and place to pray daily. When we approach God in prayer we should be aware of his presence and approach him with an open mind. Our prayers are not always answered by yes and we need to face our chief obstacle and try to discover what is necessary to overcome it. The home was next considered. This problem was the most vital and important of all. The first contact we make with our religious life is in the home so that should be Christian. Every family should have daily family devotions; these services interesting and adapted to the youngest member in the family. The lack of home discipline was given as one of the reasons of the breaking up of many families. The relation between parents and children as well as between children and parents should always be Christian. Our leisure time and our Sundays should always be spent in a profitable manner.

Amos Bauman, West Swamp.

Yesterday is but a dream, tomorrow is only a vision, but today, well-lived, makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore, to this day.—Salutation to the Dawn, from the Sanscrit.

"Spare time" is a misnomer. We all need every **minute.**

THE S. S. LESSON
JULY 20

Moses (A Courageous Leader) Exod. 3:1-12

Goldent Text: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Heb. 11:27.

There is no more fascinating personality in the history of the ancient days than that of Moses. He is the outstanding character of the Old Testament. His life touches many phases of human experience from that of a hidden waif to that of a prince and from a fugitive from justice to a great liberator, a peerless lawgiver and a magnificent saint. He was great in a dozen ways. He, alone, of all great men of earth, could speak without presumption of the one like unto himself whom God was to raise up.

We note first of all, though his infant life was in danger and his mother could resort to but feeble provisions for his protection, God was caring for him for in the plans of the Almighty the child as well as the adult has a valuable part. In the incident about the childhood of Moses we note that God dearly loved little ones. Jesus explained this more fully when he said: "Of such is the kingdom of heaven." Jesus blessed childhood by becoming a child himself and facing dangers very similar to those to which Moses was exposed.

The one thing that changed the entire course of history was the tear of the infant Moses. The king's daughter saw and heard and her heart was melted to pity so that she accepted him as a child of her own. It made him a prince and enabled him to acquire the learning of the Egyptians, which would be useful to him in the later years when he was to direct the change that made a mob of run away slaves a civilized nation. If so little a thing as an infant's tear's could lead to such wonderful things as were later developed in the life of Moses, how careful should all of us be, even for the little things of life? They all serve a useful purpose and perhaps they may in some way have a major part in the great plans of God.

In the youth of Moses we note rashness as an outstanding characteristic, even as it often appears in the young lives of most of us. He was far from perfect and fell into errors of judgment, just as most of us have done in the years of our lives that have not been mellowed by by experience and moderation or influenced by a devout faith. But the follies of youth were no excuse for his conduct. For one-third of his life he had to go into exile on account of them. He had to learn, as many others have had to learn, that whatsoever a man soweth that must he also reap.

God has a way of overcoming evil that good may come out of it. He takes the sinner and makes a saint of him. So it was with Moses, the fugitive slayer. His exile into the desert made him familiar with the country through which he was to lead Israel. His long years of waiting bred patience into his soul. His being alone in the desert made him conscious of God's presence. Long after man has passed his years of active usefulness Moses was called to leadership and strength. "They that wait upon the Lord shall renew their strength'" was amply exemplified in the case of Moses. Long years of contemplation fitted his soul for intimate communion with the Lord as nothing else would do.

Moses before Pharaoh demanding the freedom of his people strikingly pictures a man who is fearless and determined in the service of his God. Moses, alone and unarmed was mightier than Pharaoh and all the resources and powers of Egypt behind him because he was God's messenger.

The greatness of Moses is not limited by one or a few manifestations of ability. None, of all the the children of men, save our Christ, was a greater law giver. As the teacher of a nation he ranks with the teachers of the ages. As a wonderworker, God never used any other man as he did Moses. Only the miracles of Jesus outnumber his. He ranks with the greatest writers. We would be without 5000 years of the world's history were it not for Moses.

Finally, we must remember that, like ourselves, Moses was not a perfect man. In a moment of pride he fell into sin for which, with all his greatness, he had to feel the disciplining hand of God. We are warned by this. "Let him that standeth take heed lest he fall."

A coming event to be specially noted by Mennonites on the Pacific coast is that of the California Mennonite Young People's Retreat which is to be held at Lake Sequoia, July 24 to 29.

JOTTINGS

Rev. N. B. Grubb, of Philadelphia, celebrated his 80th birthday by preaching in his old pulpit in the First church, Philadelphia.

Bro. E. M. Kennel, who is executive secretary of the Young People's Work of the Middle District Conference, is at present on an extended tour through Kansas, Missouri, Iowa, Illinois, and Indiana in the interest of his work.

Miss Florence Schultz, who attended the Pennsylvania State C. E. Convention at Hershey, Pa., gave a very interesting report of the convention in the meeting of the C. E. Society in the Eden church, Schwenksville, Pa., last Sunday evening.

Rev. G. T. Soldner, of Souderton, Pa., who is doing field work for Witmarsum during the summer is making his headquarters in Bluffton, Ohio. His home pulpit is being supplied by Forrest Musser, a Bluffton College graduate.

Eleven new members were recently received into the fellowship of the Sugar Creek, Ohio, Mennonite church by baptism and six from other churches. A chorus of 50 voices, under the direction of the pastor, Rev. Lester Hostetler, is rehearsing the cantata, "Esther the Beautiful Queen."

Last week the Ladies Missionary Society of the First Church, Bluffton, Ohio, entertained as its guests, Mrs. Lester Bixel, of Pandora, Ohio, a recently returned missionary from Africa, and Miss Ferne Bixel, an instructress in Ingleside Seminary, Burkville, Va. Both visitors made interesting addresses.

St. John's church, Pandora, Ohio, is conducting a Vacation Bible School with fifty boys and girls present every day. Several members of the church serve as teachers. In conducting such a school much is learned of the great need of a fuller knowledge of the Bible among young people. If parents complain that their children are not interested in religious matters they should know how much the boys and girls have learned of the Word of God before they reach the age of severe temptation.

At its recent Commencement, Bluffton College conferred the honorary Degree of Doctor of Divinity upon Rev. H. J. Krehbiel of Reedley, Calif. Dr. Krehbiel was one of the founders of Bluffton College and worked for its welfare while pastor of the Trenton, Ohio, church. For many years he has served the Reedley church until his retirement on account of ill health some months ago. He has twice served as Chairman of the General Conference and is a member of long standing of the Publication Board of that organization. He has been a frequent contributor to the Mennonite and, for several issues lately, he has been giving interesting accounts of his trip per auto from coast to coast.

Baptismal services were conducted in the Gnadenberg church near Whitewater, Kan., on June 15, when three young people received baptism. Rev. G. N. Harms officiated. Rev. Jacob Dirks of Whitewater preached the sermon. Communion was celebrated June 22.

The general subject of the Ministerial Meeting held in the Upper Milford church, Zionsville, Pa., was "Congregational Problems." Rev. S. M. Grubb gave the pastoral point of view and Monroe Geisinger the layman's point of view. The guest speaker at the exercise of the evening was a neighboring pastor, Rev. Calvin De Long.

Mennonites in the vicinity of Lystra, Mont., held a Saengerfest July 8. The exercises of the Morning Session were conducted in the German language and those of the afternoon in English. Offerings for the relief of the needy in Russia were received. There were also a spirited discussion on the subject: "The Value of Singing to the Individual, the Church and the Community."

The Seventh All-Mennonite Convention is booked for Berne, Ind., Aug. 27 and 28. Plans are being worked out for the program which will take the form of discussions coming under the following heads: Relief and Recent Immigration; Foreign Missions, Tasks and Achievements; The Mennonite Church and Union; Education and the Ministry; Our Church and Its Current Religions Literature; and Peace.

The Annual Bible Conference of the Roaring Spring, Pa., church, was held last month with Dr. J. F. Ritzel of Lakemount as instructor. His morning subject was "The Book That Sees", and the evening subject was "Lifted Up and Handed Down". The attendance, both morning and evening was large and a number of visitors were present from other Mennonite churches. Children's Day was observed June 29.

The Schroeder Family, which originally came from the village of Elizabethtal, Russia, and settled in Reno County, Kansas, held the 54th Anniversary of their arrival in the United States in the Kansas State Fair Grounds, Hutchinson. There was the customary musical program and feast. A fund was raised and sent to Russia for the relief of their relatives who are still there.

The churches of Dalton, O., and community, completed a successful and much worth-while Daily Vacation Bible School. In the final public service held in the United Presbyterian church June 15, 115 diplomas were handed out to pupils. Several capable and spiritually minded teachers served. Rev. Austin Keiser, the president of the Ministerial Association, was dean of the Bible School. The children attending learned willingly and it is the conviction of the prompters of this school that similar schools would be appreciated in any community.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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EDITORIAL

We are especially glad to record this week the impressions gained of a visit to the Eastern District Conference by Rev. P. P. Wedel, the chairman of the General Conference. It certainly was a delight to every one who met or heard him to have had him be the guest of the oldest and perhaps the most tried of our District Conferences. The pity of it is that there have been so few of such visits in the past. Bro. Wedel was not long in discovering that problems differ in different conferences and that each has much to gain by contact with the others. In the early days of the Generel Conference an itinerant minister was continually kept on the field with good results. The needs of the times may not call for another or other itinerant ministers in the way they once were employed but it would surely add to the better understanding of one another if there were continual exchanges of visiting ministers from one conference to the other. Conference work has taken on such a complex form in recent years that one would hardly expect it to be ready to employ traveling agents or ministers without the assurance that the great cost in such an undertaking would be properly and promptly met, nevertheless, with all of our organization and with all of our various undertakings, it is of vital importance that the members of our scattered churches be constantly kept in personal touch with one another.

The public is always interested when some one sets out to break a record and it does not seem to matter what kind of a record it happens to be. There are those who have broken flying records and are hailed as heroes, even though their record breaking was in the form of advertising certain kinds of motors or oils. Recently at Atlantic City we saw two men sitting on opposite flag poles. They were there to break the record of flag pole sitting. One of them has already a record of having sat on top of a flag pole for nineteen days and he hopes to break his record and the world's record by sitting on his pole this time for at least thirty days. One may learn something from record breaking flights in the air, even if it is only how long one may tempt fate before breaking one's neck, but sitting on a pole and other like stunts add nothing to the sum of the world's knowledge. Cheap notoriety, and maybe a little money, are all that the stunt doers collect before the world entirely forgets them. Not so long ago there died an old man of eighty who lived within a few blocks of the writer. He became famous for his walking stunts, having a record of having crossed the Continent many times on foot and living as best he could off the country. There was no particular reason why he should wear out so much shoe leather and live like a tramp in purposeless tasks but he sometimes got his picture in the papers and he never needed to bother about holding his job even though times were sometimes as hard as they are now.

There are, however, some record breakers that are worthwhile. It certainly is worth while to be faithful in one's religious duties. In a small Sunday School in the Eastern District conference there are three record breakers for attendance, one a young woman who has not missed a single session of the school for twenty-seven years, another a young man who is just one year behind her and another, a young professional man, who has found time from his practice to attend Sunday School with a perfect record for fifteen years. Stunts of this kind are more than mere stunts. They are indications of earnest Christian interest.

There is considerable difference of opinion as to whether chain stores are a blessing or a curse to a community with the balance in favor of those who cannot accept them as blessings. The profit, the management and generally, the best positions go to persons not belonging to the community and seldom living in the towns from which so much of its hard earned cash goes into the pockets of others. It is generally believed that the brewers were the originators of the chain store system. They came into existence at the end of the nineteenth century. The first were the "tied houses" of many brewing firms which secured ownerships of lease of beer houses and other licensed premises to have markets for their outputs. A return to any method of public sale of strong drinks would increase the number of those stands where everything is taken out of the community and nothing returned but broken lives. Those who argue for a return of beer without a return of the saloon might as well ask for the moon since there would be no way of distributing the stuff except through places where it is to be sold and that would mean saloons even though another name might be given them.

THE FUTURE OF MENNONITE MISSIONS

E. G. Kaufman, Ph. D.

(Concluded)

It is interesting to compare the contributions of Mennonites with those of the eleven largest denominations in this country as given by Fahs in his "Trends in Protestant Giving." Mennonites give much less for local congregational purposes than other denominations. On the other hand, the average contribution per member for foreign missions is about twice as large from Mennonites as from the other denominations in question. In 1913 the sum of 68 cents was contributed to foreign missions for every member of the eleven denominations, while $1.63 was given for every member of the Mennonites in America. By 1920 the figure for the eleven denominations had risen to $1.66, while for the Mennonites it had risen to $3.06. By 1927 the figure for the eleven denominations had dropped to $1.24, while for the Mennonites it had dropped to $2.94. Comparing the total contributions for foreign missions, home missions, and relief work, we find that in 1913 the sum of $2.15 was contributed for every member of the eleven denominations, while $2.38 was given for every member of the Mennonites. By 1920 the figure for the eleven denominations had risen to a peak of $5.75, while for the Mennonites it had increased to $7.20. Then followed a gradual decline until by 1927 the figure for the eleven denominations stood at $4.17, while for the Mennonites it was $4.82. From the above we conclude that the Mennonites will probably continue to give less for local congregational purposes and more per member for missions and benevolent purposes than other denominations. On the other hand, it is evident that Mennonites have been following the normal distribution curve quite closely and will probably continue to do so. The same conditions affecting other groups have in the past and likely will in the future also affect Mennonite giving.

This general drop in contributions since 1920 has been explained in various ways. The more frantic the person the more fanciful the explanation has been. The drop is probably largely due to increasing local congregational demands, the changing purchasing power of the dollar due to economic conditions during and since the war, and the forced re-evaluation, re-interpretation, and re-construction of the missionary idea along with the rest of our religious thinking in recent years. The disquieting results of all these factors will probably subside as soon as conditions are more settled and the thinking of people has again found its bearings in this changing world.

Some future changes indicated by recent developments can only be mentioned here. The Mennonite missionary message is slowly becoming enlarged and more inclusive. Increasingly it is thought to pertain to this life as well as to the life to come, to the body and mind as well as the soul, and to society as well as to the individual. Mennonite mission work is more and more coming to include educational, medical, industrial, agricultural, and other phases of activity, besides pure evangelism. The Mennonite missionary worker is required to have more training than formerly. College graduates are rapidly replacing the workers of former days. Specialized training above college will become more and more necessary in the future.

Various developments in the foreign fields will have considerable influence upon future mission work. The introduction of industrialism, the spread of modern education, the wide acceptance of the scientific method and spirit, and the raise of nationalism are far reaching forces. The demand for self determination in religious as well as other matters will have to be taken into consideration in all mission work. Increasingly the nationals of these countries are insisting on having a voice in deciding how mission funds are to be spent, what form of mission work is to be carried on, and what type of missionary is to be sent them. Because missions and boards for the most part have ignored these demands they are becoming more and more determined, e. g., in one Mennonite mission the nationals are beginning to voice their growing conviction that in order to have real co-operation they must secure representation not only on the mission in the field but also on the board in America. These developments might well give us pause. It is clear that missions and boards will hereafter be influenced much more by the nationals themselves than was formerly the case.

In closing let us raise the question, what will the missionary interest ultimately due to Mennonites? Because of their non-conformity during and after the Reformation, Mennonites were persecuted and suppressed. Their natural defense reaction was isolation which came to be idealized and was clung to after the cause for it had disappeared. Catholics and Protestants had suppressed Mennonites and so were identified with the world. Whatever the world did was wrong, even though it was mission work. Furthermore, mission work implied direct contact with the much feared outside world and hence was long resisted. The missionary interest is broadening and liberalizing and in direct conflict with the narrowing tendency of isolation and non-conformity. Hence the long struggle before the missionary idea was finally accepted in Mennonite circles. In fact, some groups have not been touched by it yet, due to extreme isolation and non-conformity. There is some evidence that the missionary interest will increasingly bring Mennonites out of isolation and tend to merge them with the larger stream of modern Christianity. In other words, Mennonite missions will not only be a means of salvation for many in the mission fields, but by the reflex influence of this missionary interest the Mennonites themselves will also increasingly be saved. It is true of a group as well as of an individual that "He that loseth his life for my sake shall find it." May God bless the future of Mennonite missions and make us equal to the challenge they present.

THEN AND NOW IN OUR OKLAHOMA MISSION FIELD

(Concluded)

It was in the fall of 1892 when Rev. and Mrs. R. Petter took up direct mission work (camp work) among the Cheyennes. Being stationed at Cantonment, they were near a number of Cheyenne camps and they soon gained the confidence of these backward people. The Petters were specially endued with adaptability for such work and great gifted with linguistic talents. Their love and devotion soon found responsive cords in the hearts of heathen Cheyennes. The writer still regards it as providential that during the greater part of his missionary labors he was closely associated with these consecrated missionaries.

A few years previous to this, Rev. and Mrs. J. J. Kliewer had moved to the Washita river, about 75 miles southwest of Cantonment, to begin work among the Washita Arapahoes. Their station, Shelby, was located right among the new Mennonite settlement and in close proximity to the Arapahoe camps. Both Indians and Mennonites worshipped for awhile in the same church building. As the Arapahoes concentrated more about Segar Colony in later years, this station was discontinued.

The Petters at that time occasionally visited the Cheyennes along the upper Washita. This led to the opening of direct work among these people. In 1894 the writer began such mission work among the Whirlwind Cheyennes, now the Clinton field. A few years later Rev. H. J. Kliewer began work among the Red Moon Indians, 35 miles still farther northwest, now the Hammon field.

It must not be overlooked that Rev. and Mrs. John Funk took up the work among the Arapahoes and built the Canton station. This article however would be too lengthy to enumerate the missionaries who at one time or another since then faithfully labored in our Oklahoma field. The Albert Claassens, now of Los Angeles, Calif., and the H. T. Neufelds, now at Meno, Oklahoma, were among these.

This, in a short outline, was the status of

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our Oklahoma field about 35 years ago. What is it now? Rev. and Mrs. G. A. Linscheid are occupying the Cantonment field, now Longdale and Fonda. These devoted workers are the pioneers of our Montana field. Overcoming difficulties and enduring hardships, the Linscheids laid the foundation for the blessed work being done in Montana now. Rev. and Mrs. H. J. Kliewer, stationed at Thomas, are occupying the Deer Creek and Canton field. They are the pioneers of the Red Moon district, now Hammon. Just in recent years they were transferred to their present location. The Deer Creek field is quite promising. It seems the Indians there are a little more progressive than at other places.

Rev. and Mrs. J. B. Ediger are occupying the Clinton and Hammon field. The Edigers have their home at the Clinton station, formerly Haoenaom. A new and larger church is sorely needed at this station and we pray that soon conditions may be such as to enable the Board to make the necessary appropriations.

The reason why our missionary staff in Oklahoma could be reduced to the three families is found in the encouraging fact, that there are a number of native helpers who do quite efficient work under the supervision of the missionaries. Brother William Meeks among the Canton Arapahoes is deserving of special mention. Recently the Lord has called home his beloved wife and he needs our Christian sympathy and prayers.

Now there are organized Indian congregations at Longdale, Fonda, Clinton and Hammon. Another one will likely soon be organized in the Deer Creek district. These are Cheyenne congregations. A good sized Arapahoe congregation is located at Canton. These congregations have approximately 300 members. Many of these are faithful and sincere, others are but babes in Christ, just as we find it among other Christian Churches also.

Yes, what a difference between then and now! Our pioneer workers, should they see the field now, would hardly recognize it as their former field of labor. However, in the midst of all these changes the blessed work is going on and we believe the Master of the Harvest is taking out and garnering His sheaves from among these Indians. May our Conference continue to faithfully occupy our oldest mission field till the Lord of the Harvest comes for the final reckoning. Now 50 years have gone by since the conference occupied the field. What will it be another 50 years hence? The Lord only knows.

In closing may we heed Paul's admonition: "Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15:58.

M. Horsch.

SOME HISTORICAL DATA ABOUT THE THE BEGINNINGS OF THE MENNONITE MISSION WORK IN OKLAHOMA

By H. R. Voth

(Concluded)

In distant Russia our people began to fear that their religious liberty would be more and more curtailed and they began to look around for a new home and laid the matter before their Heavenly Father. (The writer was then 18 years old). And God put it into the hearts of some of them to move to the United States, mostly in the years 1873-1875. Others came from Poland, Switzerland and Germany. These, among themselves, brought some earthly means with them; but more than that, most of them were more or less interested in foreign mission work. And both of these things the Lord was in need of in this country to establish the above mentioned little mission conference on a more solid basis. And it is not by any means the least interesting chapter in the history of the Mennonites of

America that shows how the Lord brought these two groups in contact and finally made them one. This was not effected by the planning or special efforts of men, but it was the great Mission cause that became the bridge over which these two groups came together and the tie that bound and held them together. Of course, in the carrying out his purposes the Lord almost invariably uses men in one or the other way. In this case he had in Russia already put it into the heart of a young man, a member of the Alexanderwohl church, to become a missionary. He was just about ready to make known his desire to the leaders of his church and to offer himself as a missionary student when this church became the leading factor in the planned emigration and decided to emigrate to this country in 1874. This young man being the eldest child in the family considered it his first duty to accompany his parents to America and to assist them in establishing a new home here. This he did for two years. During the winter months, however, his Heavenly Father seemed to lead him in such a manner that he gathered specially valuable experiences for his future calling; having begun the study of the English language in Russia already and having made good use of various opportunities that offered themselves during a lengthy stay in Lincoln, Nebr., and Topeka, Kans., during the trip he got a position as a clerk in a store in Newton the first winter and during the second winter he had an opportunity to teach one of the first schools among the Immigrants. Here God reminded him again of his pledge and after much prayer he offered himself as a missionary student to the ministers of his church, who soon laid the matter before the church, but just as the above mentioned conference was up against the question: Where do we find the means to send out our missionary and to establish and carry on mission work? this church was confronted by the question: How can we, as a single congregation enducate and perhaps later on send out a missionary? But the Master who had brought about this situation soon furnished the answer to both groups. The leaders of the Alexanderwohl church had already heard about the small General Conference, about their school, mission board and took up this matter with some of the officers of the Conference and the Board. Rev. H. Richert carried on this conference. An invitation was soon extended to this church to send delegates to the General Conference in the fall of 1876 and a tentative assurance given, that there would very likely be no difficulty about accepting their missionary student. Bro. H. Richert and if I remember rightly, Bro. David Goertz of Halstead, Kan., were chosen as delegates to the conference and provided with the authority—if, after attending the sessions and looking into the nature of the Conference and its activities they considered it best to join the church to the conference, to do so. And they did so. Bro. Richert was elected as a member of the foreign mission board, the missionary student accepted by the mission board and thus the great mission cause had become the tie that was to unite these two bodies, the first Mennonite Mission Conference of American and thousands of their brethren and sisters from Europe, because at the next following conference sessions one after the other of the immigrant groups who had been organized into churches affiliated with the conference and that is being done to this day; and the question of Alexanderwohl, What are we going to do with our "Missionszoegling" (mission student)? and the question of the new small conference: Where do we get the means to carry on our mission work had been answered. As the life of the writer of this article was so closely identified with the early mis-

Rev. H. R. and Mrs. (Nee Baer) Voth, 1884 sion work it may be pardonable and necessary to state here that he was the young man mentioned in the above paragraphs.

While the correspondence about his acceptance was going on he had agreed to teach his school another year, but after New Year, 1877, he was sent to Wadsworth, Ohio, where he spent about two and one-half years after which the board sent him for two years to the theological seminary of the Evangelical Synod of N. A. near Marthasville, Mo., and after for one school year to a medical school in St. Louis, Mo.

In the meantime Bro. Haury had been accepted by the General Conference in the session of 1876 as its missionary and instructed him to do two principal things: to visit as many churches as possible in various states and try to create, to strengthen and to deepen the mission interest, and to try to find among the Indians a proper place for a mission station. For some time it had seemed necessary and advocated by some to carry on foreign mission work under the auspices of the "Taufgesinnte" "Mission Board" of Holland, which was the only Mennonite Mission Board then in existence and that was carrying on the mission work in Java and Sumatra. But after the General Conference through its union with the many newly immigrated churches had been so greatly strengthened, and owing to certain conditions that the Dutch Board of Holland made the plan of working together was abandoned, and the conference decided to try to establish an independent work among the Inians.

Space does not permit to give the details, even partly, of the efforts, travels, investigations, hindrances, diversions of opinions, sickness, disappointments, hardships, etc., that had to be gone through during more than four years, especially by Bro. Haury, and the Mission Board. Several times the doors seemed to be open and then to be closed again. Even a long trip to distant Alaska, full of hazards, dangers and trials made by Bro. Haury and Bro. J. B. Baer, was made in vain.

Finally in 1880 the Lord seemed to open way to the Arapahoe at Darlington in the then Indian Territory. Bro. Haury had visited that tribe several times. The Indian Agent, J. D. Miles, who was in charge of the Cheyenne and Arapahoe tribes, and the Arapahoe themselves invited us to start our work there and so brother and sister Haury went to Darlington in May, 1880, on the 21st of that month formally took possession of the place alotted to us and so that day may be considered as the first of the three "beginnings" mentioned at the beginning of this article. The plan was to start a school, also to teach the children practical work on the farm, in the kitchen, sewing room etc., and to do aggressive mission work as soon as a sufficient knowledge of the language could be acquired. A frame building, large enough to accommodate 25 children and the workers was erected. Most of the material could be obtained on the reservation, several young men from the state assisted to put up the buildings. Soon the school could be opened with Bro. C. H. Wedel as teacher, Bro. H. H. Ewert, now in Gretna, Man., also did some teaching. This was done in English, most of the children having been in the government school. The mission work, part of which could be done in the government school too, had to be done through interpreters.

The outlook seemed to be promising and we had reason to believe that we had reached our so much wished for and prayed for goal, our own Mennonite Mission, the first in America. But "Man proposes, God disposes." "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." In the evening of Feb. 19, 1882 the Mission family and the children had just finished the evening devotion in the school room when Mr. Haury suddenly saw some burning embers fly by the window. Rushing out, he saw that the house was on fire. His first thought was the four little children who with Haury's own little child were sleeping upstairs in Bro. and Mrs. Haury's room, but he found the door locked inside, the room through which he had come was filling up with poisonous fumes. He rushed down stairs calling for an ax, but hurried back and succeeded in breaking open the door, and then in carrying out the four children. Two were dead, the others died later. The house burnt down to the ground and most of the workers lost almost everything. What a night! Some found shelter in families in the agency for the night, some in the barn and wash house at the station, the children in nearby camps. The next day the four little bodies were buried, the funeral being held in the Government School. And then what? Imagine the feelings, the bleeding hearts, the tears and the question marks of that little mission band around that ash pile and those glowing embers!! What didst Thou say Lord? Quit? Go back home?? Not we; "Though He slay me, yet will I trust him." We remain. But how? The Mission Treasury empty, the hopes of many perhaps crushed. But did I not say to you: "And lo, I am with you always." Is not the silver and gold all mine?" The Mission Board said, "Stay!" The churches said: "Remain, we will provide the funds to build;" the Government pledged $5,000, but of course, every one realized that it meant a new beginning; that it would have to be done all over again. And it was done all over again. In June that year I finished my studies and was sent to the field and had the great privilege to assist in bringing about the second beginning; it meant cutting down and sawing up trees in the timber among high weeds and millions of mosquitos, or quarrying rock in open quarries under the glowing July and August sun, carrying brick and mortar, sore hands and weary feet, but such is mission work, and about a month later a new building, this time of brick, twice as large as the first stood over the place of the ashes and embers of February 19, and at the beginning of 1883 the school could be opened and the whole work started again. That was really the second "beginning" of our mission work. And how about the third beginning that I referred to? That came about in this way:

The Master, it seems had watched us and may we add, found us faithful. And "I say unto you that unto every one which hath shall be given." During this same eventful year the government abandoned a military post 56 miles northwest of Darlington and offered to our mission all the "houses" of the Cantonment, if we would start a new mission station there. These houses consisted of about two dozen small picked houses, of different sizes, some joined together, end to end, those forming a series of rooms; others standing alone, some being T-shaped. Nearly all of them were lined with heavy canvass. Then there was a bakery built of stone and a large unfinished stone building intended for a hospital. This was given by the Government to the Arapahoe chief, Little Raven and his family. It was my lot to take care of this uninhabited post during the fall of 1882 to keep the Indians and whites passing through from stealing doors, windows and especially the canvass lining. It was the one time in my life when I was the sole inhabitant of a vacated village. A trading store and a telegraph office did not belong to it. As many Indians almost daily visited the place I had a good opportunity to study their language. When at the beginning of 1883 the work at Darlington was taken up again I was given charge of that station, while Bro. Haury, his wife, and a number of other workers were sent to Cantonment and opened up a separate school there with a cattle raising department and some industrial work. The work here also differed from that at Darlington in so far as at the latter places it was confined to the Arapahoe while at Cantonment it was also extended to the Cheyenne, and later developed into distinct mission work in that tribe of which Bro. and Mrs. R. Petter, who entered work later took charge. This was the third "beginning" of our mission work in Indian Territory. A large book could be written about the work that was done at these two stations, about the trials, sad experiences, rich blessings of our Heavenly Father, some fruits of our labor, the many deaths among the Indian children and friends. But as I was asked to write only about "the beginnings" of this work my task is probably herewith finished, but I hope that others will write the story of this our work among the Cheyenne and Arapahoe in the then Indian Territory.

JOTTINGS

Rev. Byron Musselman, the Radio Pastor, and his Men's Choir, a group of 30 young men, of Bethel Mennonite Brethren in Christ Church, of Allentown, Pa., visited the Grace Mennonite Church of Lansdale, Pa., and gave a splendid program of song and speaking to a crowded church. The Lansdale Church continues to grow and is happy in its opportunities.

The Vacation Bible School of the Aberdeen Church reached an enrollment of 100 before its close. During a recent visit Rev. P. Aeschliman of Washington brought fourteen inspiring and practical messages to the Aberdeen people. The attractive monthly "Church Visitor" issued by the congregation is full of inspiration and information. In a recent issue it defined the Spirit of Worship as follows: "This church lives by the love and loyalty of its members and friends. Its privileges are open to all who would walk with God. Its worship is designed to increase the hunger for righteousness. It strives to give rest for the weary, comfort for the troubled, hope for the downcast, and strength for correct living to all who come within its portals. Enter it not without a prayer for yourself, for him who ministers and for those who worship with you."

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A. R. KEISER, editor
Dalton, Ohio

THE QUESTION OF CHRIST

"And Jesus answered and said, as he taught in the temple, how say the scribes that the Christ is the son of David?" Mk. 12:35.

The avowed enemies of Jesus have just tried to entangle Him by three questions. The first one the question of paying tribute relates to political and civic duties; the second on the Resurrection concerns natural and physical laws; and the third on the Great Commandment deals with morals and ethics. Having answered their questions, Jesus puts one to them which embodies the sphere of religion and philosophy.

Jesus is asking, who is Christ, is He man or God or both at once? The answer is evident, Christ is both human and divine. His enemies are silenced and absolutely defeated—the Incarnation is the only solution to this serious intellectual problem and also to the problem of evil.

When we see how our Christ was misunderstood even by His closest friends, mistreated and held under suspicion by those who should have been His most loyal supporters, and when in the last week we see Him betrayed, spat upon, buffeted, crowned with cruel thorns, and finally crucified, we ask ourselves: Is there justice and righteousness in this world? Does it pay to be Christian? Was Jesus the Christ?

But after that first Easter morning, we know that Christ is not only King of the Jews but of all mankind, that it was not Jesus who was sitting under judgment but His tormentors, and that all the injustices were righted by time, and the righteousness which emanates from the Christ who came to represent the Father and is truly the Son of God and for our sakes became poor that we might be rich.

"This is my Father's world
O let me ne'er forget
That tho' the wrong seems oft so strong,
God is the Ruler yet.
This is my Father's world,
The battle is not done,
Jesus who died shall be satisfied
And earth and heaven be one."

—Maltbie D. Babcock.

IDEALISM VERSUS MATERIALISM

Our country is today in the grip of a hard materialism. We emphasize big business, nothing seems to matter quite as much as receiving big salaries.

The young man is often placed in a real predicament. On every hand he is urged to choose the work which will bring him the largest compensation and the best chances for advancement in the commercial world. He may have strong inclinations toward the idealistic underpaid professions like the ministry and teaching. But after, some days even his girl friend gives him a bad jar by letting him know that those callings do not bring sufficient remuneration and that she will not be satisfied to be the wife of such a man.

In many cases this young man is one of that large group in our Mennonite Church who will not be satisfied unless they complete their academic training and find their life-work in some of the more idealistic professions. These young men will no doubt be fairly successful in business and will make money. But to earn a larger salary and be dissatisfied is only another instance of that other young man who left the Master. Whom will ye serve, Christ or Mammon?

WHEN YOUNG PEOPLE TRY

It is true that youth is not altogether a matter of years, and yet the years do enter in. It is well that they do. Every age has its opportunities and its difficuties to face, and needs to learn its lessons. All of these things do not happen until man, in whatsoever age he may be, tries.

When young people try to realize some of the things about which they have been dreaming they gain experience. Now the getting of experience is a very valuable and a very costly thing. Every one seems to enjoy the values and many avoid as much of the price as possible. That does not change the fact that for certain values corresponding prices have to be paid.

The getting of experience may become a cruel thing. This may be due largely to those who are in the process of getting it, but it may also be due to the fact that others take wrong attitudes.

Men can bargain with each other but they cannot bargain with the orderly arrangements of God in this universe. Trying to do so only adds to the difficulties of getting necessary experience for life.

Men may stop development on the surface but they cannot thwart the powers of growth. When they attempt that they have made themselves responsible for all kinds of mal-adjustments in human society.

When young people try to realize what they have seen, let them try to work in accordance with the laws that are deeper than any one person's will. The experience which they will gain in this way will be of real and abiding benefit ad will bring the joy of achievement without which all work becomes drudgery.

When young people try to do their share, let those older in years meet them graciously. They also made mistakes at one time or another, mistakes by which they may have profited, if they have not forgotten them, or if someone has not embittered them by a wrong attitude.

I am glad that the young people of the General Conference of Mennonites are anxious to do things. They will gain much valuable experience and will teach us who are older in years—though I hope not older in spirit—many valuable things, not the least of which will be the realization that with all that we have attempted to do there is still much to be done—some of it in a much better way than we ever did it.

When young people really try to do things they become more sympathetic. They discover that much, which they had viewed as repression, was really meant to be guidance. They will also discover that guidance is a very wholesome and a very desirable experience in life and is well worthwhile to be kept clearly apart from repression. This matter of becoming more sympathetic is also a very valuable and a very costly thing. To give up sentimentality without becoming hard seems a very difficult thing for many. It should not be so and would not be so if things were as they ought to be. Since they are not, it behooves all of us to work together the more sympathetically and to learn to take that attitude as we learn to do our work.

When young people really try, they do something. There is that fine determination in youth which does not easily let go when things do not happen at once. To be sure there is likely to be some impatience which weeds out a lot of those who talk most at first, but on the whole, when youth really begins to try something is going to happen. It may be the proverbial "hopeless minority" which will finally accomplish things, but there is always that minority. Jesus found it so in His day and so has every age since then.

Go get your experience, Young People, and God bless you! Develop the finest kind of sympathy of which you are capable! God only knows what worthwhile things you may do!

J. H. Langenwalter.

EAST SWAMP NEWS

The East Swamp Young People's Society is very much alive. Both the Senior and the Junior programs are held the first Sunday evening of each month, the Junior program starting at 7:15 and the Senior at 8:00. There is an average attendance of 150. In May a social was given, the main event of the evening being a playlet presented by the various committee members, followed by games and refreshments. On June 22, the annual musical program attracted about 300 people. On July 6 a special service marking the 19th anniversary of the society will be held. A unique feature of East Swamp's program of activities is an annual rally held in the spring some time previous to the regular Eastern District

(Continued on page 17)

CHRISTIAN ENDEAVOR TOPIC

Sunday, July 27

Missions in Changing China

II. Chron. 15:1-7.

China, what do you know about China as she exists today? Don't blush, the average American knows little more about this vast country than you do. She is today literally a "Chinese puzzle." But let us in preparation for this week's meeting acquaint ourselves with this "sleeping giant," whose civilization is thousands of years old. Surely this meeting will demand a good map of China. The population of China proper is over four hundred millions, that is about four times as many as the United States, and these many millions live on a territory about three-fourths as large as our country. In studying the present political status you cannot do better than to read Paul Hutchinson's remarkable book "What and Why in China." Every word of this book will be of interest.

THE COMRADESHIP HOUR

Monday, July 21 — Read Jonah 3:1-4

We have here a call to repentance. God can never do much with a nation or an individual until they are willing to put away the evil from their hearts and look to Him who is their help and strength.

Tuesday, July 22 — Read Acts 8:1-5

"We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light."

Wednesday, July 23 — Read Lk. 3:10-18

Men are here asking John the Baptist, "What then shall we do?" China nor any other nation nor any individual has the power to do the right without the help of Christ. Do I know Him sufficiently well?

Thursday, July 24 — Read II Cor. 5:17-21

In China today everything is challenged in the earth and in the heavens. Christ's transforming power can remove all dross from my life too if I will give Him a chance.

Friday, July 25 — Read I Kings 18:17-40

Usually when things do not go right in the world, a careful diagnosis will reveal sin-sickness. Today we go halting between a loyalty to Christ and a following after the gods of pleasure and mammon. Will the gods be defeated?

Saturday, July 26, — Read Acts 14:8-18

China has been in a turmoil and is in a turmoil still. Wrongs must be overturned before they can be righted. Medical missions with a bedside gospel will do much to change this turmoil to a peace which passeth all understanding.

China is changing in every way, so there ought to be well-prepared speeches on the social, political, economic and religious phases. There should be information as to what definite things we as a General Conference of Mennonites have done and are doing in this land of the Rising Sun. Our mission field is situated in the Central Province, we are responsible to bring over two million souls to Christ if they will be brought. The area of our field is about 4500 square miles with about that number of villages. We have two main stations—Tamingfu and Kai Chou. We are engaged in Evangelistic, Medical and Education work.

The personnel on our China field is as follows at the present time:

Tamingfu

Rev. and Mrs. S. J. Goering
Rev. and Mrs. August Ewert (probably soon)
Miss Regier

Kai Chou

Rev. and Mrs. H. J. Brown
Rev. and Mrs. S. F. Pannabecker
Dr. and Mrs. C. L. Pannabecker
Miss Elizabeth Goertz
Miss Frieda Sprunger
Miss Aganetha Fast

The school work is in full swing as far as the lower grades are concerned. Tamingfu district has about 42 boys and 91 girls in schools. Kai Chou district has about 200 boys and 100 girls. These are all day schools. The high school and other day schools have made no attempt to function. Rev. P. J. Boehr has been planning to organize a Bible School but no definite report has come concerning it. A law recently enacted forbids all religious instruction in primary schools, when this law is enforced, practically all of our schools will be closed and we will then need to introduce a different kind of missionary work. The unrest and famine have affected us only indirectly thus far. Bandits rove around our cities but thus far have not interfered with the work. What and whither in the future remains with God and the future.

SEED THOUGHTS

Every ancient civilization must pass through the revolutionizing change to the new order. Will Christianity be sympathetic and win China for Christ?

China is learning to read, she has adopted a 1000 word educational system.

In the United States, 35 people live on a square mile, in China 260, to avoid continued famine she must be taught agriculture.

The day may not be far distant when we will need a new type of missionary work, and in many cases a new type of missionary.

The old superstitions of China are being undermined, every one of her 400 million souls need Jesus Christ.

China will not accept our Western brand of Christianity (denominationalism and strife) we too would like to rid ourselves of much of it.

Christ lived on the same continent as the Chinese, so it may just be possible that China will some day hold a large place in the Kingdom and teach us some principles of The Way of Life.

THINGS THE Y. P. CAN DO

1. Members or committees should correspond with missionaries and read their letters before the society.
2. A Y. P. Chorus might be organized to give programs to shut-ins and Institutional Homes.
3. Societies receive much mutual profit by exchanging visits.
4. Does your society study Personal Evangelism?

THE Y. P. FORUM

(This department is for the purpose of discussing frankly and freely but reverently some of the baffling problems of the present day. Send in your questions and your discussions to the editor, they will be given a welcome and a hearing.—Editor.)

What Shall Janet Do?

Janet is just out of high school. She works in a restaurant with other waitresses who think that having a good time is the one business of life. The good times they like are cheap dances and promiscuous petting parties which according to their boasts often "go to the limit." These associates use every subtle means in their power to break down Janet's resistance and induce her to join with them in these affairs. She is having the fight of her life. How shall Janet have friendships which fortify and good times which do not leave a bad taste?

EAST SWAMP NEWS

(Continued from page 9)

Young People's Convention. At this rally the District President is the main speaker and he presents to the local society the work of the Convention. An invitation is extended to all of the other societies to attend. At the third Rally held this spring the Souderton Society rendered special music and the President's address was given by William Cope who is also a member of the East Swamp Society. Interest in the work runs high and at the Convention on Memorial Day East Swamp received the attendance banner for the third consecutive year.—Reported by William Cope.

The Junior C. E. Society of the Bally Mennonite Church has 26 members with an average attendance of 18, meeting on alternate Saturdays at 2 o'clock. We have the Red and Blue contest, the side having he most present receives a star, blue for boys and red for girls. This has done wonders for our boys as it has just doubled the attendance. It also keeps the Lookout Committee very active getting them to come out in numbers. The children enjoy the Bible drills very much and seem to think the meeting is not complete without them. We had a Junior orchestra, but not being Juniors any longer they joined the Intermediate Society. They gave $23.62 to the church for the Church Bus expenses, having earned this money themselves by playing on different occasions.

In May we attended two rallies and one convention. The first was the Perkiomen Branch of Montgomery County, then the County Jr. Convention which was held in our church. Our Juniors took part in the Peace Contest conducted by the County. On Memorial Day we attended the Junior Convention of the Eastern District Conference and were the second largest society present.

At Easter the Sunshine Committee gave plants to the sick and also remembered birthdays by sending postal cards. In this way we are trying to do for others, "For Christ and the Church". **Mrs. B. F. Patterson**, Supt.

THE S. S. LESSON

JULY 27

Deborah. A Leader in a National Emergency. Judges 4:1-15

Golden Text: Say to them that are fearful of heart, Be strong, Fear not. Isa. 35:4.

The period of the Judges was a formative one. Joshua was dead. The nation, or rather the tribes, for the tribes were little nations unto themselves, were so intent upon their own matters that they had little consciousness of a national spirit. It thus happened that, being divided by selfish interests, Israel was in no position to present a strong front to the other nations near by. We are told that every man did that which he thought right in his own eyes. This means a condition akin to anarchy. Without a central power and with a strong bias to consider everything from a personal point of view there was little in the nation to make it strong and keep it strong. The fact that Israel survived came about because during the trying periods, there were men of God who zealously devoted their efforts toward keeping Israel loyal to God and defending it from the nations that menaced them. These men were called Judges, since they acted in both civil and military capacities. The unfaithfulness of one generation led to the decline of the nation and the call of the people upon Jehovah brought deliverers in the form of Judges. After all the experiences in the history of the Israelitish people during which God displayed his power so marvelously one wonders why Israel could fall away so ignominiously, but then we must remember that Israel was not the only nation that forsook God and had to bitterly pay the penalty. The forgetfulness of God in our day is responsible for much of the misery with which the world is troubled. Men make money their god just as Israel made the gods of their neighbors their own. Because the worship of gold is so great an influence in the lives of men they must suffer much of the trials and troubles that gold cannot buy for them. Because we forget the blessings that the Faith of our Fathers assured to us we suffer for the lack of them.

However, as we read the story of the Judges, we must remember that even though the nation sometimes for a generation or several generations alienated itself from God there were also long periods during which they were faithful to him under the leadership of able and faithful leaders. The lack of leadership is one of the greatest calamities that any nation can suffer. Unfaithful or godless leaders, on the other hand, are the greatest curse with which any people can be afflicted.

We sometimes fail to note the place the Bible gives to women. There were a number of outstanding women such as Deborah. Deborah was conspicuous as a judge, a leader, a prophetess and a poet. It was the northern tribes that in her time were severely afflicted by their enemies, the Canaanites. For twenty years they had been their oppressors. The reason was that they had failed to obey the command first given them to drive them out. No people can long survive when they live in close relation with the enemies of God. That is why in a later period we are given the commandment to "come out from among them and be a separate people". Not only did Israel not avoid their heathen neighbors but they dwelt among them. This meant that they did not consider their influence harmful. The sad part of it was that they also intermarried with them thus mixing blood and recognizing them as equals. It was against the command of Jehovah to marry peoples of other races. There was good reason for this. The sad thing in our day is that it often happens that Christians and non-Christians marry and so create a divided home, which often means a home where God is not held in honor and the children lose the privilege of being brought up in the fear and admonition of the Lord. Tolerating, living with and intermarrying with heathens naturally resulted in Israel being weaned away from Jehovah to idols.

In this situation Deborah arose. She called upon Barak to gather an army and drive out the enemy. We note that Barak was timid. He would only go if the Prophetess would go with him. It meant that the glory of the victory that followed was shared with the woman. It may also have been that Barak intended that the presence of Deborah should inspire men to rally around his banner.

But Israel had appealed to God. He heard them in spite of the past follies to which they were given. The battle was the Lord's and so the people of God were delivered. The chariots of iron availed nothing against those whom God was protecting. An alien woman, Jael, the wife of Heber the Kenite, became the executioner of Sisera.

The song of Deborah recorded in chapter 5 of the Book of Judges is one of the notable poems of the Old Testament. The lesson suggests opportunity for the study of the leadership and work of women in the work of the Lord. The accomplishments of many women of ancient and modern times may be considered in this inspiring lesson in which Deborah takes such a prominent part.

DEATHS

Ruth—Samuel D. Ruth, son of David Ruth and Mary Ruth, nee Berger, was born March 16th, 1873, in Summerfield, Ill. Born and reared in a Christian family he received early and lasting religious impressions. Pentecost of 1886, he was baptized upon his confession of faith in Christ and received into the Mennonite Church of Summerfield, Ill. All who knew him will bear testimony to the fact that he remained a consistent, faithful Christian to the end. Kindliness and helpfulness became second nature to him.

His elementary secular education he received in the Summerfield public schools. Then entered McKendree College, Lebanon, Ill. From this school he graduated 1898. The same year he left his home at Summerfield, Ill., and came to Beatrice, Neb. Here he accepted a position in the John H. von Steen Company. In 1921 after the decease of its founder, John H. von Steen, Mr. Ruth became president of the company and this position he held to the end.

March 16th, 1904 he was married to Miss Marie Dueck of St. Louis. The young people made their home in Beatrice, Neb., and to this day it is a home of Christian sociability and kindly hospitality.

Mr. Ruth was always active not only in business affairs, but also in civic and social activities and above all in church and religious enterprises. Unstintingly he gave of his time and means and energy to the work of the Master whom he loved so well. Mr. Ruth was especially interested in and a friend of children and for 19 years he conducted a mission Sunday school in the Mennonite church, corner Bell and Seventh streets. Together with faithful teachers he labored in behalf of the young people and children. The fruit of this faithful labor is apparent today here and there, but eternity only will reveal the full extent of it.

Alone, while pursuing his business, in his automobile, he heard the summons of his Lord and Master. Almost instantly his spirit left the body to depart to the homeland.

His age he brought to 57 years, 2 months, and 12 days. He leaves to mourn his untimely departure, his sorrowing widow, 1 son, 2 daughters, 3 sisters and 2 brothers, besides many relatives and friends.

Funeral services were held Saturday afternoon, June 14th. In the home his pastor, Rev. M. Horsch, spoke German, text Psalm 121. Rev. H. J. Krehbiel, a brother-in-law of Mr. Ruth, spoke English, text Matt. 24:44.

The very large attendance at the funeral services in church spoke of the high esteem Mr. Ruth enjoyed by many Beatrice people. His home church being too small, services were held at the Presbyterian church. Here Rev. H. T. Reimer spoke German, text Matt. 14:27 and Rev. M. Horsch English, text Job 5:17-19.

Mr. Ruth's earthly remains were laid to rest in the beautiful Mennonite cemetery west of Beatrice. His bereaved family, the church, and town, will long feel the loss caused by the untimely departure of our dear brother Samuel D. Ruth.

Miller—Samuel P. Miller was born in Blair County, Pa., March 20, 1872. He was a life long member of the Mennonite Church and a deacon in the Roaring Spring Congregation. For a number of years he assisted Rev. Jacob Snyder in the active ministry at Roaring Spring, Altoona, Buckhorn, and other places. He is survived by his widow, who was Bertha Wertz. They were married October 28, 1899. Funeral services were conducted by his pastor, Rev. Jacob Snyder assisted by Rev. H. Marker. Interment was made at the Geeseytown Cemetery.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JUNE, 1930

Foreign Missions, General Treas.:

N. E. Alexanderwohl Sew. Soc., Goessel, Kan., $15; Brudertal Sew. Soc., Hillsboro, Kan., $50; Mission Soc. Inman, Kan., $70; Tabea Sew. Soc., Tampa, Kan., $50; Alexanderwohl Ch. Sew. Soc., Goessel, Kan., $25.95; Sew. Soc., Wolf Point, Mont., $22.18; Christian Menn. Sew. Soc., Moundridge, Kan., $44.50; Ladies Miss. Soc., Reedley, Calif., $60; 2-3 Coll. Program Sew. Societies, Pacific Dist. Conf., Los Angeles, Calif., $45.22; Mission Soc., Upland, Calif., $40; Ebenezer Sew. Soc., Gotebo, Okla., $3.95; Sr. Mission Soc., Halstead, Kan., $50; M. M. Circle, Hillsboro, Kan., $106.

Home Missions, General Treas.:

1-3 Coll. Program Sew. Societies, Pacific Dist. Conf., Los Angeles, Calif., $22.61; Mission Soc., Upland, Calif., $25; Sr. Mission Soc., Halstead, Kan., $21.

Expenses of Ex. Com.:

Sew. Soc. Immanuel Ch., Los Angeles, Calif., $1.50; Brudertal Sew. Soc., Hillsboro, Kan., $2; West Zion Sew. Soc., Moundridge, Kan., $2; Friedland Sew. Soc., Aberdeen, Sask., $1; Ebenezer Sew. Soc., Gotebo, Okla., $1.40; Menn. Girls' Sew. Circle, Hillsboro, Kan., $2; N. E. Alexanderwohl Sew. Soc., Goessel, Kan., $2; Sr. Mission Soc., Halstead, Kan., $2.50.

Miscellaneous:

Sew. Soc. First Menn. Ch., Beatrice, Neb., Four Orphans, India, $120; Ladies Aid, Donnellson, Iowa, Biblewoman, China, $5; Dorcas Soc., Halstead, Kan., Orphan India, $75; Bethel Sew. Soc., Lustre, Mont., Teacher, China, $50; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Sew. Circle, Nappanee, Ind., Freight to India, $1.95; S. O. Circle, Upland, Calif., Hospital, India, $15.50; Garden Township Sew. Soc., Moundridge, Kan., Leper Jackets, India, $10; Mission Soc., Upland, Cal., Dr. Dester car, India, $25; Jr. Mission Band, Berne, Ind., Do., $25; Sr. Mission Soc., Halstead, Kan., Okla., Christmas, $2.50; Do. in place of clothes, India, $15; Ebenezer Sew. Soc., Gotebo, Okla., Poor, India, $7.01; Do., Girls' Home, Winnipeg, $18; Swiss Sew. Circle, Whitewater, Kan., Do., $10; Miss. Sew. Soc., Berne, Ind., Do., $25; Sew. Soc., Pulaski, Iowa, Basna Station, India, $15; Mission Soc. Upland, Calif., Portland Mission, $15; Total, $1,125.77.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR JUNE, 1930

Menn. Ch., Halstead, Kans., $68.74; S. S. Class No. 33, Menn. Ch., Berne, Ind., $16.00; Friend, Deer Creek, Okla., $100; Sew. Soc., N. D. C. Mt. Lake, Minn., $71.75; Louise Regier, Elbing, Kans., $100; C. E. Union E. D. C., Philadelphia, Pa., $100; Jrs. S. S., First Ch., Reedley, Calif., $15; Congo Inland Miss., Goshen, Ind., $50; Emergency Relief Com., Newton, Kans., $42.54; Jacob Meshberger, Calumet, Okla., $75; Tamingfu School Fund, $10,700; Interest, Tamingfu School Fund, $171.67; Bethel College Ch., Newton, Kans., $67.16; Menn. Ch., Burrton, Kans., $3.75; S. S. New Hopedale Ch., Ringwood, Okla., $5.65; Brudertal Ch., Hillsboro, Kans., $354.76; S. S. Brudertal Ch., Hillsboro, Kans., $73.98; Menn. Ch., Escondido, Cal., $10; Bergthal Ch., Corn, Okla., $9; Garden Twp., Ch., Moundridge, Kans., $45.58; Mrs. P. C. Wedel, Moundridge, Kans., $17.50; Otto Lomavitu Refund, $75; S. S. Hoffnungsau Ch., Inman, Kan., $42; S. S. Cordell and Bessie Ch., Cordell, Okla., $35.64; Menn. Ch., Buhler, Kans., $12.68; Bethanien Ch., Kingman, Kans., $13.15; S. S. Menn. Ch., Beatrice, Neb., $300; Menn. Ch., Deer Creek Okla., $12.02; Springfield Ch., Coopersburg, Pa., $25; D. L. Miller, Fentress, Va., $150; Saron Ch., Orienta, Okla., $81.71; Menn. Ch., Scudder, Ont., $17.10; Bethany Ch., Quakertown, Pa., $41.78; Flatland Ch., Quakertown, Pa., $20; Menn. Ch., Halstead, Kans., $68.48; Grace Hill Ch., Whitewater, Kans., $58.43; Interest, Conf. Trust Fund, $91.25; Sis. Lena Mae Smith, Newton, Kans., $40; Alumnae Assoc. Bethel Hosp., Newton, Kans., $25; J. J. R. Claassen, Beatrice, Neb. $50; Menn. Ch., Berne, Ind., $548.53; Grace Ch., Pandora, Ohio, $44.85; S. S. Grace Ch., Pandora, Ohio, $23.35; M. D. Gerber's S. S. Class, Grace Ch., Pandora, Ohio, $14.55; Ch. and S. S., Pratum, Ore., $32; Bethesda Ch., Marion, S. D. $26; Coll. N. D. C., Mt. Lake, Minn., $224.89; Abe P. Unruh, Lostwood, N. D., $30; New Hopedale Ch., Meno, Okla., $62.05; Tabor Ch., Goessel, Kans., $51.36; First Ch., Geary, Okla., $15.60; S. S. Bethel Ch., Hydro, Okla., $12.07; Pine Grove Ch., Bowmansville, Pa., $25; Y. M. C. A. and S. S. Bethel College, Newton, Kans., $5.20; David J. Schmidt, Aberdeen, Ida., $15; H. B. Janz, Rosthern, Sask., $5; S. S. Class, Menn. Ch., Reedley, Calif., $60; Menn. Ch., Arlington, Kans., $15.40; S. S. Johannestal Ch., Hillsboro, Kans., $41.66; Johannestal Ch., Hillsboro, Kans., $65; Menn. Ch., Hanston, Kans., $12.50; Salem Zion Ch., Marion, S. D., $50; Friedensfeld Ch., Liberal, Kans., $28.24; Bethesda Ch., Marion, S. D., $160; Eden Ch., Moundridge, Kans., $360; S. S. First Ch., Allentown, Pa., $23.54; Bethesda Ch., Henderson, Neb., $148.51; Menn. Ch., Vona, Colo., $30; Bethel Ch., Inman, Kans., $15; Alexanderwohl Ch., Goessel, Kans., $345.75; Menn. Ch., Aberdeen, Ida, $52.42; Bergthal Ch., Pawnee Rock, Kans., $23; Swiss Ch., Whitewater, Kans., $165.19; Herbert Ch., Waldeck, Sask., $184.52; C. I. Krahn, Stanley, N. D., $40; Menn. Ch., Butterfield, Minn., $10; North Star Ch., Drake, Sask., $150; Hebron Ch., Buhler, Kan., $23.74; S. S. Hebron Ch., Buhler, Kan., $24.47; West Zion & Christian Church, Moundridge, Kansas, $66; Mennonite Church, Dundurn, Sask., $15.00; Catherine Roth, Quakertown, Pa., $100; West Swamp Ch., Quakertown, Pa., $94.10; S. S. West Swamp Ch., Quakertown, Pa., $16.10; Herold Ch., Bessie, Okla., $8.96; Bethel Ch., Mt. Lake, Minn., $100; H. D. Voth, Escondido, Calif., $10; Menn. Ch., Pulaski, Iowa, $21.90; Menn. Ch., Chicago, Ill., $10; First Ch., Aberdeen, Ida., $6; St. Johns Ch., Pandora, Ohio, $100; John Roth, Whitewater, Kan., $12; Ladies Miss. Soc., Grace Ch., Pandora, Ohio, $100; Christian Ch., Moundridge, Kan., $125.04; S. S. Norheim, Mont., $6.27; Jacob W. Penner, Hillsboro, Kan., $131.25; First Ch., near Beatrice, Neb., $714.60; S. S. Waterloo, Ontario, $6.50; Y. P. C., Bethany Ch., Quakertown. Pa., $15; Bergthal Ch., Pawnee Rock, Kan., $21.52; Emmaus Ch., Whitewater, Kan., $94; S. S. Ebenezer Ch., Bluffton, Ohio, $200; J. P. Jantzen, Beatrice, Neb., $20; Menn. Ch., Hillsboro, Kan., $70.67; Sec. Ch., Beatrice, Neb., $149.66; S. S. Emmanuel Ch., Noble, Iowa, $30; Elizabeth C. Ruth, Upland, Calif., $10; Zoar Ch., Langham, Sask., $49.21; Member First Ch., Mt. Lake, Minn., $4; Mr. & Mrs. Peter Boehr, Bluffton, Ohio, $20; C. E. Soc., Zion Ch., Dallas, Ore., $15; Goessel Menn. Ch., Goessel, Kan., $30.15; Menn. Ch., Waterloo, Ont., $34.13; Ex. Com. Miss Soc., (Mrs. J. G. Regier, Treas.), $414.24; Total, $19,243.01.

Bal. in bank, June 1, 1930		$ 1764.02
Gifts for		
General Fund	$ 7329.35	
Orphans, Teachers, etc.	537.75	
China Station	25.00	
China Relief	42.54	
Sundries	11045.45	
Interest & Rent	262.92	$19243.01
Balance and Total Receipts		$21007.03
Paid on orders during month	$12276.68	
Paid on debt during month	8500.00	
Refund	15.00	$20791.68
Balance in bank, July 1, 1930		$ 215.35

(On July 1, 1930, the Board has a debt of $6,500.00, with unpaid orders in the amount of $10,000.00).

Gratefully acknowledged,

J. G. Regier, Treas.

J. E. Regier, Ass't Treas.

Newton, Kansas.

JOTTINGS

Mennonites in the vicinity of Montezuma are planning the erection of a new church. The Committee in charge hopes to get under way on the project as soon as harvest is passed.

Prof. J. J. Balzer of Carlton College, Minn., read a paper on The Coming of the Mennonites to Mountain Lake before the recent meeting of the Minnesota Historical Society. Prof. Balzer hails from this section and for a time was on Bethel College, Kan., faculty.

Rev. J. E. Kaufman, of Aberdeen, Idaho, and a number of others as well as the Men's Chorus are planning to go to Minnedoka, Idaho, and hold service the last Sunday of July. Minnedoka is about fifty miles southwest of Aberdeen. Several members of the First Church, Aberdeen, live there and also members of other denominations. There being no pastor in the place the people are occasionally served from Aberdeen.

On Sunday morning, June 29, 1930, the Semper Fidelis Class of the Hereford Mennonite Church had as their guest, Miss Mary Funk, a sister of the late Albert Funk, a former Wadsworth student and pastor of the First Church, Philadelphia. She spoke to the class on "How the Chinese Find Christ". Miss Funk also spoke in the church services on "Conditions as they are in China today".

Miss Funk is a woman who spent forty years of her life as a missionary to China. She is now a retired missionary and will leave, in the near future, for California, where she will live as a pensioned missionary.

A delightful occasion took place on the lawn of the home of I. I. Bergen family in Mt. Lake, Minn., when the Oak Leaf and Bethel Mission societies were the hosts to Mr. and Mrs. Ferdinand Isaac, returned missionaries on furlough from India. A short program had been arranged, consisting of an address of welcome, a response, special music, a poem composed for the occasion by I. I. Bergen and a reading by Mrs. Peter Buller. A social hour followed and refreshments consisting of cake and ice cream were served.

Rev. Freeman Schwartz, pastor of Eden church, Schwenksville, Pa., had for his theme, "Thoughtfulness, a Christian Virtue", last Sunday. A new supplementary feature has been introduced into the program of the Eden Sunday School. At the conclusion of the lesson a short period is devoted to the study of Bible Facts. This study is conducted by the pastor and the whole school participating. On Sunday morning, July 6, the Young People's Class of the Deep Run Mennonite church attended in a body the Sunday School and church service of the Eden church. The class was accompanied by the teacher, Joseph Montenya, and the Sunday School superintendent, Norman Wismer. There were more than twenty in the party. Deep Run is the home church of Rev. Schwartz and he was at one time the leader of this group of young people.

The Aberdeen, Idaho, Mennonite Church, Rev. John E. Kaufman, minister, recently added 25 to its membership. Of these 16 were by baptism and 9 by right hand of fellowship.

The Convention of the Eastern District Sunday School Union will be held in Zion Church, Souderton, Pa., Sept. 27, 1930. The program provides for inspiring addresses and excellent music. The Executive Committee says, "Watch for further details concerning the Convention."

Rev. N. B. Grubb, of Philadelphia, expresses a word of appreciation to all the friends who so bountifully remembered him on his 80th birthday, in the shape of letters, cards, etc., coming from sixteen different states and containing messages of cheer and good will. These evidences of friendship afforded him great pleasure. He wishes that it might be possible for him to grasp the hand of every one who sent them and say, "Thank You'. This being impossible he returns a word of loving and thankful greeting through these columns.

A special feature in connection with the Children's Day program of the Second Church, Beatrice, Neb., was a prayer of consecration of infants. It was a solemn moment when the mothers with their babies upon their arms stepped forward and the pastor prayed the prayer of consecration.

At the day of Pentecost the Second Church had a special offering for our heathen mission treasury in the morning. Late in the afternoon a Pentecostal Vesper Service was held. The church was well filled and the ministers together with the choir had charge of the service.

Sunday, June 22nd, a number of Bethel College Mission Volunteers were with the Second Church. They had a very acceptable program during the Sunday School period. Miss Mariam Penner, daughter of our missionaary, P. A. Penner, spoke of the leper work in India. Rev. David Eitzen, a member of the Volunteer Band, preached the sermon after the program.

The Young People's Society of the East Swamp, Pa., church celebrated its nineteenth Anniversary, July 6. Rev. A. H. Schuler, of Bethlehem, Pa., brought the message. The Adult Bible Class will be honored with a visit by Francis P. Cameron on July 20. A catechetical class is about to be organized in the East Swamp church. This congregation has the distinction of having a Sunday School enrollment much higher than the church.

About two score of the Young People of the Zionsville, Pa., church made a pilgrimage to the Mennonite Home for the Aged at Frederick, Pa., and rendered the Christian Endeavor program for that day. A catechetical class in under the instruction of the pastor. Rev. H. G. Nyce. The Male Chorus of the Zionsville church recently accepted an invitation to participate in a Luther League Program given at the Spinnerstown, Pa. Lutheran Church.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JULY 24, 1930 No. 29

EDITORIAL

Retreats and Summer Conferences are the order in most denominations during the summer months. They are a serious appeal to the youths of the church to set their minds to things more important than just having a good time. Bible Study and a study of problems that have to do with the Lord's work are the chief interests in these assemblies. As in many other things, the Mennonites were rather late in taking up retreats, but finally, they have gone into them with a vim; there have been held or will be held retreats in the Eastern and Middle District Conferences as well as at Bethel College and on the Pacific Coast. If these retreats succeed in giving fuller equipment for Christian work to our young people and if they develop a leadership that is practical and helpful in the home church then we say, the more of them the better. But, if, on the other hand, they develop into mere cliques that have no vision of larger things beyond their own circle then all their efforts are but a waste of energy. We have the impression that our Mennonite Young People are serious-minded and that their greatest interest is the service of their Christ and the welfare of the church.

The coming All-Mennonite Convention, which meets at Berne, Ind., August 27 and 28, will be followed by the Mennonite World Congress to be held in Danzig, Europe, Aug. 31 to Sept. 2. The Berne church has the largest Mennonite Church building in the world while the Danzig Church is a close second to the Amsterdam, Holland, church for the honor of having the largest membership of the Mennonite churches of the world. With these two gestures toward unity coming so close together in both Europe and America and centering about two large and influential churches there seems to be some hope for a closer unity among Mennonite people. It does not seem necessary, even in this day, for any Mennonite body to lose its identity by merging with other bodies, but it is sincerely hoped that the several bodies now standing aloof from one another will see, at least, a little good in one another to the extent that they will be willing to work together in some of the major enterprises that occupy the attention of the whole church in general.

Last year the state of Colorado is reported to have had nearly as many divorces as there were marriages within its borders. Other states report an increase of the divorce evil. One wonders when will this sort of a thing ever stop or when will there be a decided decline in the number of matrimonial wrecks?

Abler minds than ours have troubled themselves with the perplexing problem of finding something to combat the divorce evil and have failed. It would be useless for us to advance a suggestion to married couples who agree to disagree for keeps, but it is not difficult for any observer to discover some contributing causes to divorce. As the first of such causes we would name the lack of religious training on this point. Persons whose consciences have not been quickened to a sense of the unrighteousness of divorce and the re-marriage of divorced persons naturally do not hesitate to dissolve one marriage tie and enter another. The decline of the Christian home and the abandonment of the Family Altar have much to do with the divorce evil.

Then, there is the economic question that enters into the matter. A woman today can easily support herself often in better style than she could a generation ago when practically all wives were housewives. Today the matter of making a home may be resolved to the simple process of renting a furnished flat. There is nothing "homey" about such a flat. The wife who goes to business may find the flat a convenient place for meeting her husband, but that is about all it amounts to. The wage earning wife is apt to resent the idea that she became a lackey for her husband. She is no worse off without him than she is with him and this means that any little misunderstanding, which, in the old days, was forgotten in a few hours is now a ground for divorce.

The age is amusement crazy. People want entertainment and luxury even though such things cut deep into the family income. If they have not struck up a partnership where such things are possible they simply dissolve one partnership and enter into another.

From the point of view of law, divorces are numerous because the law makes it possible for divorces to be gotten so easily and so quickly. There is no uniformity in our divorce laws and the states in which it is easy to get a divorce spoils the honest efforts in other states to abolish the evil. So long as the State officials are not interested in sufficient numbers to combat the evil that long will this evil so dangerous to society flourish.

INSTALLMENT NO. 6 OF OUR TRIP ACROSS THE CONTINENT

By H. J. Krehbiel

The fifth installment of my correspondence was a description of Commencement at Bluffton College as No. 3 was a description of our visit to our old home at Trenton, Ohio. This installment shall be a continuation of the trip, but before we leave New England and start back for the Pacific Coast, there are just a few more things which I think might be of interest to you. The second time Mrs. Krehbiel and I visited Boston we went up into the tower of the Customs Building, 508 feet above the level of the sidewalk. After, obtaining a permit, free of charge, you take an express elevator to the 18th story and changing there you go the rest of the distance with the tower elevator. Passing out of a door you are on a platform surrounding the tower with a breast high banister. You can walk around the tower and look down on any part of the city or harbor. I observed two things: the first was that the people walking on the sidewalk looked like a colony of ants busy at work, and their autos looked like toy wagons. The second was that I couldn't find a single street in the city east and west or north and south. They all ran at angles or a curve; and consequently some streets were only two or three blocks long. In the room at the top of the tower two men and a lady were at work. I said that if they did not have one of the highest paid jobs they at least had one of the highest as to altitude Yes, American engineering with steel and concrete can build mighty skyscrapers, but placed among the mountains which God built in the Rockies or Sierras towering over 14,000 ft. covered with eternal snow these skyscrapers would look very puny. Yet these skyscrapers are an improvement over the log huts which the Pilgrim Fathers built, as is also "The modern locomotive over the first one built in America, called the Stephenson," which we saw on exhibition at Boston. That one weighed 4½ tons, would go at a speed of 15 miles per hour drawing a load of about 80 tons. The large freight locomotives of today weighs 420 tons and haul 9,000 tons at a speed of 40 miles per hour.

One thing we noticed in New England which made a very favorable impression on Mrs. Krehbiel and also had my hearty approval, was, that hardly any of the ladies were painted and powdered. In the choirs of the two large churches which we visited not one of the ladies used paint and powder, and of the ladies we saw on the streets and in the shops of Boston not one in ten was thus disfigured. If the fashions come from the East to the West, I hope that this one, of ladies being natural, will make the trip across the continent in an airplane.

On the return trip from the East we stopped in Cleveland, Ohio, for six hours to call on several friends. We saw the new Union Station 53 stories high which the Van Sweringen Bros. are building. Is it not remarkable that these two brothers who 30 years ago were poor real estate agents are today the largest railroad kings of America, perhaps of the world. Surely America is "Das Land der unbegrenzten Moeglichkeiten." Another thing that impressed me as much as the Union Station skyscraper was the fact that a young lady friend drove us to the station in a driving rain, through a terrible traffic jam, past uptown street car tracks which were being relayed, and while Mrs. Krehbiel and I held our breath in fear of a collision the precision with which she was compelled to drive only engaged half of the young lady's mind for with the other she was ready to argue with me that Mr. Hoover was not the best or greatest President of the U. S. Our minds at that time were not contemplating the greatness of any president, but only the greatness of the danger of being killed in that traffic jam.

After the close of the last exercises of the Commencement Wednesday evening at Bluffton, Ohio, we returned to the home of Dr. Mosiman, and he handed me a telegram stating that my brother-in-law, Samuel D. Ruth of Beatrice, Nebraska, had died, and the funeral would take place on Saturday afternoon. I telegraphed my sister-in-law that Mrs. Krehbiel and I would arrive at Lincoln, Nebraska, Friday at 9:30 a. m., and the next morning we left by train for Nebraska. The sudden death of Bro. Ruth and the large funeral on Saturday held in the Presbyterian church will, no doubt, be reported by the pastor, so I need only say here that Mr. Ruth because of his Christlike character was universally beloved and will be missed not only by his family but by the church and the whole community.

MINISTERIAL MEETING

The first quarterly ministerial meeting for the current conference year was held in the Upper Milford Church, Zionsville, on Monday, June 23. There were two programs, afternoon and evening. Rev. Daniel Unruh, pastor the of the Grace church, Lansdale, presided.

The devotional service for the afternoon was conducted by Rev. Howard G. Nyce, pastor of the entertaining congregation. After leading in a familiar song, he read I Tim. 4 and in a few well chosen words re-echoed Paul's plea to Timothy to be loyal to the "faith once for all delivered to the Saints". He also greeted the brethren in the name of the congregation. The president of Conference responded, and incidentally bade welcome to Brother Harley King and Brother W. S. Gottshall who were meeting with us. The topic for consideration in the afternoon was "Congregational Problems." This was approached from different angles: the ministerial and the layman's. Rev. S. M. Grubb, pastor of the Second Mennonite Church, Philadelphia, treated it in his inimitable manner. He mentioned some of the outstanding problems of the minister and delightfully elaborated upon them. His allusions often quite humorous and always well to the point. The principal facts touched were: (1) The difficulty of teaching Church doctrine; (2) The problem of the Minister's finances; (3) The laxity of interest in denominational activities.

The second, the Layman's point of view was ably treated in a paper by Mr. Monroe Geisinger, deacon of the Upper Milford Congregation. This paper if not already printed will soon appear in a separate column of The Mennonite.

In the session, in the absence of Mr. Erwin S. Weiss, the secretary read a paper prepared on the 1930-31 budget. One of the interesting high lights of this paper was the fact that the Eastern Conference offering for Mennonite Relief in the Trek to Paraguay was $1100. This appeal coming so near the end of the fiscal year and kindred financial problems, was very good.

The principle feature of the evening was an address by Rev. Calvin DeLong, pastor of the New Goshenhoppen Reformed Church. He spoke to the assembly which now had been augmented considerably by members, especially young folks, of the local church on the theme "Young People". He deplored some of the conditions of the time and the handicap under which young people are compelled to labor. He also commended them for the manner in which they triumphed over them.

A word of praise is also due the musical renditions of the Male Chous of the local congregation and to the Ladies for the splendid supper which they spread under the trees surrounding the church.

The most impressive and touching feature of the whole program was the presentation of a special resolution by Dr. E. E. S. Johnson welcoming back into our midst Rev. William S. Gottshall. The resolution read as follows:

Resolved: That we the Ministers and Deacons and Members of The Eastern District Conference of Mennonites heartily welcome home our brother William S. Gottshall and salute him with a holy salutation on this his birthday anniversary in the hope that he may have many happy returns of the day and that his fellowship with us may result in great blessing to the cause of Christ.

Rev. Gottshall responded with equally touching and effective words. He expressed not only his appreciation of the salutation but also his gratitude for being permitted to spend his last

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years in the Service of His Lord in the Conference where he first began it.

The meeting was dismissed by the benediction pronounced by Rev. Unruh. The ministers, deacons, friends, journeyed homeward, some of them more than fifty miles, feeling that they had tasted a bit of heaven. **Freeman H. Swartz.**

COLUMBIONA-ON-LAKE-GEORGE

N. E. Byers
Dean of Bluffton College

I have had a unique and profitable experience recently which may be of interest to some of the readers of the Mennonite. Pres. W. W. White, who founded Biblical Seminary of New York City about twenty years ago, invites about one hundred Christian Educators each year to an estate on Lake George, N. Y., acquired for this purpose, to attend in groups of about fifteen to spend ten days as his guests.

I had the privilege of attending with the first group this year June 29 to July 9. We were especially fortunate in having in our group two famous English New Testament scholars and authors. Dr. T. J. Glover of Cambridge University and Dr. F. J. Folkes-Jackson formerly of Cambridge and recently at Union Seminary, N. Y. Their contributions to our discussions were valuable and their conversation in groups about the big fireplace or on the big porch was very enjoyable.

Other members of the group were Bishop Mueller of the Moravian church who has lectured at Berne, Ind.; one college president and one theological professor from Canada; two pastors of Chicago and New York, associated with educational work, a president of a southern colored school, a missionary from South America, and several professors and deans of colleges and seminaries of the northern states.

Denominationally there were three Presbyterian, three Lutherans, three Episcopalians, one United Church Canada, one Baptist, one Methodist, one Moravian and one Mennonite. They were selected without regard to their doctrinal positions, and as it turned out I think two might have been willing to call themselves fundamentalists while all the others could well be classed as tolerant conservatives.

The group met daily from 9 to 12:30 on the big porch overlooking the beautiful Lake George and the mountains beyond. The first hour was devoted to Bible reading and group study led by Dr. White. The remainder of the time this year is devoted to the discussion of the general problem of "Ultimate Authority in Religion". Short papers were read by members of the group on the Bible, Church, reason, inner light, Jesus, etc., representing different view points of the general subject, while most of the time was devoted to free discussion, led by Dr. White. Differences due to doctrinal positions and denominational connections were obvious, but tolerance and open mindedness prevailed and practical agreement on vital essentials were usually discovered.

The conference impressed me with the possibility of greater harmony in all churches if we had a strong leadership that did constructive work on a conservative basis and yet was tolerant and open minded enough to be patient with the reactionaries and to profit by the sincere thinking of all members. Factional fighting drives the opposing sides to more extreme positions but dissension, co-operation and constructive work draws us together. If this group is a fair cross section of church leadership, as it probably is, I am confident that the church can move forward as a united body along safe lines. Such evidence of charity gives one faith and hope.

RELIEF NOTES

By Levi Mumaw

The following extracts are taken from a cable dated June 9, 1930 from Harold S. Bender, Germany:

"Third transport arrived Beunos Aires fore-

noon June fourth. Fourth transport sailing Hamburg June 27 steamer Cap Norte. Mennonite world relief conference Danzig first week September urge committee send representatives."

The arrival of the third transport in Paraguay wil increase the Russian Mennonite refugee population there to 1068 souls. These are divided into about 200 families. The original plan of the Mennonite Central Committee called for 100 families but this quota has, as you will notice, been doubled. In connection with this, it will be noted that a fourth transport has been authorized by the Committee which will make it possible for about 60 families more to migrate to that country. In giving authorization for this additional group, the Committee has not lost sight of the additional financial obligation and acted only because of the very urgent need and with some assurance of additional help in financing the group.

In the appeal for help for the fourth group for Paraguay, the following facts were given concerning the sailings of the refugees to that date, May 22, "**Emigration to date Bazil 680, Canada 937, Parguay 1068, remaining 1200.**" Since this date certain concessions have been given by the Province of Manitoba in Canada which will permit about 200 more to come to Canada. It is hoped that others may be given similarly by the other provinces; but if not, there will remain about 650 in Germany after the 200 have sailed for Canada and the fourth transport has sailed for Paraguay. These remaining refugees need our assistance as well as the others have needed it. The Central Committee finds itself limited in its efforts because of its dependence upon the response of its constituencies. It stands ready to give any aid possible, and shall use every advantage possible for the relief of these unfortunate ones. In the present task it will be necessary to raise at least $50,000.00 more during the next six months to carry on the work. The work has been supported nobly thus far, and we are depending on your further support in the task assigned to the Committee.

A further explanation to the statement relative to the special grants for Manitoba will no doubt be of interest. The original concession called for 6441 persons but by the time it reached Germany, certain families who would have been able to meet the conditions under the grant, had been found disabled to enter Canada by the physicians and had gone to Paraguay; another group had gone to Brazil, quite a few had already sailed for Canada on the first quota, others may yet be disqualified by the medical examinations, thus bringing the quota of 641 down to about 200.

Latest reports from Russia indicate that many of the Mennonites and others of evangelical faiths are facing starvation and general persecutions. Because of certain edicts relative to communizing the rural communities, many of the better classes of farmers have been deported to Northern Russia and Siberia where they have no prospect of the future except slow starvation and death. No way has been opened as yet to bring any relief to these unfortunate ones.

Bro. G. G. Hiebert, our representative in Paraguay, has sent to this office an account of his trip from Reedley, Calif., to Paraguay. We do not find it possible to include this in these notes. He has promised to send additional reports relative to the work in the new colony which promise to be of special interest to our readers and these will be published as they reach us.

From an official report from Dr. John Ediger, who is the physician for the Canadian colony in Paraguay, we glean the following information concerning the possibility of raising crops in the Chaco where the Russian Mennonites are also settling. As has been mentioned before, there are certain tracts of land that are practically clear of trees, but some brush and roots must be removed before the land can be broken up. After it is plowed, it can be worked very easily with rake and hoe. He reports as follows:

"On my own tract I had 6 hectares broken from which I pay the Corporacion 1500 pesos from the proceeds of the harvest. In January I sowed lady beans and rice beans, which usually produce three crops here without resowing. The first crop of lady beans alone has already brought me a return of 2100 pesos. In between the bean crops comes my peanut crop, which looks very good. Then cames maize and sorghum, both of which do not stand so well because they were planted in dry earth and the expected rain did not come. Nevertheless I expect a sufficient crop for my own use. If I, who have worked for 26 years of my life as a homeopathic physician and therefore have not learned farming, can attain such results in four months and besides eat (as I have for some weeks), melons and watermelons raised by myself—which we expect will not fail us throughout the whole year, because every rainy day is planting day, but there are also uninterrupted harvest days. Moreover the planting is so simple, for instance, in the case of sweet potatoes, big clumps weighing ½ Klg., are dug up, the vines are cut into small pieces and each piece is stuck into the ground and pressed down with the foot, and produces a new plant and crop—I say that if I, who am not a farmer, can make this possible, how much more success should a real farmer have.

"We find many possibilities in this country for progress and independent living but the beginning is very difficult in many instances. There are many hindrances which must be overcome. It will be necessary therefore for some time to come to live very economically. It will be necessary to eat sparingly of some very common food, such as meat and bread. All the white flour is imported from the Argentine and is very expensive."

Scottdale, Pa., June 19, 1930.

CORRESPONDENCE

Bally, Pa., July 9, 1930.—To the Readers of the Mennonite:—A period of six months has passed hince the Hereford Mennonite Church at Bally, Pa., has sent its greetings.

We started the New Year with a New Year's Eve Social, sponsored by the Sunday School. This is an annual event of the Bally Church. The early part of the evening was spent in playing games until a few minutes before twelve when a short program was started which ended a few minutes past midnight.

On February 2nd we were fortunate in having Frau Dr. Dorothea Von Velsen speak to us on "Peace and International Good Will". Frau Von Velsen is a native of Germany and was the house guest of Dr. and Mrs. E. E. S. Johnson during her stay in this locality.

Rev. P. P. Wedel of Moundridge, Kansas, spoke to us on Tuesday evening, April 29th. He gave a very interesting message on "How Do I Know That I Am a Child of God?" He stopped at Bally on his way to the Eastern District Conference where he delivered the messages to the Conference delegates.

Dr. E. E. S. Johnson, our pastor, was one of the instructors at the Eastern District Retreat held at the University of Pennsylvania Girls' Camp, Green Lane, Pa., from June 20 to June 22. Our Church and Sunday Schol had eight young people attend this year's Retreat.

Miss Mary Funk spoke to the congregation the last Sunday in June. She spoke on "Conditions as they are in China today". Miss Funk spent 40 years of her life on the Mission Field in China. She is now a retired missionary and is going to California to live as a pensioned missionary of the Christian Alliance Mission of New York City.

Our services proved very interesting during the winter months and were very well attended. Now, that the summer months and pleasant weather are here we find a little slump in the attendance, although the services remain just as inspiring.

The various organizations of the Church and Sunday School are very active and are doing interesting work.

Second Mennonite Church at Beatrice, Neb., June 25, 1930.—Dear readers of the Mennonite:—It has been some time since you have heard from this congregation. But that does not mean that we are doing nothing. We can report of many blessed times during the past half of 1930.

On February 26 we re-dedicated our enlarged church buildings. The weather was in tune with the spirit of the occasion. Quite a few friends joined us in the celebration. Our pastor, Rev. Horsch, had charge of the services. He read the dedicatory service. Rev. Franz Albrecht of the First church, preached the German sermon and Rev. P. P. Wedel, the English sermon. The choir sang several appropriate numbers. Rev. Wedel remained with us during the week, conducting Bible study hours in the forenoons and preaching services in the evenings. All who came could take many thoughts with them for meditation.

On Easter Sunday four young people were united with the church through baptism and one young man by letter. Two weeks later we celebrated Holy Communion. The choir rendered an Easter cantata the evening of Easter Sunday.

The Intermediate and Junior societies gave a special Mother's Day program, instead of a regular program, on Mother's Day. The children themselves derive much pleasure and benefit from these special programs, when the parents are there to see and hear what they are doing in their society work.

Since our pastor could not be with us on Children's Day, June 1st, the Sunday School had their Children's Day program during the regular S. S. hour of the Sunday before. After the children had done their part, Rev. Horsch preached a sermon for the children but enjoyed just as much by the older folks.

On June 8th, Pentecost, we had special Pentecostal vesper services. Rev. H. T. Reimer, Rev. Jac. Wiebe and Rev. Horsch each gave a short address in keeping with the day, and the choir sang several numbers.

But there have been times of sorrow intermingled with these joyful events. In May, the father-in-law of Rev. Wiebe died suddenly while mowing the lawn. A few weeks later the father of several of our members was called to his heavenly home after an illness of several weeks. (Both of these were members of the First Church). And on the morning of June 11th came the news of the sudden departure of Bro. S. D. Ruth. He had been at the home of the writer between five and six o'clock the evening before, gone home for supper and then to the office. From there he went into the country to see a farmer but had not mentioned name or place. When he failed to return, a search was started but he was not found until nine o'clock in the morning when his son found him sitting in the car about eight miles from Beatrice. But his spirit had departed and gone "Home" twelve hours before. Bro. Ruth will be greatly missed by all his friends—and they are many—; but our loss is his gain.

The following Sunday Rev. H. J. Krehbiel, who had been called here by the death of Bro. Ruth, preached the English sermon, appealing especially to the young people to take advantage of their many opportunities and privileges and use them in the furtherance of God's kingdom on earth.

Four members of the Bethel College Volunteer Band visited us June 22nd. They gave an interesting program during the S. S. hour and then one of their number, Rev. Eitzen, delivered the morning's sermon.

With kindest greetings,
Mrs. J. J. R. Claassen, Corr.

Salem Church, Sonnenberg, Ohio, July 2.—There is not much of the extraordinary to report from this congregation. But our outstanding event for us was the visit of Bro. Alva Miller, of Maryland, known throughout all Mennonite circles as the representative of practical Mennonitism of America in relief work in Russia. Bro. Miller visited and spoke repeatedly at both the old Sonnenberg and our congregation and at the tabernacle in Kidron. Not so much about his great work in the famine relief among our brethren in Russia as well as the starving Russian population in general, but about the religious, social and political chaos in that unhappy country. Liberal amounts were underwritten by quite a number of members of the different congrations of Sonnenberg for the cause of settling the refugees from Russia in America.

Easter and Pentecost season were appropriately observed at our congregation, communion taken at the former season by the membership and invited Christian guests, and inspiring messages given us by our pastor, Bro. Keiser.

Your correspondent wishes to congratulate the Mennonite readers for such great constructive articles especially as we have been privileged to read from the pen of Dr. J. E. Hartzler, H. A. Fast, and H. J. Krehbiel, among several other commendable contributions. The occasional wrangling in the columns of our paper on the ubiquitous topics of modernism and fundamentalism won't get us very far in our spiritual edification. What we need above everything else is to see Jesus Christ held up as a vicarious sacrifice, as He lived and taught and died for us. Let us see Jesus Christ walking the American roads, as Stanley Jones saw Him walking the Indian road.

N. G. Fankhauser, Corr.

Zion Mennonite Church at Souderton, Pa.—Report of the Local Chapter of the Mennonite Brotherhood of the Zion Mennonite Church of Souderton, Pa., June 26, 1930. Dear Editor and Readers of the Mennonite:—The local chapter of the Mennonite Brotherhood organized by the Zion Mennonite Church of Souderton, Pa., has ended its second successful year.

Although our Chapter was formally organized on December 5th, 1927, no meetings were held until October 1928 and from that time monthly meetings were held with the exception of July, August and September each year.

Our first meeting for the year 1929-30 was held on October 21st, 1929, when the annual meeting was held and the following officers elected: J. Ray Hillegas, President; Russell Hearing, Secretary and Leidy S. Ruth, Treas.

The November meeting took the form of a Fathers and Sons Banquet. On November 20th, we held our Fourth Annual Fathers and Sons Banquet, at which time more than ninety fathers and sons met in the basement of the Church. The main speaker of the evening was Rev. R. F. Landis, a former pastor of the Church, now pastor of the First Congregational Church of Germantown, who spoke on the meaning of brotherhood as applied to each individual church member and especially dwelt on the relationship of father and son. Mr. Wm. Mohr of Bethlehem, Field Secretary of the Mennonite Brotherhood of the Eastern District Conference spoke on the changing world conditions and the duty of the layman in the church today.

At the January meeting, Rev. James R. Shepley of the Reformed Church at Sellersville gave us his impression of Europe received during an educational tour under the direction of Sherwood Eddy. They toured Europe, stopping at the principal cities and discussed conditions in Europe as they found them, from angles.

All the men and boys of the community were urged to be present at our February meeting when we had engaged the services of Rev William Barnes Lower, pastor of the Holy Trinity Presbyterian Church of Philadelphia to speak on the subject, "Our Boys". More than two hundred and fifty men and boys of the community were present.

The April meeting was held jointly with the Ladies Missionary Circle, when Mrs. A. M. Hughes of the Reformed Church of Telford reviewed the book entitled "From Jerusalem to Jerusalem" which covers the years 29 A. D. to 1928 or from the beginning of the Christian Church to the 1928 meeting of the International Missionary Council held on the Mount of Olives during Passion Week.

The May meeting was in the form of an eye-o-graphic lecture showing pictures on the Bible up to the Resurrection and also present day scenes connecting them with happenings of the Bible. This lecture was an introduction to a series of six lectures and the members of the Brotherhood were so impressed with them that they signed up for the lectures to be shown next September and October, which will also open the activities for the year 1930-31.

The December, 1929, March and June, 1930 meetings were in the form of Round Table Conferences, discussing vital problems of the Church which needed the assistance and co-operation of the Brotherhood, in fact, this was one of the purposes for which the Brotherhood was created, to keep the men interested in the activities of the Church and its auxiliaries.

Respectfully submitted,
Russell Hearing, Sec'y,
Lansdale, Pa.

GOD ANSWERS PRAYER

(Tune: Higher Ground)

Encouraged by a welcome sweet
I'm coming to the mercy seat;
His many promises declare
The God of grace will answer prayer.

Chorus:
God answers prayer, believing prayer,
His arms are 'round me everywhere,
On Him I cast my every care
My heavenly Father answers prayer.

In Jesus I present my plea:
He lives to intercede for me.
In His salvation I will share
The gifts that come through answered prayer.

When troubles or temptations throng,
The Lord will be my strength and song;
My daily burdens He will bear;
The mighty God will answer prayer.

The needs of others I will bring
To Heaven's all victorious King;
Some day we'll reach the mansions fair
For, praise the Lord, He answers prayer.

E. E. Hewitt.

JOTTINGS

The Mennonite church of Berne, Ind., is making preparations to entertain the visitors to the All-Mennonite Convention to be held Aug. 27 and 28. Several hundred persons are expected to attend.

"The Fifth Bethel Retreat or Mennonite Young People's Institute, sponsored by the Sunday School and Christian Endeavor Conventions of the Western District Conference will be held August 19th to 29th on the Bethel College Campus."

Mennonite Young People's Society

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

A. R. KEISER, EDITOR
Dalton, Ohio

FRIENDLY CHAT

Moving Toward Unity

In the pages of the Mennonite we have seen of late that there is a movement progressing which has for its purpose the merging of the activities of the Central Conference and General Conference of Mennonites. That is fine and good. I believe I am safe in saying that the young people of both of these groups will heartily welcome this merger. In the past years they have met one another, they have worked with one another. The Retreats and Bluffton College have in many cases been the meeting places. In all of these associations they have learned to trust and love one another. Mission work has also brought about an interchange in workers and has thus brought a new bond of unity.

In that great prayer of Jesus recorded in the seventeenth Chapter of John, Jesus prayed: "That they may all be one even as we are one." We believe that means for us today that there should be considerable less than two hundred Protestant denominations. We as Mennonites can make a considerable contribution by eliminating by merging some of our seventeen varieties. Is there any reason why this merger should not come and that quite soon?

C. E. CONVENTION

The thirty-fifth annual convention of the Christian Endeavor Union of the Eastern District Conference was held at the West Swamp Mennonite Church on Memorial Day. In the Eastern District the Annual Young People's Convention has been held on this day for more than ten years. Because it is a holiday and Eastern Pennsylvania usually has fine weather at this time, the attendance is always large. Two sessions are held, morning and afternoon.

The meetings were in charge of the president, William Cope of the East Swamp Society. The opening song service was conducted by Russell Boorse with Miss Anna Moore at the piano. The devotional service was in charge of Rev. A. S. Rosenberger newly elected pastor of the hostess church. He based his remarks on 1st Corinthians 3. It is our high privilege to work together with God and in Christ we build upon a sure foundation. "Other foundation can no man lay than that is laid which is Christ Jesus." The Convention theme "Crusading with Christ" was the subject of the opening address by the president. The business session followed with the reading of the minutes and the reports of officers and committees. Several new societies were started and others reorganized. Seventy-five new members were reported making a total of 380.

Retreat and Missions

A committee reported on the project of buying land suitable for "Retreat" purposes, setting forth the various uses it could serve and estimating the expense. After considerable discussion it was decided to take no action for another year. After discussing some needs presenting avenues of service for the young people of our Conference, the need of our foreign mission field won their support when a motion to raise $1000 for foreign missions in the next year was carried. A letter from our own missionaries, Drs. Bauman in India was read by Norman Berky of Allentown.

At this time the Allentown Society sang the hymn "Yield Not to Temptation." After this the Conference period divided the audience into two groups. One group considered "Evangelism" led by Rev. Wm. H. Reville. He spoke from the text Matthew 28:19. The command to go and teach is to all church members, not to the pastor only. The greatest trouble of the church of today is that the members do not obey the command to tell others but they let the telling for others to do. The conference on World Peace and Christian Citizenship was conducted by Clarence Shelly of Zionsville. The good citizen is well described in the 12th chapter of Romans. We should believe that God's command "Thou shalt not kill" is higher than any man-made command to kill in war. After the audience had re-assembled a resume of each discussion was given so that all had the benefit of both discussions.

Rev. Unruh of the Lansdale church gave a brief address on "Shields of Brass." Brass was used as a substitute for gold just as many folks substitute the good for the best. One of the essential things for the Christian Endeavorer is to believe right and to fix his mind on the inspired word of God.

Noon Intermission

During the noon intermission a pleasant social time was enjoyed while box lunches or light lunches sold by the Ladies' Aid were enjoyed. The afternoon session opened with the house crowded to the doors. It was an inspiration to hear the large audience composed mostly of young people sing the fine old hymn "Faith of Our Fathers." A mixed chorus from the Souderton Society conducted by Miss Moore rendered several beautiful selections "Fountain of Life," "Unfold Ye Portals" and "Crusade with Christ."

Mr. Warren G. Hoopes, State Secretary of Christian Endeavor spoke on the theme "Three Upward Roads." 1. Save up—physically, 2. Grow up—mentally, 3. Measure up—spiritually. A male chorus from Deep Run and Lansdale favored with two selections after which Mrs. Reed Landis of Philadelphia sang a solo.

"The World's Greatest Business" was the theme of the last address made by Rev. Reed Landis, pastor of the First Congregational Church of Philadelphia. He said that building a life, a character which endures into eternity is the greatest business for making a life is greater than making a living. The letters C. E. stand not only for Christian Endeavor but for Christian Education, Christian Example and Christian Enthusiasm.

The banner for the largest attendance at the Convention was won by the East Swamp Society. The newly elected officers are: President, Robert G. Ross, Philadelphia; Vice President, William Cope, East Swamp; Recording Secretary, Esther Backensto, Allentown; Corresponding Secretary, Wilhelmina Kuyf, Philadelphia; Treasurer, Daniel Stauffer, Souderton; Mission Secretary, Mary Rosenberger, West Swamp; Junior Superintendent, Ivy Kemp, Bally; Chorister, Lewis Rosenberger, East Swamp; Pianist, Florence Stauffer, Zionsville.

The seven Junior Societies comprising one hundred and sixty-two members with their leaders held their own convention in the basement of the church during the afternoon.

Resolutions

The Resolutions Committee presented the following report:

Resolved: 1. That we thank our Heavenly Father for the privilege of fellowship in this convention.

2. That we express our appreciation to the entertaining society and congregation and to the ladies of the church for their hospitality.

3. That we commend the retiring officers and committees for the splendid efforts put forth during the year in behalf of the Young People's work.

4. That we encourage our young people to attend the Green Lane Retreat and also the Retreat in Indiana, in August.

5. That we recommend that all societies co-operate in raising $1000 for foreign missions as approved by this Convention and that immediate steps be taken toward raising this amount.

6. That we recommend to the Executive Committee that they urge the societies to adopt the program of Standards as formulated by the Young People's Committee of General Conference.

7. That we encourage inter-society visiting and the exchange of programs.

8. That we thank all those who have contributed toward making this program a success. We would thank especially the speakers for their helpful and inspiring messages. We also commend those who are putting forth such splendid efforts in behalf of the Juniors.

9. That we as Christian Endeavorers take back to our Societies the inspiration of today's meeting and that we continue with renewed vigor our efforts to "Crusade with Christ."

Fannie E. Landis, Sec'y. pro tem.

CHRISTIAN ENDEAVOR TOPIC

Sunday, August 3

Chances to Serve Christ in Summer

John 6:1-14

Thoughts on the Text.

No finer Scripture could be found for the lesson today. These verses which record the miracle of the feeding of the five thousand present a very interesting picture. The motive of Jesus to withdraw from the multitude as He crosses the Sea of Galilee is threefold. First: The news had just reached Him that John the Baptist had been beheaded. Sorely touched by this Jesus must have desired to be alone, apart from the unsympathetic mob. Second: Both He and His disciples needed rest. And last: Jesus felt that His time on earth was drawing to a close, and He wanted to be alone with these twelve to teach them the foundation principles of Kingdom values. He had already learned that the fickle multitude would not receive these truths.

The Problem of the Multitude.

Upon reaching the shore this little company came only to find that the multitude had walked around the head of the lake and were waiting for Jesus. Why had they come? They were like the great multitude today, they were "thrill addicts." John says: "Because they beheld the signs which He did." Philip was ready to send them away in order that they might find food, for they were hungry, but the sympathetic, long-suffering loving Jesus suggests that they feed them.

And here comes the beautiful part of the story. Andrew shows himself the real pastor and friend to youth. Andrew found a boy with his lunch, and in him he saw an opportunity. The boy and his lunch became the nucleus for the feeding of that vast multitude that day. We could almost write a book around this lesson. So often in life today God works through an Andrew, through a boy discovered and willing to be used, and a few sardines and biscuits. Could Jesus not have fed the multitude without the boy's help? Yes, but He usually keeps the work waiting until the human element is ready and willing to contribute their all, and then God works through them. That boy immortalized himself that day.

The Lesson Applied

The three great words in our topic tonight are: Service, for Christ, and in the Summertime. Do you say you have no opportunity to do service? Is the spiritual life of your society as high as it might be? Are not some of your members having the fight of their life this summer? Is it hard for your members to walk closely with the Master? Make your service indispensable to your church and community, and you will have more opportunities than strength and time.

"I live in a little house,
But the door can open wide—
I live in a little house
But the whole world's outside."

THE COMRADESHIP HOUR

Monday, July 28 Read Acts 28:1-6

The world expects "no common kindness" and courtesy from those of us who are trying to be Comrades of the Great Friend.

Tuesday, July 29 Read Acts 28:7-10

Many of us cannot minister to those who are sick in the same way as can a physician, but he who organizes a chorus to visit and sing to such ministers mightily.

Wednesday, July 30 Read Mt. 25:31-36

"Somebody did a golden deed,
Proving himself a friend in need:
Somebody sang a cheerful song,
Brightening the skies the whole day long—
Was that somebody you? Was that somebody you?"

Thursday, July 31 Read Acts 3:1-11

"Not what we give but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and Me."

Friday, August 1 Read Acts 8:26-35

By greeting and talking with travelers we often meet angels unawares. Will you today speak to a stranger? He may be the ashman, a dirty newsboy, or a laborer on the section gang. Represent Christ to him.

Saturday, August 2 Read Jas. 1:27

By visiting the sick, we do not mean carrying all the vile gossip to them, defiling ourselves and them. Nor should we tell them how sick they appear to be, but bring to them the cheer and sympathy which Christ ever radiates.

For Christ.

Service to be effective must be "for Christ." We have had too much service for display, to get the crowds, and to make the meeting entertaining. Let us remember the astonished question: "Lord when saw we thee hungry and fed thee? athirst and gave thee drink? a stranger and took thee in? or naked and clothed thee? sick and visited thee or in prison and came unto thee?" All of these things you and your society can do this summer, for the King answers: "Verily I say unto thee, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

In the Summertime.

Does not the summer present some of the finest opportunities to serve Christ to be found in the whole year? Does the devil ever go on a vacation in summer? Does he not rather in this season of the year put in over-time, especially if the church or society goes on a vacation? Did you ever read that when summer came, Jesus did no miracles because it was too hot, he taught not and healed not. No, every day irrespective of rainy or hot weather presented to Him ideal opportunities for doing good.

Strange but true is the fact, that in the Christian life, the more we grow the less we spend for self. The future church of Jesus Christ will suffer unless many of the young people today will give Christ a greater loyalty. If they only knew how selfish they are. Most of our young people are earning good salaries. Girls spend their money for new hats, dresses, shoes and other articles of their wardrobe—to be a fashion plate and the Lord does not receive a pittance. The boys are often worse, spending their money for autos, playing golf, spending five to ten dollars a week for mere nothings but they will have "nary a dollar" for the work of the church. Their greatest selfishness is not in robbing those whom they should serve, but they are robbing themselves the joy of self-denial for the sake of others.

OPPORTUNITY

"They do me wrong who say I come no more
When once I knock and fail to find you in:
For every day I stand without your door,
And bid you wake, and rise and fight and win."

ARE YOU

An attender or an absentee?
A pillar or a sleeper?
A wing or a weight?
A power or a problem? ?
A promoter or a provoker?
A giver or a getter?
A goer or a gadder? ?
A doer or a deadweight?
A booster or a bucker?
A supporter or a sponge?
A soldier or a slacker?
A worker or a warrior?
A lifter or a leaner?
A friend or a faultfinder?
A helper or a hindrance? Selected.

THE 1930 RETREAT

Plans are daily nearing completion for the 1930 Mennonite Young Peoples Retreat. The dates are August 12-22, one day earlier than formerly announced. This avoids conflicts as far as possible. The Central Illinois Conference begins on August 22 and the Middle District Conference begins August 23.

Rev. Earl Salzman, pastor of the Mennonite Church at Topeka, Indiana, has promised that the Christian Endeavor Society of his church, and probably the Christian Endeavor of the Middlebury, Indiana, church, would be in charge of the get-acquainted social on the evening of August 22. Those attending the Retreat, both as Retreaters and Leaders will arrive at the lake on the 22nd to be located for their 10-day stay. Registration will also take place that day. By Wednesday morning the 13th we hope everybody will be acquainted with everybody else and ready for the beginning of the Retreat proper.

The Church of the Brethren wishes us to announce that all those attending the Retreat will bring their bed linens and towels. This is true for those in the dormitories as well as those who will occupy cottages.

The period of the Retreat, would be a fine vacation time for pastors and their families. Privately owned cottages can be secured for rooming quarters. Meals will be furnished in the dining hall for all who are at Lake Shipshewana for the Retreat. As announced before, rates for room and board are $12.50. The registration fee is $2.50.

THE S. S. LESSON

August 3

Noami and Ruth. Ruth 1:6-10, 14-22.

Golden Text: And he made one of every nation of men to dwell on all the face of the earth. Acts 17:26.

It is not known who the writer of the book of Ruth was although many believe it to have been Samuel. However, it is not important to have the name of the author. The beautiful story of the period, coming some time during the period of the Judges, is of sufficient importance to the Book to have it preserved even though we do not exactly know whose pen God used in having it written. We get such a dreary picture of the period of the Judges, as it is preserved in the history of that time, that it is wonderfully impressive to have preserved to us the joys and sorrows of that time of a family that was destined to play an important part in the long list of the ancestors of our God.

An interesting study in this passage is that of the names of the leading characters. The name of the husband of Naomi, Elimelech means "God is my King." Naomi means God deals sweetly. Mahlon, the one son, means sickly and Chilion, the other, means pining. The name of the city they left, Bethlehem, means house of prayer. The whole story is one of backsliding with its unlovely results. Elimelech and Naomi living in the house of bread lose faith in the God who gives his own the assurance that He will care for them and set out in their own strength to find out a better way to care for themselves than Jehovah provided. They cast their lot with the world and their weak sons were soon wholly identified with it through their matrimonial alliances. They not only pass out with the world but their names are eliminated from the glorious list that gave the world its Messiah.

There are three outstanding personalities in this account that impress us, the first, naturally is that of Naomi. The whole account portrays her as a match maker. She seems to be everlastingly interested in getting some one married. No doubt, she would justify her actions by saying that she was looking after the best interest of her dear ones. But they were their wordly interests. Had she looked after the spiritual interest of her children they would never have died in the land of Moab. Those of their friends who remained in Israel survived the famine. It was not beyond Naomi to give the wicked counsel to Orpha to go back to dark heathendom and find another husband.

Orpha, though affectionate, was lacking in that will power that might have also made her an outstanding character. She was one of those ever ready to follow the course of least resistance. It was part of her nature to avoid complications that might result in future uncertainties. She, like her dead husband, passes from the story forever. Back to the Land of Moab she went and with the land of Moab she perished.

Ruth, on the other hand, has an influence that has become immortal. She had determination and exercised it in the right direction. From what she must have learned of the Jehovah of Israel from Naomi she was ready to break off from Moab and the gods of Moab for ever. While Naomi had her failings she also had her good points that endeared her to her daughters-in-law. This endearment was temporary with Orpha but permanent with Ruth.

We note, too, in the lesson the provident care of God by which Naomi and Ruth benefitted. In the East the position of the widow is pathetic. If there are no relatives to care for her there is no respectable way by which she can earn a living. God cared for the two who came out of Moab He cares for all who will make him their God to trust and obey.

We are often thoughtlessly led into supposing that the Jewish race was absolutely closed against outsiders. But here we note how readily Ruth enters it and how she became one of the great list of ancestors through which our Lord was given to the world. God makes a wider opening now by which people of all nations become members of the family and household of God. They came into the fold by the way of faith, as did Ruth and as does every other one whom He received.

DEATHS

Boehr.—Peter Boehr was born in Stockborn, Palatinate, Germany, Dec. 14, 1849 and died at his home in Bluffton, Ohio, July 5, 1930, aged 80 years, 6 months, and 21 days. He was united in marriage on June 12, 1880, with Elizabeth Schowalter. His widow, and the five children remain to treasure his memory.

The first four years of their married life, they spent in Germany, coming to Henderson, Nebraska, in 1884. In 1893, they removed to Wisner, Nebraska, where for 32 years they lived on their farm. In 1925, they came to Bluffton, Ohio, where they have since made their home.

Funeral services were conducted on July 8 at the First Mennonite Church by Rev. S. M. Musselman, assisted by Drs. Mosiman and Quiring. Interment was made in Maple Grove cemetery.

Dirks—Peter, youngest son of Wilhelm and Susanna Dirks, was born in Molotschna, Dorf Gnadenfeld, Russia, March 24, 1859. He was baptized upon his confession of faith in the Lord Jesus Christ, May 28, 1878 and united with the church. On June 24, 1883 he was married to Katharine Plenert. To this union 7 children were born, of which the youngest died in infancy. On Feb. 14, 1895 his devoted wife was taken from him through death. He was married a second time to Elizabeth Klaassen, June 11, 1895. To this union were born eight children of which two died in infancy. In the year of 1906 the family came to this country settling in Tiflis, Washington. In 1925 the father and mother Dirks moved to Ruff. His life was a hard lot, enduring much hardship, and sickness. His prayer was, "Lord, have mercy on me." He was willing to suffer. He died June 23, 1930, attaining the age of 71 years, 2 months and 29 days. He leaves to mourn his widow, 4 daughters, 8 sons. Three children preceded him in death. He leaves 25 grandchildren, 5 preceding him in death. He is the last of his family to pass away, but one brother-in-law outlives him and many relatives and friends.

His is the first funeral of a member of the church since its dedication July 14, 1918. Funeral services were conducted from his church, Salem Mennonite, at Ruff, Washington, his pastor, M. J. Galle speaking words of comfort. Interment was made in the cemetery two and one-half miles north of Ruff.

CONTRIBUTIONS

CONTRIBUTIONS EMERGENCY RELIEF BOARD, MONTH JUNE, 1930

For Russia:

Mrs. Amos S. Gerhard Lowell, Florida, $10; Friesen-Woelk Family Reunion by Mr. Woelk, $5; Menn. Frauenvereine Kitchener & Waterloo by Rev. J. H. Janzen, $94.85.

For Canada:

Goessel Menn. Church, Goessel, Kan., $59.25; Ex. Com. of Miss. Societies, by Mrs. J. G. Regier, Newton, Kan., $32.50; San Marcos Menn. Church, Paso Robles, Calif., $9.50; Brudertal Church, Hillsboro, Kan., $36.95.

General Fund:

Bethel Menn. Church, Fortuna, Mo., $33.29; Emmaus Church, Whitewater, Kan., $176; Filiale der Vereinigten Menn. Gemeinden Essex Co., Ontario, Canada, $20; First Menn. Church, Newton, Kan., $20.76; D. W. Friesen, Altona, Man. Canada, $10; Calvary Menn. Ch., Pa., $18.73; J. H. Regier, Newton, Kan., $50; Alexanderwohl Church, Goessel, Kan., $108.88; Ebenezer Church, Pandora, Ohio, $239.80; Bergtal Church, Pawnee Rock, Kan., $31.62; West Zion Menn. Church, Moundridge, Kan., $33; First Menn. Church, Aberdeen, Idaho, $39.15; Bethel Church, Mountain Lake, Minn., $50; D. W. Friesen, Altona, Man. Canada, $.80; J. W. Lorenz, Pretty Prairie, Kan., $10; Bergtal Church, Pawnee Rock, Kan., $136.80; Peter Miller, Marion, S. D., $10; J. W. Lorenz, Pretty Prairie, Kan., $1; Hillsboro Menn. Church, Hillsboro, Kan., $44.41; Pine Grove Menn. Church, Bowmansville, Pa., $30; First Menn. Church, Mountain Lake, Minn., $47.50; Trustees of Christ Evangelical Church of Lansdale, Pa., $15; Boyertown Menn. Church, Boyertown, Pa., $13.73; First Menn. Church in Philadelphia, Pa., $10; Immanuel Menn. Church, Noble, Iowa, $3; D. W. Friesen, Altona, Man. Canada, $1.

Harbin Refugees:

Mrs. Magdalene S. Landis, Folcroft, Pa., $5.

Russians in Germany:

Emmanuels Church, Aberdeen, Idaho, $100; Greensburg Menn. Church, Greensburg, Kan., $15.04.

Home Mission:

Hebron Church, Buhler, Kan., $15.96.

June 1st balance on hand	$ 49.03
Received for	
Russia	$ 109.85
Canada	$ 138.20
General Fund	$1154.47
Harbin	$ 5.00
Russians in Germany	$ 115.04
Home Mission	$ 15.96
Total	$1587.55
Paid out during month	$1586 71
Balance on hand	$ .84

Gratefully acknowledged,

C. F. Claassen, Treas.

By K. A. Richert.

Franconia Township, Montgomery County, Pa., 200 Years Old, 1931

"The Perkiomen Region," Pennsburg, Pa., October, 1930, will be an illustrated Franconia double number giving data of the establishment and early history of the township, including all the patents, the names and ages of all the inhabitants 1850, all the tombstone incriptions of the Franconia Mennonite Cemetery, genealogy of the Clemmer family and other unpublished material. Price One Dollar per copy. For additional particulars and special rates good until August 15th, address as above.

H. W. KRIEBEL, Editor,
H. H. KRAUSS, Cir. Mgr.
26, 27, 29, 31

JOTTINGS

Among the coming events will be the California Mennonite Young People's Retreat to be held at Lake Sequoia July 24-29.

The announcement has been made that from August 31 to September 2 the Second World Conference of Mennonites is to be held in Danzig, Europe.

The C. E. Society of the First Mennonite church of Newton, Kan., was host to the C. E. society of Moundridge, Kan., was host to the C. E. society of Moundcellent program a large and appreciative audience.

As a farewell courtesy to Miss Dora Schmidt, the West Zion, Kan., C. E. gave a missionary program, June 29th. Miss Schmidt left the following week for Mexico, where she will again teach in a mission school.

Missionary Ferdinand Isaac and family were given an informal reception in Bro. Isaac's home church (West Zion, Moundridge, Kan.) on the evening of June 22nd. After a short welcome program, consisting of talks, music by the choir, men's chorus and the Junior Endeavor, light refreshments were served on the church lawn.

A little sign of church life on our mission field at Lame Deer, Mont., comes in the form of a letter from Mrs. R. Petter, which reads:

Mr. and Mrs. P. F. Schroeder and son Robert, of Colville, Wash., report a very pleasant trip, stopping at Salt Lake City, Utah, Denver, Col., Newton, Kansas, and Mountain Lake, Minn. Mrs. Schroeder and Robert also visited all the mission stations in Oklahoma, especially Cantonment where Mrs. Schroeder had grown to young womanhood. On June 19th, the three reached Lame Deer, Mont., and on the Sunday following, Robert was baptized by his grandfather in the presence of a large congregation of Indians, who were deeply impressed by the service. Another member of the congregation was the wife of the chief clerk at the Government Agency in Lame Deer, who was eager to be present at the baptismal service, having been present at the baptism of Mrs. Schroeder (Olga Petter) years ago at Cantonment, Okla. Rev. Rodolphe Petter officiated then as now when the grandson applied for baptism. He chose for his text the significant words addressed to Moses when called to God to a life of obedience, faith, and service, "I am the God of thy fathers," weaving around this unforgettable words of instruction, admonition, encouragement and blessing.

Mr. Schroeder left the same afternoon to board the train at Forsyth in the evening, as his duties in the bank called him, but Mrs. Schroeder and Robert remained for a longer visit at Lame Deer and with Mr. and Mrs. Valdo Petter at Ashland. The Indians showed pleasure to note that Moce (Mrs. Schroeder's Indian name) still retained sufficient knowledge of the Cheyenne) acquired in childhood, to understand some of their talk and to respond.

The First Church, Bluffton, O., varies its program for the summer by having the girls of the grade schools compose the choir that sings at the morning service. The girls are in charge of Mrs. Carl Stuckey. The Sunday School of the First Church is providing new chairs for the primary department.

Dr. Edwin Schmitt, who passed away at his home in Monrovia, Calif., on June 22nd, was brought home (to Moundridge, Kan.) and laid to rest in West Zion cemetery July 10th. Funeral services were held at the grave with only relatives and a few close friends attending. Rev. J. F. Moyer and Rev. P. K. Regier officiated.

Pupils of the Vacation Bible School of the First Church, Newton, Kan., gave a splendid program last week as a closing exercise. The program was of an entirely religious nature and demonstrated the fact that the pupils had been attentive to the instruction given them. Rev. A. Warkentin and Miss Johanna Suderman were the teachers of the school. 50 pupils had been enrolled.

Several Sundays ago the Bethel Male Quartette of Mt. Lake, Minn., composed of P. J. Voth, J. F. Eitzen, W. H. Regier and J. G. Schroeder sang over Station WNAX, at Yankton, S. D. The music was heard and appreciated by many but especially people living in Mt. Lake and vicinity. The Quartet sang at 12:30 taking part in the religious service conducted by Rev. Cleveland. Their first appearance was so well-received that they were asked to sing again at 2:50. In all ten songs were rendered. On their return they stopped off at the North Church near Freeman where they sang two numbers.

The beautiful grove surrounding the Saucon, Pa., church is frequently used as a picnic ground by the community, the church officers permitting responsible parties, particularly Sunday Schools, to use it. Last Saturday the Saucon Sunday School held its annual outing in the grove. The Saucon church is one of the oldest in Pennsylvania, and had a prominent part in the formative period of the Eastern District Conference. Two Sundays ago Rev. S. M. Grubb gave an illustrated talk on Mennonite history in this church.

A wedding of more than usual interest took place at Emmanuel Mennonite Church, Noble, Iowa, July 8th, when Martha Jane Graber Graber, daughter of Mrs. Verena Graber, of Wayland, Iowa, became the bride of Rev. Carl J. Landis, of Lucian, Oklahoma. The officiating minister was the bride's pastor, Rev. H. J. Schrag. The bride is a registered and practicing nurse who has completed three years' work in Witmarsum Seminary, Bluffton, Ohio. The groom is a graduate of Bluffton College who has recently accepted the call to become pastor of the First Mennonite church, Philadelphia. They will enter their new field of work with the first week of August.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JULY 31, 1930 No. 30

EDITORIAL

During the past week the newspapers have been featuring items concerning a Turk, recently brought to this country for exhibition purposes, who claims to be 156 years of age and to have outlived 12 wives. No doubt, from the pictures shown of him, he is a very old man, but, the absurd claim of having lived a century and a half must be dismissed as one of those modern fakes that the public has time to notice for a moment and then forgets. The great showman, Barnum, once said that the more you bunco the public the better it likes it. We have more confidence in the public to believe that it is actually "gipped". The fact is that the public, not being seriously minded, looks with tolerance upon humbugs and then follows its course without ever again giving thought to the matter. Yet, the claim to so great an age as the Turk says he is, makes one notice that we are living in a time when more people attain a ripe old age than ever before. More people are getting old but none of them are getting older than people did a century ago. Because we have learned how better to care for our bodies, and because modern housing protects and modern appliances spare a waste of strength it is possible for many more to attain the three score, four score and more years than ever before. The outstanding conservation of human life is most noticeable in babies. Much as we must criticise young people of our day for their lack of seriousness and forgetfulness of orthodox behavior we must certainly hand it to the young women for knowing better how to care for their babies than their mothers did. They feed them safer food, they dress them more comfortably and they give them better benefit of sunshine and fresh air. This, of course, is the result of a systematic education along these lines. Some one has said that people who get sick ought to be ashamed of themselves. We are not prepared to go so far, but we do agree that much of our sickness is our own fault, due to carelessness and the abuse of our bodies in both of which we are sinning in the light of better knowledge.

Now that the stubborn Senate has surrendered and accepted the Treaty with reference to naval limitations, not to the desires of the President so much as to the exceedingly hot weather, that made staying at Washington decidedly uncomfortable, this country and the other countries participating have the chance of showing that they can get along peaceably during the next six years without finding it necessary to build more ships. As the United States and England are chiefly involved in the Treaty it remains for both countries to sensibly extend the same policy to their ocean frontiers that they have to the border between the U. S. A. and Canada where there has been an unguarded frontier for more than a century. If the two nations can get along with an unguarded boundary where military contact is easy there is no reason why they should not get along with an unprotected ocean where military contact is always difficult. True, the battleships will not disappear from the ocean over night and the admirals and generals will not cease seeing red in this generation, but the signs of the times show something afoot that neither admiral nor general can appreciate. People are looking for peace and not for war, as do the military autocrats who devote their life to getting ready to kill people in mass who never harmed them and whom they never knew. The profession of killing fellow men is surely one never blessed of heaven and one that never does honor to him who commanded us to love our enemies and pray for our persecutors.

Of the making of books there is no end, but it were better if some of the books that are made never came from the press. It is bad enough to have the market gutted with vulgar books that simply set out to defy the conventions of decently living people, but, it is worse when there comes a limitless flood of literature designed to break down the faith of believers and take away from the comfort they may find in the consolations of religion. There lies before us, as we write, a catalogue of anti-religious books printed by the Atheist Book Company. An examination of the books listed shows that much of the old stuff of Tom Payne type is still being offered as well as that for which the late Robert Ingersoll was responsible. We have the greatest respect for people whose opinions may differ from others and who maintain them in the face of opposition, but, that does not mean that the common atheist who aims at tearing down palaces and not even leaving huts is to be given credit, except for an inordinate desire to create mischief. In this catalogue, among the hundreds of others listed, we note one, "Bible Comically Illustrated", with nearly 200 large full-paged cartoons. Each picture has under it the text upon which it is based and is accompanied by a page of humorous commentary. "If sick of sermons", says the insertion, "you will enjoy this delectable work. Reading this work will free Christians from their fetish and afford them entertainment." Well, we would like to meet the Christian who would enjoy this sort of stuff and we are certain that the world is still so full of people, who, while not professing Christianity, would nevertheless avoid such a book and do all in their power to keep others from enjoying its blasphemy. We do not note that the book rooms of the large cities with which we are familiar, are overrun with customers wanting to buy the cartoon Bible advertised in the catalogue and we do know that the Bible still tops the best sellers by a great margin.

NOTES ON MY TRIP TO PENNSYLVANIA

By P. P. Wedel

I have been urged to write something concerning my recent visit in Pennsylvania. Perhaps I should not speak of it as a visit to Pennsylvania only, since other places also were visited. Still the original invitation included Pennsylvania only. Last August at the General Conference a number of brethren and officers of the Eastern District Conference extended an invitation that I visit the next session of their Conference and give the Bible addresses at that occasion. Though loath to accept, I finally gave my consent.

The visit to the East took me from my work at home just three weeks, April 23 to May 13. Of this time I spent one day at Ithaca, N. Y., eight days in Pennsylvania, one day in New York City, two days at Hartford, Connecticut, and four days in Ontario. The other five days were required for traveling.

Though the trip was not made for pleasure, it certainly had much of pleasant nature. Meeting familiar brethren and friends and making new ones was a pleasant experience. The willingness, yes eagerness of these friends to show me the many, many places of interest will never be forgotten. The beautiful hills and mountains of Pennsylvania, which to be appreciated must be seen, the winding roads and highways, the cities and many, many villages and towns, the many places of historic interest, the Mennonite History that is connected with Philadelphia, (Germantown) and Pennsylvania: all these and many other things make such a visit extremely interesting to one who comes from the western plains. We refrain from an enumeration of the places of interest that we visited in Philadelphia and the surrounding country, in New York City, in Hartford, Connecticut, and in connection therewith a brief stop at Stockbridge, Massachusetts, and then via Niagara Falls at a number of places in Ontario. It would make a long list, should we enumerate all of them. We must make mention, however, of the fact that the brethren were so considerate as to send Brother Temple along as guide to New York City. Since we had only one day to spend in this interesting city it meant much to have a guide who knows the city and could show us the places of interest to the best advantage.

But from what we have said it would almost seem that this was a pleasure trip only. No, this is not the case. The purpose of the trip was to minister, to serve, and the brethren had outlined a definite program in this respect also. We were privileged to speak in the following churches: First Mennonite church, Philadelphia; Second Mennonite church, Philadelphia; Allentown church; Hereford church at Bally; Grace church at Lansdale and Zion church at Souderton. In each one of the churches we spoke once. Then we spoke two times daily or eight times in all at the Deep Run church where the Eastern District Conference was held. At Hartford, Connecticut, it was our privilege to give three lectures to the Mennonite students of the Seminary on Mennonite Church Polity, also to give a chapel address. In Ontario we preached five times, each time to a different group. As we look back and think of the hearty welcome, the attentive interest and the kind words that greeted us everywhere we feel grateful for the opportunity of preaching the Gospel of Christ at so many places and we hope and pray that the spoken words will be a blessing.

However, we want to speak principally of Pennsylvania or rather of our churches in eastern Pennsylvania. Our brief visit brought a number of things to our attention. The Eastern District Conference compares favorably with other conferences. It is conducted much in the same way. More time seems to be given over to the young people and to meditation or Bible study than in some of our other District Conferences. We have already referred to the fact that two Bible addresses were heard daily.

We somehow had always been under the impression that our churches in the East were far more liberal in every respect than we of the West. To our surprise we found that this is not the case. For though being more liberal in some matters in others they are more conservative than some of the western churches; at least so it appeared to us. We found much simple, straightforward Christianity and we could not help but feel at home in their midst.

In many respects the churches of the East have the same problems as those of the West; still there is a marked difference in many things. In the West many of our churches are made up of people who live in a solid settlement. There are some exceptions, of course, and conditions in this respect perhaps will soon undergo a change in some communities; but we still have a large number of churches that enjoy the privilege of a solid Mennonite settlement, or almost so. In Pennsylvania this is different. Most of the churches have a very scattered membership. If I remember correctly one of the churches that sends out matter by mail to its members must use about 50 different Post Office addresses to reach all of its members, another about 30. True it is that the towns and villages are much more numerous there than in Kansas for instance, yet it gives us an idea of how scattered the membership must be. In most communities our people therefore live among other people, that is among folks of other denominations. The Reformed church seems to be especially strong in that section of the country. Perhaps it seemed to us so only because this church is practically unknown in the section of the country in which we have lived all our life and labored in the ministry for twenty-six years. We drove past dozens of churches that belonged to this denomination and many of them had a large number of members that come from Mennonite stock. Our churches seem to be friendly with the neighboring Protestant churches and cooperate with them in a Christian spirit. We can readily see, however, that these conditions bring their special problems.

We are wondering whether it is these conditions that have precipitated the publication of a small church paper in almost every church that we visited. At any rate we observed that this is the case and we feel that perhaps such a periodical is almost necessary to bind the members together with the pastor, the church and with each other. It might be a profitable venture also in our churches of the West. Perhaps there are some of them that do already issue a paper. Another thing we seem to have observed in the brief time that we spent in the Eastern District is that our pastors there are obliged to do more pastoral work than we of the West. No doubt the conditions there demand it. Perhaps we of the West do too little in this respect; perhaps not all have talent along this line. Our Eastern brethren seem to be very active in pastoral work.

Another thing that struck us was the fact that while we of the West are an agricultural people our brethren in Pennsylvania live in a commercial world. To one accustomed to the broad plains of the West with large waving wheat fields the Pennsylvania farms look very small. Many, many of our brethren are employed in the cities, even those who live 20 or 30 miles from Philadelphia. Just to illustrate: It was early on Monday morning that we took a train from Souderton, Pa., for New York City. Brother Soldner took us to the station and while waiting for the train a young man came towards us

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who knew Rev. Soldner. We were introduced to him as one of the members of brother Soldner's church. This brother took the same train and it was our privilege to ride together for something like twenty miles. He told us that he had a small ranch of about 15 acres at Souderton where he lived, which he was setting out with fruit trees. Some trees were already of bearing age, some had just been planted. At the same time this brother takes the train every morning to Philadelphia where he has employment. This is not an isolated case. About half way between Souderton and Philadelphia we left the train which was Philadelphia bound to take a train that was bound for New York City. We had only fifteen or twenty minutes betwen trains. Yet as we waited we counted eight passenger trains all Philadelphia bound, and we were informed that they were mostly Commuter trains, that is trains which carried men from miles around Philadelphia to this city where they were employed in the factories, shops and offices.

Surely these conditions have their reactions on the churches. They bring on problems which an agricultural community does not have. Our impression is, that our churches are doing their best to cope with the situation.

We are glad for the opportunity of having made this visit. We think with pleasure of our visit and work in the East. We enjoyed much Christian love, while we were there. We wish that many of our brethren from the West might have a similar opportunity as we would like to see brethren from the East in our midst. We regret that we could not follow the invitations from Altoona, Pa., from Dalton, Ohio, and from Bluffton, Ohio, to stop off enroute. To all who helped to make our visit so pleasent we send a word of greeting and a hearty thank you and God bless you!

RELIEF NOTES

By Levi Mumaw

A cable from H. S. Bender, Heidelberg, Germany, under the date of July 15, 1930, brings us the following message:

"Fourth transport sixty four families, three hundred and fifty souls sailed July twelfth Hamburg SUED company steamer Villagarcia arriving Buenos Aires August ninth. Villages nine, ten and eleven organized twenty-five families each as before."

This brings the total number of families who have been permitted to sail for Paraguay to 260 and the number of souls to 1420. Since our last report another group of 76 persons has sailed for Brazil, chiefly because of relatives and friends having gone to that country in former groups. This makes the total of Mennonites having gone to Brazil, 680 souls. According to reports another group of about 100 was to sail for Brazil but this report has not been verified. It was expected that at least thirty families more would apply for Paraguay out of the 350 who apparently had no assurance of entry to Canada.

Bro. G. G. Hiebert reports a very busy time in Paraguay in locating the people since the groups have been so large and the transports so close to each other. It has been possible, however, to take each group from the port of entry, Puerto Casado, direct to the Colony lands on arrival. Transportation was furnished from the end of railway in large part by members of the old Mennonite colony. Certain delays were reported, however, in locating the families on their land because of conditions beyond his control. It is gratifying to be able to report that these conditions have been changed, and it was hoped that the work would move forward with greater speed from that time on.

Bro. Hiebert writes the following under date of June 12, 1930:

"The third transport of Rus. Mennonites arrives here tonight at 7:45 p. m. All well and happy with the exception of a little summer complaint among a few children and of the first and second group were none seriously ill (except the one child that died soon after the arrival of the first transport) so that everything is satisfactory. Early tomorrow morning we will expect to leave on a special train to end of railroad and from there to new colony. In the new colony they had some eye trouble, but it was much better by the time I left the Colony for the harbor and I praise the good Lord that He has favored the people, our brethren, with good health and have not had a death in the colony."

Bro. Hiebert also reports that the work is much more strenuous than he had expected when he left America. A part of this is accounted for in the failure to have certain preparations made for the incoming immigrants when they arrived on the field and the greater part on account of the much larger groups than originally planned and the more than double amount of refugees moved to that country. The task of locating each family on its land, the digging of wells, the erecting of temporary shelter, providing of pasture for oxen and cows as well as water to quench their thirst, the providing of food, with the many other interruptions common to the care of so many people brought to a strange land must not be underestimated. We have here a busy man, and when not given full support by those under his care he is not able to do things not under his control, it is very easy for some one to write to a friend on the spur of the moment and make complaint. We trust our people in the homeland will give due consideration to such possibilities and not to take too seriously any such rumors or letters that may come from the field either in Paraguay or Brazil.

Up to this time the first consideration has been to move our people from Germany and the countries receiving the immigrants have been obliged to adjust themselves accordingly. When the transports have been completed and certain time has been given to get settled, we are confident that we will be able to give encouraging reports although mixed with hardship which is to be expected.

In a previous report, an itemized list of equipment was given. This list has been enlarged slightly, according to more recent reports, but the list in general remains unchanged. Certain items have been added for use of each village. Also several items for use of the whole Colony. The latest report for equipment of this kind has been in the form of a second hand power saw mill and feed grinder which has been made possible through an organization in Barmen. Several thousand marks were offered for use in furnishing something specially needed which could not be secured in any other way. It was suggested to the organization that it be used for the above purpose and it was hoped that permission would be granted and that the outfit could be sent with the fourth transport which sailed July 12. If this has been possible, a real need has been met along this line as reported by those on the field in calling attention to the need of such an outfit.

In an itemized financial report given by Bro. H. S. Bender, it is revealed that the average cost per family to the Mennonite Central Committee for equipment in Germany was about $120.00. This is about $55.00 less than the original estimate. We are very much pleased to be able to give such a report. All the equipment was taken as baggage, free of charge as far as Buenos Aires. If any charge was made from there to Puerto Casado, it will be reckoned in the transportation credit given by the German Government.

In addition to the regular equipment furnished by the Central Committee, Bro. Bender reports that all the refugees had received a large amount of used clothing and personal gifts of all sorts, so that the families are well supplied with clothing, except in the case of children. Linen is naturally also scarce. It is the conviction of the Red Cross that the refugees are supplied with sufficient clothing to last at least two years. Further many families received gifts of money or realia, so that many smaller implements and tools were taken along. "I should judge that at least 15 sewing machines and several bicycles are in this category, although I did not find out about all the material of this sort taken along."

The following list of equipment was supplied by the "Brüder in Not" (Red Cross organization) per family:

Medicines or apothecary.
Woolen blanket per person.
Work shoes for each working male, average 3 pair.
Corduroy trousers for males, average 2 pair.
Suspenders, average 2 pair.
Large, multiplex pocket knife, average 2.
Towel for each person.

Handkerchiefs, 2 for each person.
Candles, soap, toilet and sewing articles.
Basket trunks or packing boxes for baggage.
Large alarm clock.
Pocket money for trip, 3 RM.
Total value of this equipment per family, $37.00.

Scottdale, Pa., July 22, 1930.

INSTALMENT NO. 7 OF A TRIP ACROSS THE CONTINENT

By H. J. Krehbiel

In my last installment I spoke of the progress made in certain directions, and yet sometimes one wonders why such progress is not more rapid. Railroad coaches and dining cars have been of the same pattern and color as long as my memory reaches into the past. But going west from Chicago on a fast Burlington train I noticed a great improvement. The sleeper in which we rode was not the repulsive brown which we knew for the past thirty years, but a restful light gray, and the sections were almost like compartments. The dining car was an even greater surprise, for instead of some drab color it was of a cream color trimmed in blue. The railroads are gadually losing their passenger traffic. The president of the Santa Fe, Mr. Story, said a few months ago in Los Angeles that in 1922 his railroad had hauled over 15,000,000 passengers, but in 1929 only a little over 4,000,000. If you notice the thousands, yes, you might say millions of autos touring the highways of America you can see the reason for the decrease in the railroad passenger traffic, and the railroads will have to do more than change the inside decorations of their coaches to recapture the trade which they have lost. I think a reduction in the fare and the immediate removal of the 50% surtax in the Pullman fare would help to bring back some of the lost patronage.

Having gone by train to Beatrice, Nebraska, to attend the funeral of my brother-in-law, we had to wait here a few days until our two boys and their California companions came to this place with the autos. On Sunday we attended and took part in the services, and we were especially delighted with the good and instructive missionary program carried out by the young people of the church on Sunday evening. During our stay we were the guests of Mrs. Krehbiel's sister, Mrs. Von Steen, who has a most charming home surrounded by a park the size of a city block. Years ago she had a landscape gardener lay it out and plant it with trees, shrubs and flowers. These grew and now it is a most delightful place and a sanctuary for bids. They would awaken us with their joyful songs before daylight, and one day sitting on the porch we counted eleven different species of birds which have their home here, beside the rabbits and squirrels, and the species of flowers and shrubs outnumber the species of birds to the extent that Mrs. Von Steen was able to place a large bouquet of flowers in each room every morning.

Tuesday afternoon our California delegation in two autos who had been joined by three young ladies in an auto at Berne, Ind., arrived, and for the evening our relatives had prepared a picnic luncheon which we ate in the beautiful city park on the banks of the Blue River. There were thirty in our party, and we had a very enjoyable time. But we were not the only ones who enjoyed the evening meal in the cool of the park with its charm of sylvan beauty. There were eighteen other groups like ours, some smaller, and two or three even larger than our own.

Thanking the Beatrice friends once more for their kindness, and asking the comfort of our heavenly Father on the bereaved family, we turned our three autos westward on Wednesday morning, bearing somewhat to the south to get onto highway No. 40 for Colorado Springs. On the evening of the first day we reached Smith Center, Kansas, and during the night we had a tremendous thunder storm and a half inch of rain. No. 40 is not paved, and getting up in the morning before the rest, I stood before our cabin and saw several autos trying to go over the road and they were cutting capers like we had in New Mexico on our trip east. Not wishing to dance another jig in the mud, we waited until 9:30. The road by that time seemed passable, but we soon found that the road farther west was even worse than right at our cabins, and so in attempt to give an approaching auto part of the road our auto slipped off the grade and hung on the running boards. We all got out and were about to attempt to help push it back onto the grade when an Italian with a large truck and chains on the hind wheels drove up and stopped and said, "Wait I'll give you a lift." He pulled out a heavy rope, tied it onto our car and after pulling our car about two rods it climbed back onto the grade. When Arthur who was our chauffeur at the time asked him, "How much do we owe you" He replied, "Not a cent, you are the third one I pulled out this morning." What a difference between this man and the lady in whose auto camp we stopped in Colorado for one night. Before we could bring our belongings into the cabin, she had asked three different members of our party to pay for the cabins, and then wanted to sell us a lot of others things. But I suppose it takes many different kinds of people to make a complete world.

The wheat fields in Nebraska, Kansas and Colorado looked very promising and if the harvest will turn out as good as the prospects, the Farm Board at Washington, D. C., will have as difficult a task disposing of the surplus wheat as they have in removing the surplus from our 2,000,000 ton grape crop in California. In ripening the wheat in Kansas and Nebraska seemed two weeks in advance of that on the high plateau of Colorado.

At Colorado Spring after viewing some of the points of interest together, the Berne party of three school teachers left us to go north to Boulder, Colo., to attend the summer school at that place, and we started south toward New Mexico to get on highway No. 66 for California. We missed their friendly companionship and wished they might have continued with us to California, but they had registered and had only one day left before the opening of the school.

HOSPITAL DAY IN CHINA

May 12th was an important day for our Mission Hospital at K'ai Chow. This is the birthday of the Queen of nurses, Florence Nightingale. She it was who founded the first School of Nursing in the whole wide world, at the St. Thomas Hospital, London, 1860. After graduation her nurses went to other lands and started schools of nursing.

Today, wherever there are hospitals and nurses and doctors, who tenderly care for the sick, her name is known and loved and her birthday observed. This is usually the day for the graduation of nurses.

In our Mission we did not yet have graduates so we made it a day of public meeting with a program and a chance for the people from the city and the country side to come and see our hospital. On the program were songs, Scripture reading and prayer. One of our Mission men gave a lecture on "The Two-fold Purpose of a Mission Hospital (Healing of Body and Soul)." In a district composing six counties, our Mission Hospital is the only one of its kind, and you can imagine what wonderful opportunities we have in all the fields of medical, surgical and public health nursing.

The Hospital Committee had lately decided on its rules and regulations. Mr. Ku, the hospital accountant, read these and explained them to the people and later copies of the rules were given to those who were interested.

We also announced the Training School for Nurses to be opened on July 1 (1930). The regular church choir sang several special selections. The tunes were Chinese and the words composed especially for the occasion.

A Chinese doctor, Dr. Ho, who was formerly employed by the Mission, but who has now his own practice in K'ai Chow city, was present. He gladly accepted an invitation by the chairman of the meeting to make a short speech. He expressed himself very favorably as to our opening a Training School. He said that he had experienced that the people, when they are given foreign medicine, often do not follow the doctor's orders, and recalled how formerly a patient had died even in our hospital, because relatives had given the medicine too fast, acting on the basis, "if a little medicine helps a little, much medicine would help much."

The program lasted almost four hours. It was not originally planned that long, but special invitations had been sent to the Magistrate of the city, to the Chinese Chamber of Commerce, and to the Government schools for boys and girls, and several representives of these organizations spoke at great length as to their appreciation of Mission Hospitals.

The people were all invited to see our hospital. We had ushers appointed and they took the visitors through the several wards and courts. Pictures and public health posters had been hung up in various places and they attracted much attention. We hope to have thus taken the first step towards health education in this part of our field.

Your representative in the ministry to the suffering ones of our field.

Sincerely,

Elisabeth D. Goertz.

REPORT OF THE 33RD ANNUAL SESSION OF THE PACIFIC DIST. CONF., HELD IN IMMANUEL CHURCH, LOS ANGELES, CALIF., MAY 29-JUNE 1 1930

The 33rd annual conference of the Pacific District was convened in the Immanuel church, Los Angeles. We feel certain that all the delegates who attended felt well repaid for making what to many seemed a long distance, the trip of over 1000 miles. It was indeed a privilege to get in touch with the workers of the conference and to see the field in which Rev. Claassen and his helpers are laboring.

On Thursday afternoon, May 29, the ministerial conference was held. Rev. John Lichti read the last part of the 21st chapter of John for the opening devotional service. In his remarks he emphasized the fact that if we love Jesus we will feed his sheep.

An interesting paper was ready by Rev. S. S. Baumgartner, on the theme: "Our Ministry, Its Opportunities, Perils and Responsibilities." The round table session was led by Rev. A. J. Neuenschwander. Vital problems that concern all ministers were discussed.

After a word of welcome by Rev. H. B. Dirks in the absence of Rev. Claassen who was ill, the conference session was opened by Rev. F. F. Jantzen, President of the conference, basing his message on Col. 2:9, 10.

As the conference secretary was absent John E. Kaufman was appointed to act as secretary with Rev. Hess as assistant and Rev. John K. Lichti as German reporter.

Friday

The morning devotion was in charge of Rev. H. B. Dirks.

The delegates from most of the churches of the Pacific Conference were present when the 33rd session was officially opened. The delegate certificates were received and read as follows:

Zion, Dallas, Ore., 51 members, 6 votes, S. S. Baumgartner.

First Menn., Paso Robles, Calif., 59 members, 6 votes, John J. Dueck.

San Marcos, Paso Robles, Calif., 90 members, 9 votes, J. J. Dueck, F. F. Jantzen, Miss M. Fast, A. E. Jantzen, R. F. Jantzen.

First Menn., Monroe, Wash., 119 members, 12 votes, S. S. Baumgartner.

First Menn., Aberdeen, Idaho, 182 members, 19 votes, Edith Giesbrecht, Alice Dirks, Helen Kopper, John Kopper, Mr. and Mrs. J. E. Kaufman.

First Menn., Reedley, Calif., 460 members, 46 votes, R. Ewy, D. C. Krehbiel, Emma Ruth, J. H. Enns, J. M. Regier, C. F. Mueller, D. F. Ratzlaff.

Menn., Escondido, Calif., 10 members, 1 vote, H. D. Voth.

Immanuel Menn., Los Angeles, 150 members, 15 votes, A. Claassen, H. Dirks, Clyde Dirks, D. G. Dyck, B. L. Glavin, W. Anderson, Anna Stauffer, Mrs. A. Claassen, J. C. O. Sperling, F. Manning, A. J. Richert, E. E. Yoder, Wm. Linscheid, Miss Burkhalter, Elizabeth Wirkler.

First Menn., Upland, Calif., 302 members, 31 votes, John Lichti, John Landes, L. M. Ledig, Mrs. Ledig, Mr. and Mrs. A. J. Neuenschwander, Mr. and Mrs. J. C. Mehl, Arnold Hostetler, Andrew Aesch, Mrs. O. K. Toevs, Alfred Wiebe, W. F. Dettweiler, Mrs. Martha Steiner, Mrs. S. S. Haury.

Salem, Ruff, Wash., 33 members, 4 votes, M: J. Galle.

Menno, Schrag, Wash., 106 members, 11 votes, M. J. Galle.

Colfax Menn., Colfax, Wash., 78 members, 8 votes, P. R. Aeschliman.

Emmanuel Menn., Pratum, Ore., 180 members, 18 votes, William Roth.

Church of Newport, Wash., 34 members, 4 votes, P. R. Aeschliman. A letter from the church of Newport requesting membership in the conference was read by Rev. P. R. Aeschliman. It was resolved that the church at Newport be received into the conference.

The certificates of the delegates showed that 14 groups with 190 votes were represented.

(To be concluded)

JOTTINGS

Another interesting family gathering will be that of the Freys. Heinrich Frey, the immigrant, came to America in 1680, settling first in Philadelphia and later in Montgomery County. Many of his descendants are members of the Mennonite church and many of his descendants are buried in the Bertolet's Mennonite burying ground, Frederick, Pa.

Mennonite Young People's Society

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

FRIENDLY CHATS

Prohibition—Yes or No?

The Senate has just signed the Navy Pact by the overwhelming vote of 58 to 9. The Peace Problem is slowly but surely winning the favor of public sentiment, but what about Prohibition? The next three months will be the most crucial days since the Prohibition Amendment was enacted.

By much loud talking, very loose thinking and well-paid for advertising propaganda the "Brewery-Backed Association Against the Prohibition Amendment" has without a doubt gained much ground in the last few months. The November election will tell the tale as to whether we will carry on or be thrown back to the old saloon days.

"To Stop the Leaks, Tear Down the Dam"

That excellent Christian journal, "The Christian Herald" with Daniel Poling editor-in-chief is making a "fight-to-the-finish" struggle against the wets. In a recent issue, they printed a fine cartoon with the above caption. The cartoon shows an ugly black ocean called "Regulated Liquor Traffic" held back by a rather strong wall, the Eighteenth Amendment. A large city lies below on the other side of the dam. The wall does have some leaks through which flows the ugly black stuff into various parts of the city.

What shall be done? The wets make believe that the best cure is to tear the banks away entirely. But we all believe that Christian America believes the leaks should be stopped. We believe our fine youth will almost to a man rise and say "Prohibition Must Remain."

A Word to Pastors and Y. P. Workers

We all gain much enthusiasm and inspiration from services which other folks render. Believing that it would be of great interest and helpfulness to know what other societies are doing, your editor of these pages requests that one person or committee be made responsible to send in a note of your activities from time to time. We should hear from each society from four to six times in a year. Reports should not exceed 100-200 words in length.

Thank you, I know you will.

WHAT DOES IT MEAN TO BE A CHRISTIAN?

In order to become a Christian one must make Jesus the King of their lives. In John 14:6 we read, "I am the way, the truth and the life, no man cometh unto the father but by me." In John 15:5 Christ said, "Without me ye can do nothing.

I will endeavor to give a few characteristics of a Christian. The first one is service. No real Christian will keep the story of Christ to himself but will tell others about it and will also help those who are in need. A motto worthy of following is, "Others first, self last." Christ, our example also lived a life of service, for in Matthew 20:28 we read, "Even the Son of Man came not to be ministered unto but to minister and to give his life a ransom for many."

Perseverance is also needed by a Christian. No person succeeds in life if he is not willing to try again if he fails the first time. This applies very directly to young people's work. If we make an error the first time we lead a Christian Endeavor meeting or the first time we teach a Sunday school class, we must be willing to try again. If we have perseverance in our Christian life we will be able to say with Paul in Romans 8:38, "For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

A Christian is always honest. We should be truthful in our speech as well as in our business dealings and should have for our motto, "Honesty is the best policy." If we however fall into the rut of dishonesty we should have enough will power to ask God to forgive us. Even though Peter proved to be dishonest and denied Christ he had enough will power to ask God to forgive him. In Romans 12:17 we read, "Provide things honest in the sight of all men."

Prayer is undoubtedly the most important part of a Christian's life. In James 5:16 we have the following passage, "The effectual fervent prayer of a righteous man availeth much." We shall also be in the spirit of prayer at all times. In I Thess. 5:17 we have the following, "Pray without ceasing."

Nothing is accomplished without courage and bravery, for life is a warfare. Paul says in Phil. 4:13, "I can do all things through Christ which strengtheneth me."

A Christian is always obedient. First he must be obedient to all the commands of God, also must he obey all the laws of our nation. We must always be obedient to God, for in Acts 5:29 we read, "We ought to obey God rather than man." It is also important that we obey our parents for this is the only one of the ten commandments with a promise.

A Christian's life must be a life of love. The word says, "Thou shalt love thy neighbor as thyself." We shall however not only love our neighbors but our enemies as well. Christ had supreme love when he laid down his life for us on the cross. He said in John 15:12, "This is my commandment, That ye love one another, as I have loved you."

A Christian also must have faith. In Hebrews 11:6 we have the following, "Without faith it is impossible to please him." By faith many things can be accomplished. Christ said in Matthew 17:20, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place and nothing shall be impossible unto you."

If we live up to all of these Christian Standards we can say with Paul in II. Tim. 4:7-8, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Paul R. Shelly.

JUNIOR CHRISTIAN ENDEAVOR CONVENTION

The second Junior Christian Endeavor Convention of the Eastern District Conference was held at the West Swamp Church on May 30. It was held at the same time that the Seniors were enjoying the afternoon program at their annual session. An audience of approximately one hundred and twenty-five, eighty-eight of which were representatives of the different Junior C. E. societies, the balance friends and visitors, enjoyed a very interesting and varied program.

The program opened with a clever speech of welcome in rhyme by a member of the West Swamp Society. Some of the highlights of the program were a missionary playlet presented by members of the Bally Society and a very interesting and helpful address given by Rev. Reed Landis of Germantown. Rev. Landis in a very absorbing manner explained the benefits and value of joining the Junior Christian Endeavor and of obeying its pledges. Besides these features there were musical numbers and readings prepared by the various societies. Following the presentation of the attendance banner to the West Swamp society which was represented by 95 per cent. of its membership, every one enjoyed the social hour which was made possible through the courtesy and hospitality of the West Swamp Society.

Every one present, though regretting the fact that the Philadelphia societies could not be present, spent a very enjoyable as well as a profitable time at the Convention. We trust that all of our future Conventions will be as highly successful as the first two have been.

George S. Stoneback, Quakertown, Pa.,
Jr. C. E. Secretary.

Holiness is the architectural plan upon which God buildeth his living temple.

C. H. Spurgeon.

CHRISTIAN ENDEAVOR TOPIC

Sunday, August 10

How to Become Truly Popular

Phil. 4:6, 8; I Pet. 3:8-11

Planning the Meeting

The leader may plan this week's service as a "Beehive" Meeting. Plan to have your Publicity Committee or an artist in your society to make a poster having on it a drawing of a beehive. Give subject, date of meeting and a warm welcome. Across the top of the poster print in big letters, "Beehive Meeting."

Special topics assigned a week in advance may be a list of "Bs" by which one may become truly popular like: B true, B kind, etc. And to others may be given the assignment asking them to find Bible verses beginning with "Be," and these should then be read in the meeting.

Suggestive Questions

1. Would Christ be popular today?
2. What should be the chief aim in life—to be popular or to be right?
3. What does the world usually do with her popular idols sooner or later?
4. What is the secret of Lindbergh's popularity?
5. When is the price of popularity too high?
6. What danger does popularity present to the young woman?
7. What danger does popularity present to the young man?

THE COMRADESHIP HOUR

Monday, Aug. 4 Read Eph. 4:32

Be Kind. Kindness costs very little but is O so fruitful. "Kindness is to do and say the kindest thing in the kindest way." Do you aim to do one kind deed each day?

Tuesday, Aug. 5 Read Phil. 2:4

Be Unselfish.

"The world stands out on either side
No wider than the heart is wide,
Above the world is stretched the sky,
No higher than the soul is high."

Wednesday, Aug. 6 Read Lk. 14:7-11

Be Modest. When one of our great poets was seeking for the happiest individual in the country, he found this individual not in the ranks of high society, not in the class of wealth, nor in the professions, but in an humble cabin in the mountains of Kentucky. She was an old lady, the mother of ten successful children out in the world of honest labor. She was wrinkled and bent in body but her soul was pure and her heart was happy.

Thursday, Aug. 7 Read Acts 20:35

Be Generous.

"If I can stop one heart from breaking
I shall not live in vain.
If I can ease one life the aching
Or cool one pain,
Or help one fainting robin
Unto his nest again
I shall not live in vain."

Friday, Aug. 8 Read Hebr. 13:1-3

Be Hospitable. A great man or woman will always be courteous and kind. Only the one who has begun to be popular and cannot stand the praise will be a snob. Am I hospitable to the stranger in my home, and in my church? Or am I a snob?

Saturday, Aug. 9 Read I Cor. 16:15-16

Be Helpful. Yes, when I finish school, or when I have much money, or when I get married and settle down, then I may find it convenient to do something for somebody. But if I would try to do it now, somebody might laugh at me, no, I must look out for myself until then. Did Paul wait for such a time and give such an excuse?

The Problem in Life

Deep down in the heart of every one is the desire to be truly popular. We all like to be well-thought of. But so often we get notoriety and popularity confused. The popularity which is usually sought costs too much—it often costs our self-respect or is bought at the expense of any individual—it turns out to be mere empty notoriety. Only one in a hundred thousand can stand to be popular like is Lindbergh, and such a one never seeks popularity.

Christ never tried to be popular. When seeming popularity came to him, it was of short duration, and he knew it was not worthy the name of real friendship. The only things in life that are of true worth, making for popularity are the "Whatsoever things are true, honest, just, pure, lovely, and of good report." These virtues have eternal popularity inherent in themselves. Popularity comes to those as a natural fruit and not because they seek it.

Popularity is Unstable

That which is usually called popularity is as unstable as the sand on the seashore. The world soon forgets her popular heroes. Jesus Christ never sought popularity and consequently when he was accorded the "Hallelujahs," he understood the fickleness of the world when they yelled just five days later; "Crucify him, crucify him."

A country will give

great ovations to an incoming president, and will turn around and ridicule and kill their Lincoln and send their Wilson to an early grave, killed by a broken heart. No, let us not expect too much from the plaudits of men, it does not pay to take too much stock in fleeting popularity. Let us root deeper into the realities and verities of Christ who is the Way, the Truth and the Life.

"To thine own self be true
And it shall follow as night the day.
Thou can'st not be false to any man."

A Swarm of Bees

B hopeful, B happy, B cheerful, B kind,
B busy of body, B modest of mind.
B earnest, B truthful, B firm, and B fair,
Of all Miss B havior B sure and B ware;
B think ere you stumble for what may B fall,
B true to yourself and B faithful to all;
B brave to B ware of the sins that B set,
B sure that one sin will another B get.
B watchful, B ready, B open, B frank,
B polite to all, whatever their rank.
B just and B generous, B honest, B wise,
B mindful of time and B certain it flies;
B prudent, B liberal, of order B fond.
Buy less than you need B fore buying B yond.
B careful, but yet B the first to B stow;
B temperate, B steadfast, to anger B slow.
B thoughtful, B thankful, whatever may B tide,
B just, B joyful, B cleanly B side.
B pleasant, B patient, B fervent to all.
B best if you can, but B humble withal.
B prompt and B dutiful; still B polite;
B reverent, B quiet, B sure and B right.
B calm, B retiring, B ne'er led astray;
B grateful, B cautious of those who B tray.
B tender, B loving, B good and B nign;
B loved thou shalt B, and all else B thine.

—Louisiana Sunday School Success.

NEWS FOR Y. P. S. WORK

The newly elected president of the C. E., Hiram Hilty, has a fine program of activities mapped out which with the cooperation of the members will prove an interesting and inspiring half year for the young people of Bethel Church, Fortuna, Missouri.

Five young people of the church recently attended the State District C. E. Convention at Holden, Missouri.

EASTERN DISTRICT RETREAT

The Third Annual Young People's Retreat of the Eastern District Conference has become history. Its success has been due in large part to the faithful efforts of the Retreat Committee assisted by the Promoter's Staff. Sixty Retreaters and four leaders gathered on Friday evening and until Sunday afternoon they enjoyed together a season of inspiration and fellowship. The weather was ideal and several class sessions as well as the sunset meeting on Saturday and the closing service on Sunday were held outdoors. The mass meetings in which the leaders brought messages of inspiration were especially helpful and each one received new courage and broader vision with which to meet the problems of life. The results of a meeting of this kind cannot be measured but its influence is far reaching and will manifest itself in various ways in the lives of those who were present. Truly the Retreat was worth while and we go forward with renewed vigor to labor in the Master's field.

Mary Borneman.

First Impressions of the Retreat

The very first impressions we received as we neared the Girl's University Camp was the beautiful landscape round about, which proved to be an ideal spot for the Retreat. The camp is located on a hillside quiet and serene, just the right place to be alone with God and those interested in his cause. There were four courses offered, each one particularly interesting and uplifting. The teachings made us feel as if we wanted to be up and doing for the Master. We greatly appreciate the opportunity which we have had in a few short hours at the Retreat, communicating with God in a special way.

Mary Kerr, Harleysville.

PROHIBITION

Has added $15,500,000,000 to savings.

Has put two million more youth in high school.

Has diverted expenditure of $35,919,000,000 for liquor into better channels.

Has saved the lives of 140,000 young people.

Has reduced intemperance as a cause of family dependency 97 per cent.

Has reduced instances of cruelty to children, due to liquor, from 47.7 per cent, of all cases to 21.9 per cent. of all cases.

THE S. S. LESSON

August 10

Hannah (A Godly Mother)

I Sam. 1:9-18, 24-28.

Golden Text—My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. 1:8.

The word Samuel means "asked of God." It very well emphasizes the most important truth presented in the lesson we are now considering. It brings vividly before the mind of the Bible reader the story of Samuel's life.

Hannah was a childless wife. This to the Oriental wife was always a calamity. Without children she could not hope to command the affections of her husband or the respect of the community. The modern world will do well to go back to the old-fashioned family in which the child is desired and welcome. A study of divorce statistics proves that the childless home is more apt to become the broken home than the one in which little ones have a place.

Hannah and her husband were God fearing and delighted in going unto the house of God and bringing sacrifices. Here are the two necessary elements of religion, namely, worship and sacrifice. If there is a joy in going up unto the house of the Lord and entering unto its worship is a delight, one needs not fear for those who so exercise themselves. They are close to their God and he will be sure to use them in bringing further blessings to mankind.

The lonesome life that childless Hannah had to lead was the occasion of great grief to her. This world has many ways of bringing sorrow to people. Many of these griefs last as long as one lives. But sorrow in itself need not of necessity be regarded as a curse. Many of the world's greatest sorrows in the end result in some of its greatest joys. Our Lord was "a man of sorrow and acquainted with grief," but, from that sorrow came our eternal joy.

Hannah was misunderstood. The very priest before whom she prayed supposed her to be intoxicated and rebuked her. Such a situation is not unusual. It frequently happens that the most sincere and aggressive servants of God meet not with persons who take no stock in them and also scold them as fanatics. The Christians of the early church were regarded as foolish and dangerous persons, though they were the most sincere and devoted. Their sincerity did not keep the world from persecuting them, even unto death. The same was true of the many of our fathers who had to suffer for their faith during the period of the Reformation.

Hannah, though in great mental distress, went to the right source for her comfort. She went to God in prayer. The days in which she lived were days of great political and social uncertainty, but there was a place to which she might resort with the assurance of a certainty the world could not know. It was to the throne of God. God has always a way open to his heart through the medium of prayer.

Though misunderstood and rebuked by the priest, she was, nevertheless, to hear words of assurance from his lips. He had human failings, 'tis true, nevertheless he was God's messenger and therefore the instrument through whom God spake. In every age those faithful to God have not lacked prophets who revealed, or explained, to them the purposes of God.

Hannah's prayer was answered. There was rejoicing in the little home into which the babe Samuel was born, and, especially in the heart of the mother, who had prayed so earnestly for him. There were other children born to praying mothers but Hannah proved herself a person of deepest spiritual gratitude. She recognized that the son, the gift. still belonged to God. Therefore she consecrated him to the service of the Lord.

It would be an interesting study, well worth while, were one to compare the song of Hannah with that of Mary, the mother of our Lord. One would find that these two women had much in common.

Hannah's continued interest in Samuel, while he dwelt in the house of God, naturally runs true to motherhood. Her love and her concern manifested itself. Many mothers are sad because their sons (or daughters) have been called to God's house above. Nevertheless there must be the holy joy in their hearts of knowing that they have entered the higher and better service in the eternal presence of God.

We reckon Samuel as a great prophet whom God had called, but, do we realize how much his surroundings helped to make him what he was? His father was a Levite and a devout man, his mother was a praying woman and Eli, his teacher, as high priest was a leader in worship. Any child so surrounded, even in our time, would have the benefit of influences that would direct him to a righteous and useful life.

PROGRAM OF THE WOMEN'S MISSIONARY SOCIETY

of the Middle District Conference, Monday evening, August 25th.

Theme: Not by might, nor by power but by my SPIRIT, saith the Lord of hosts.

Prelude.
Hymn.
Scripture reading by the president.
Prayer—(Will a representative from each Society respond in prayer for the cause of Missions?).
Music.
How might the Mission Societies support the Home Mission Board more effectively?—Rev. J. E. Amstutz.
Blessings of Home Mission Work. First Mennonite, Chicago.
Hymn.
How might the Mission Societies support the Foreign Mission Board more effectively?—Rev. S. M. Musselman.
Changed Lives and Foreign Mission Work.—Mrs. John Thiessen.
Music.
Two minute messages from other Mission workers present.
Music.
Offering.
Reading.—Dorcas Society, Pandora.
Closing.

Program Committee.

MARRIAGES

Detweiler-Mininger.—On June 7th, by Pastor A. M. Fretz, at Perkasie, Pa., Mr. Irwin S. Detweiler of Souderton and Miss Sallie May Mininger of Telford.

Derstine-Bishop.—On June 14th, 1930, by Pastor A. M. Fretz, at Perkasie, Pa., Mr. W. Howard Derstine of Blooming Glen, and Miss Helen Mae Bishop of Dublin.

Eberly-Moyer.—On June 30th, 1930, by Pastor A. M. Fretz, at Perkasie, Pa., Dr. Abram D. Eberly of Quarryville and Miss Mary M. Moyer of Chalfont.

Charles-Moyer.—On July 9th, 1930, by Pastor A. M. Fretz, at Perkasie, Pa., Mr. Arthur H. Charles of Dublin, and Miss Sarah Moyer of Telford.

CONTRIBUTIONS

HOME MISSIONS TREASURY REPORT FOR MAY-JUNE

General Fund:

A mother, Reedley, Calif., $50; Bethesda Ch., Henderson, Neb., $124.54; Interest from Gen. Conf. Trust Funds, $68.47; Bethany Ch., Freeman, S. D., $40; First Menn. Ch., Upland, Calif., $25.70; Burrton, Kan. Ch., $4; Marie Goertz Legacy, Hillsboro, Kan., $50; Buhler, Kansas Church, $33.35; First Mennonite Church, Monroe, Washington, $23.15; Mrs. C. A. Krehbiel, Donnellson, Ia., $25; Bethel S. S., Fortuna, Mo., $11.44; Friedenstal Ch., Liberal, Kan., $38.88; Ex. Com. of Mission Societies, $46.98; Bergtal Ch., Corn, Okla., $5; Clara Ruth, Reedley, Calif., $100; Grace Ch., Pandora, O., $43.37; Salem Ch., Dalton, O., $29.65; Anonymous, Moundridge, Kan., $40; United Menn. Ch., Waterloo, Ont., $15; Wayland, Iowa Church, $75; Pulaski, Iowa, Church, $40.67; Ebenezer Church, Bluffton, Ohio, $100; Johannestal S. S., Hillsboro, Kansas, $40.11; Sister Helena Entz, Newton, Kan., $10; Eden Ch., Inola, Okla., $10.50; First Menn. Ch., Berne, Ind., $465.75; Pratum, Ore. Ch., and S. S., $37.85; First Menn. Ch. and S. S., Philadelphia, Pa., $30.43; First Menn. Ch., Geary, Okla., $16.21; Canton, Kan., Ch., $27.51; Bethlehem S. S., Bloomfield, Mont., $133; Second Menn. Ch., Beatrice, Neb., $214.13; H. D. Voth, Escondido, Calif., $15; Birthday Offering, Monroe, Wash. S. S., $7.28; Eden Ch., Moundridge, Kan., $165; Escondido, Cal. Ch., $8.05; Zion Ch., Donnellson, Ia., $50; Tabor Ch., Goessel, Kan., $32.93; Calvary Ch., Quarryville, Pa., $20; West Zion Ch., Moundridge, Kan., $126; Interest on Personal Note, $38; N. Dist. Conf., Bergfeld Ch., Mt. Lake, Minn., $91.31; Friedenstal Ch., Tampa, Kan., $27.69; Lehigh, Kan. Ch., $12.58; Butterfield, Minn. Ch., $9; Children of Waterloo, Ont. S. S., $6.50; Dundurn, Sask. Immigrant Group, $13.50; Christian Ch., Moundridge, Kan., $34; First Menn. Ch., Mt. Lake, Minn., $48.51; St. John Ch., Pandora, O., $50; First Menn. Ch., Aberdeen, Idaho, $4; Garden Tp., Kan. Ch., $15.89; West Zion and Christian Chs., Moundridge, Kan., $86; Herold Ch., Bessie, Okla., $6.99; Emmanuel S. S., Noble, Ia., $10; Em. Rel. Board Treas., $15.96; Eliabeth C. Ruth, Upland, Calif., $10.

Special Gifts:

For Saskatoon Girls' Home

First Menn. S. S., Allentown, Pa., $29.12; Bethany S. S., Quakertown, Pa., $68; Grace S. S., Lansdale, Pa., $16.80; First Menn. S. S., Phila., Pa., $85.66; East Swamp S. S., Quakertown, Pa., $25; Springfield, Pa. S. S., $5; Eden S. S., Schwenksville, Pa., $50; E. Dist. Conf. C. E. Union, (for Immigrant Ministers), $100; Clara Ruth, Reedley, Calif., (Ch. Bldg. Fund), $100; Johannestal C. E. Society, Hillsboro, Kan., (Hutchinson), $5; Johannestal C. E. Society, Hillsboro, Kan., (Los Angeles), $5; Ebenezer Ch., Bluffton, O., (J. H. Janzen, M. Dist. Conf. trip), $26; Ex. Com. of Mission Societies, (for Winnipeg), $10.

Total Receipts	$3355.46
Bank Balance, May 1	1863.09
Total Disbursements	4067.64
Bank Balance, July 1	1150.91
Total Indebtedness, July 1	7500.00

Gratefully acknowledged,
J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

Bethany Mennonite church, Quakertown, Pa., met the hot weather situation by holding the Sunday evening service on the lawn of the Erwin Landis home.

There will be a program of importance to each Missionary Society in the Middle District Conference. Members are requested to watch for the announcement and pray for the work of the Spirit in furthering Christ's Kingdom upon earth.

There are the usual Family Reunions announced in Eastern Pennsylvania for this summer. In this section of the country these reunions often assume large proportions. Among those announced the following, no doubt, will interest many Mennonite families: Clymer-Chalfont, July 27; Freed-Perkasie, Aug. 9; Hunsberger-Perkasie, July 10; Landis, Aug. 16, Perkasie; Moyer-Myers, Aug. 3, Perkasie, and Wismer, Schwenksville, Pa., Aug. 17.

For many years the Bertolet Mennonite Meeting House, Frederick, Pa., was one of the out-stations of the Schwenksville, Pa. church. With the coming of the automobile and good roads the need of this place of meeting became less necessary. For some time no regular meetings have been held in the building. However, the interest attached to the burial grounds connected with the place, which was in use long before the meeting house was erected continues. An association, known as The Bertolet's Burying Ground Association, holds an annual meeting. The one for this year will be held August 2.

The churches of the Middle District Conference will note that the Annual Conference meets in the First Mennonite church, Nappanee, Ind., August 24 to 26. It is desired to have each congregation represented by its full quota of delegates, one vote for each 30 communicant members. Delegates are to have the delegates' certificates properly filled in and signed by the Chairman or the Secretary of the Congregational meeting at which they are selected. These certificates are to be sent to the Secretary of the Conference, Rev. Elmer Basinger, Wayland, Iowa, or brought to Conference and presented at the first session.

The three churches, Munich, Alsen and Bethel, North Dakota, enjoyed special blessings lately. Rev. P. P. Tschetter of Freeman, S. D., held a two weeks' revival service in Munich. This was followed by a week's service in Alsen after which another week of morning and evening services were held in the Bethel or Bartel church. The meetings were well attended and very much appreciated. After Rev. Tschetter's meetings, Rev. P. E. Penner, of Freemont, Texas, conducted a week of meetings. These, too, were very much appreciated by the community. Sunday, July 6, was a gala day in the Alsen church. Six young people received baptism and three others were received into the church by letter. Communion was celebrated the following Sunday, July 12, a quintet from Wheaton College came to Alsen and sang and spoke to large audiences in the churches of the neighborhood. During the last month the community was also favored with Bible Schools. The Munich church had two weeks school with 3 teachers. The Alsen and Rosehill churches had a three week school with 1 teacher and the Bethel or Bartel church had two week school with 1 teacher. School closed July 16.

The June number of the Mission Quarterly has been appropriately named the Jubilee Number in celebration of the 50 years of mission work undertaken by the General Conference. An article of 48 pages, prepared by Mrs. G. A. Linscheid, gives the history of the Mennonite Missionary Enterprise in Oklahoma. Mrs. Linscheid deserves the gratitude of every lover of missions for the very informative piece of work. Persons having this number of the Quarterly should preserve it carefully for reference. The essay should appear in book form. It is a contribution to the records of our mission work.

The Gottschall family of Pennsylvania, which traces its descent from Jacob Gottschall, one of the earliest Mennonite ministers in America, has for many years been holding successful reunions. The family association is responsible for a Gottshall Family History, edited by Rev. N. B. Grubb. The next reunion is to be held in Schwenksville, Pa. Rev. W. S. Gottshall, who years ago was active in these reunions, has been absent from the State for over 20 years. As he has again located in Pennsylvania he has been scheduled to speak at this year's reunion. Many of his former associates and relatives will be glad to meet him again and hear the address.

In The Messenger, the little paper printed in the interest of our Indian brethren in Oklahoma, appears the interesting item of the discovery of a newer and simpler way of hatching chickens. The item reads: "Felix Whiteshield has invented a new way of hatching chickens. He bought a few eggs from a neighbor, wrapped them in cotton and laid them in the hen house. Without any further attention most of the eggs produced chicks after three weeks. Felix may become a rich man if he develops his genius for invention."

At a special service set aside for infant consecration at Fonda, Oklahoma, 22 Indian children were brought forward by their parents and consecrated to the Lord. The names of these children as given are interesting to those of us who are not accustomed to Indian names. The following were the children: Gilbert Curtis, Albert Curtis, Annie Curtis, Albert Hamilton, Alfred Hamilton, La Force Hamilton, Anola Blackwolf, Minnie Blackwolf, Ruth Blackwolf, Theodore Hill, Waldo Howlingwolf, Charles Littlecoyote, Nina Howlingwolf, Julia Standingwater, Millie Stone, Mark Whitehorse, Pamela Whitehorse, Paul Whitehorse, Mary Whitethunder, and Robert Whitethunder.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission.

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3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
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By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

Cloth, 40 cents; per dozen, $4.25

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, AUGUST 7, 1930 No. 31

NOTICE

The reception committee for the All-Mennonite Convention to be held at Berne, Indiana, August 27th and 28th kindly asks that all ministers and friends who will find it possible to attend the Convention report the names and number to the chairman of the reception committee, Jeff Liechty, Berne, Indiana, if possible not later than August 23d.

Guests arriving on Tuesday are kindly asked on arrival to report at the Mennonite church where the committee will receive them and assign them to the different homes where lodging and breakfast will be served free. Dinner and supper will be served at the church at 35 cents a meal. **Jeff Liechty.**

NOTICE

Das Mennonitische Lexikon

To the Ministers and Churches of the General Conference,—

Dear Brethren:

"Das Mennonitische Lexikon" is a valuable piece of work, containing material and information of great interest and value to Mennonite History. It would be sad indeed, could it not be completed. Our brethren in Germany are sacrificing time, money, and energy; but due to the depression they will need our assistance to complete this task, and we in America likewise are interested to help retain this valuable data. At the last session of General Conference, where delegates showed a vital interest in behalf of this work, it was recommended that all churches have occasional offerings (annually), for this purpose. The Publication Board is willing to assist in every way possible, and therefore in order that help might be given our brethren in Germany soon, and to remind our churches of the conference resolution **No. 61,** the Board submits a request to all churches to take an offering for "Das Mennonitische Lexikon" **on the last Sunday in the month of August,** August 31, or just as soon thereafter as convenient. Send all contributions to Bro. J. F. Lehman, Berne, Ind.

In behalf of the Board of Publication,

(Signed) **H. J. Krehbiel,**
President Board of Publication.
(Signed) **M. J. Galle,**
Secretary Board of Publication.

EDITORIAL

Day by day, at one of our sea shore resorts, the crowds gasped as a popular dare-devil made the perilous descent into the Ocean from an aeroplane via parachute for their amusement. Sometimes this was varied with a night performance. Colored lights were thrown on the airship and followed the adventurer down into the sea. It was a thriller, people said after every performance, but one evening last week, when the usual item was offered on the program, the man jumped, but, for some unexplained reason the parachute didn't open and the helpless youth fell into the Ocean and to his death.

This is but one of the numerous kinds of death-defying stunts that are offered to the public so often that people become callous to them and scarcely notice them at all. Some days before the dive into the sea another adventurer went over Niagara Falls and to his death in a barrel for no reason at all except to gain a little cheap notoriety. Stunts of this kind are nothing short of suicide. In this complicated world of ours we are so near accidental deaths of all kinds that the man or woman who would flirt with death by taking unusual and unnecessary risks is nothing but a fool and should be placed under restraint. The victims of these foolhardy adventures are not the only ones to blame. The papers that give such stunts publicity, the officials who seem never to turn a hand to stop them and the public that encourages them are equally to blame and the sooner they wake up to a realization of what they should do in such cases, the better will it be for everyone.

An advertising concern writes to us that it will furnish cut and story of an enclosed proof free. The proof says that "Lady Britons are overjoyed at the discovery that their conservative and beloved Queen not only sanctions cigarette smoking but has even habitually indulged in the delicious weed for several years. The Queen enjoys her cigarette after tea and dinner just as the humblest of her subjects do. With customary moderation she limits herself as to the number of cigarettes she smoke daily." Well! Well! The Queen is defying that future shadow! We wish her luck, but, from pictures we have seen of her, she would be rather in need of something that adds weight instead of avoiding it. The nerve of the cigarette advertisers is amazing. They offer to let us have their advertising free. The ideas they attempt to propagate would be silly were they not dangerous to the respect that mankind generally has for womankind. We admit that once there was a time when we endeavored to get the "weed" out of the world by slowly burning it up in little round rolls, but, the objections of certain members of our family were emphatically registered against it and the strain on our pocket book so severe that we determined that, since Queens and other women joined the ranks of smokers there was no real necessity for us to continue our part. Women who do indulge in the use of tobacco may not be any worse than the men who have been doing the same for generations, but, in doing so, they surrender something of their feminine dignity that commands respect and esteem for them. We do not believe they enjoy the actual smoking at first, but, then, some women are so constituted that they will suffer agonies or resort to absurdities in order to attract the notice of others. We believe the reason that leads women to smoke is that they want to be noticed. After that it becomes a habit with them and one that is indulged in to extremes.

REPORT OF THE 33RD ANNUAL SESSION OF THE PACIFIC DIST. CONF., HELD IN IMMANUEL CHURCH, LOS ANGELES, CALIF., MAY 29-JUNE 1 1930

(Concluded)

The following temporary committes were appointed:

For Complimentary Votes: Rev. A. J. Neuenschwander, Eugene Eyman, D. G. Dick.

Nominating Committee: H. B. Dirks, J. H. Ensz, L. M. Ledig.

Auditing Committee: Wm. Linscheid, D. C. Krehbiel.

Teller Committee: Paul Schroeder, G. Buhler, Aaron Jantzen, Richard Jantzen, Frank Manning.

Resolution Committee: Rev. S. S. Baumgartner, Miss Catherine Niswander, Alfred Wiebe, J. J. Dueck, R. Ewy.

The program committee had arranged for a series of Bible studies on the conference theme, "The Holy Spirit", around which all papers and discussions centered.

Rev. M. J. Galle read a paper on the topic: "The Promise of the Father, as Witnessed by 19 Centuries." Acts 1:4 (Since all papers that were read at the conference will be sent to the Mennonite for publication no summary will be given in this report.)

Miss Catherine Niswander spoke on the subject, "Our Portland Mission, Its Status, Needs, Problems and Aims." She used the words of Samuel as her text, "Hitherto hath God helped us."

In the afternoon the devotional service was led by Rev. D. Hess. Rev. A. J. Neuenschwander gave an address on the subject, "The Promise and Price of Peace." A paper on the topic: "The Holy Spirit, His Place and Work in the Plan of Salvation," was read by Rev. John E. Kaufman. Rev. J. M. Regier spoke on the topic: "The Call of Our Mission Fields after 50 Years of Mission Work."

Rev. M. J. Galle gave a verbal report as chairman of the retreat committee and as representative of the Bethel College Board. He urged cooperation and loyalty to our schools.

In view of an inquiry from the Emergency Relief Board of the General Conference, relating to the well-being of those Harbin refugees already in this country and the possibilities of establishing desirable locations for their future homes, the Conference passed the following recommendations and suggestions:

1. Whereas soil and agricultural conditions are differing so greatly from conditions in the Central States or the East, we would recommend that the Emergency Relief Board consult with and enlist the council of experienced and responsible agricultural men living in this ter-

ritory where colonization is contemplated and that their opinions and recommendations be obtained before decisions for locating our refugees be made.

II. In view of the fact that the Russian Immigration problem from those coming via the Harbin, China section does not seem to be at an end, instead of an increasing number are seeking entrance into the U. S. and the channels are still open, we therefore recommend that to cope most efficiently with the situation of bringing these refugees into our land and in helping them to find homes, all these efforts be centralized and carried on solely by the Emergency Relief Board. We would also recommend that individuals and churches be strongly urged to send all their gifts to the Emergency Relief Board, which Board is held responsible by the General Conference, and not to any other organization.

The Committee on complimentary votes reported the following names: Miss Catherine Niswander, Portland, Ore., and Mr. M. Frantz, Mt. Lake, Minn.

Saturday

Devotionals conducted by Rev. H. D. Voth.

The report of the Evangelization Committee by Rev. S. S. Baumgartner followed. A motion passed to accept the report.

Then followed the financial report which was accepted, having been found correct by the Auditing Committee. The statistical report was read and will appear in our church papers.

Results of the election:

President: Rev. F. F. Jantzen, Paso Robles, Calif. .

Vice-President: Rev. A. Claassen, Los Angeles, Calif.

Secretary: Rev. John E. Kaufman, Aberdeen, Idaho.

Treasurer: John C. Jantz, Odessa, Washington.

Field Secretary, Miss Emma Ruth, Reedley, Calif.

Business Committee: Rev. H. J. Krehbiel, the committee now is: Rev. H. D. Voth, '31; Rev. M. J. Galle, '32; Rev. H. J. Krehbiel, 1933.

Evangelization Committee: Rev. A. J. Neuenschwander, the committee now is: Rev. P. R. Aeschliman, '31; Rev. S. S. Baumgartner, '32; Rev. A. J. Neuenschwander, '33.

The report of the Field Secretary was read and adopted with the exception of resolution No. 6, for which the following motion was substituted: Moved that the Business Committee with the aid of the Field Secretary arrange for a young people's session.

The Resolutions Committee report was read and adopted. The report follows:

I. Resolved, that we thank our Heavenly Father for the privilege of assembling as a conference and for His help and guidance in our deliberations.

II. Resolved that we thank the local church for its kind and cordial hospitality extended to the delegates and visitors.

III. Resolved, that we thank all those who contributed toward our conference program, making it inspirational and helpful by conducting the devotional periods, rendering Bible studies, papers, songs, etc.

IV. Resolved, that we thank all the conference officers and committees for giving unselfishly of their time and effort in committee conference work.

V. Resolved, that all papers read at this conference be published in the Mennonite.

VI. Resolved, that we endorse the suggestion made in Bro. J. Thiessen's letter for every member of the conference to contribute a dollar per month toward the missionary work of our General Conference, to help wipe out the deficit in our mission treasuries.

7. Resolved, that we urge any of our people who may know of Mennonite families residing in Portland or Los Angeles to notify the workers at these places, and that we further urge any who may pass through Portland to visit the mission there.

New Business

A letter suggesting that the conference take steps to publish a Pacific Dist. Conference paper was received by the business committee and read by Rev. M. J. Galle, this matter to be considered at the next conference.

The invitation of Rev. S. S. Baumgartner to have the Pacific District Conference meet at Portland, Oregon, next year was unanimously accepted.

After a few closing remarks by the president the conference adjourned to meet again next year.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

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in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

In the evening Roy Creighton spoke on the subject, "Consecration and Service."

Sunday Services

Sunday was a day of feasting and consecration. Rev. S. S. Baumgartner brought the morning message in the English language and P. R. Aeschliman in the German. Dr. Alva McClain gave the address in the afternoon.

In the evening the Christian Endeavor meeting was led by Mr. C. F. Mueller. The topic, "Opportunities and Responsibilities of our Christian Endeavor Work," was discussed with great interest. Rev. P. R. Aeschliman brought the closing inspiring message on the subject, "The Holy Spirit's Appeal to Our Conference."

The local church furnished the meals in their church basement and provided lodging for the delegates in their homes. The conference was well attended and all profited by the prevailing spirit of Christian fellowship.

F. F. Jantzen, Vice President.
John E. Kaufman, Sec. Pro Tem.

INSTINCTS AND HOW TO MAKE USE OF THEM IN CHILD TRAINING

By A. R. Eschliman, Freeman, S. D.

(Concluded)

There are two ways of getting rid of undesirable tendencies. The one is to associate dissatisfaction in the child's mind with the wrong response. The child who is just developing the tendency to put things into its mouth can be stopped by associating the act with bad tastes each time it attempts to put something undesirable into its mouth. When the child is older, this can be done vicariously. I know a child two and a half years old that had sucked its thumb from babyhood. The parents, desiring to stop the habit, hung a picture on the child's bulletin board, showing a child putting all kinds of things into its mouth. In the lower part of the picture, somewhat like an insert, was a picture of the same child sick in bed and crying. The cause was obviously clear. The story was told rather dramatically and after a few times, when the child forgot, it was reminded of the sick child in the picture, and the habit was completely dropped. The pains and penalties must be associated in the child's mind with the undesirable tendency; the logical outcome of such procedure will be more decided than any artificial punishment, if the child can be helped to see the connection between the act and the consequences.

We shall now turn to two methods for handling tendencies which bring undesirable results. The first is substitution. The child who has a strong desire to do a certain thing which would bring undesirable results may have something substituted that would bring him similar satisfaction without the undesirable results. Or, the original desire may be deferred until a time when the undesirable results may be lacking, or reduced to a minimum. For example, a child is given some candy between meals. If he eats it at that time it will spoil his appetite for dinner, so the wise mother explains her reasons and the child willingly lays the candy aside till the meal is over, when the evil results of candy eating are reduced to a minimum.

The other method is sublimation, or changing the ideas and the emotional attitudes so that the action is consistently modified, or is forthcoming on a different occasion. Thus to fight for a cause or an ideal, even when the cause is unpopular, is an illustration of the sublimation of the fighting instinct, and in like manner any tendency that might bring undesirable results can be sublimated so that it will be of great use not only to the individual but to society.

A still better way of getting rid of undesirable tendencies is to encourage desirable ones. This, too, is effected in two ways, each opposite to the two mentioned above. First, associating some satisfaction in the child's mind with having acted in the desired manner. Since it is a fundamental law of human nature to repeat things that bring pleasure, we can see the importance of this principle. We should show appreciation when the child manifests sympathy, or when he displays a generous impulse.

The second method of encouraging instincts is stimulation of use, making an effort on our part to supply deficiencies of environment, or to make certain aspects of it more attractive. Thus a sluggish appetite is coaxed with dainties, or desirable traits are emphasized by calling attention to examples in other children.

The whole subject of encouraging or discouraging tendencies is well illustrated by an experiment I had with a two-year-old child and her pet cat. This cat was not used to dogs and it happened that while the child was standing inside the screen door, and the cat was lying on the porch in the sun, a strange dog came to the steps. The cat responded in the usual fashion, which did not at first scare the dog, but challenged him, so he gradually came nearer. Both were uttering angry growls. The child was watching in complete astonishment. When the cat finally made an angry dive and scared the dog away, the child asked what they were doing. Knowing that the child had the word "selfish" partly in her vocabulary, and being anxious to encourage the tendency of generosity and to discourage the tendency of selfishness, I told her that they were being selfish toward each other. The lesson went straight home and has formed a basis for many a reasonable understanding. Sometimes when she should give in to a playmate and it is not easy to do so, one need only suggest that she does not want to be selfish like her kitty was with the dog, and after a little time to think she will do the right thing. Or if she makes a generous move we encourage her by telling her we are glad she is not selfish like her kitty was. It has been so practical that she has sometimes voluntarily admitted selfishness with apparent sorrow, or has rejoiced in a victory over selfishness.

Let us now consider a few of the fundamental instincts or trends and note the influence of early training upon them. Watson's classification of modes of behavior is: rage, love, and fear. Our task is to see what effect early training has on these trends.

As anger was discussed above, we will only briefly summarize the discussion here. This trend can be sublimated into desirable traits if guided by the principles set forth in previous sections in this article.

Another of the fundamental emotions is fear. Hall found that there were numberless things of which people confessed they had been afraid, but Watson concludes that these were all acquired, and that only two original causes of fear behavior exist: fear of sudden and loud sounds, and fear of falling.

Most of these fears are developed by association with one of the fundamental fears; for instance, the child is approached by a loud barking dog, and at about the same time of the fright, he sees the dog. He will have a great dread for dogs and will have a hard struggle overcoming that fear. The little girl who delights in gathering worms for the birds is very much afraid of the small moths that flicker around the light in the evening, simply because her first experience with one was connected in point of time with a stimulus that frightened her. One should be very careful about making a noise that wakes or frightens the baby when he is in the dark, for this is the source of many so-called instinctive fears of darkness. Hence the importance of the method of disuse in connection with fear.

Like anger, fear can not be entirely avoided, nor should it be. Our problem is to dispel useless fears and teach the child to fear the right things. The loud sound of the automobile should not cause fear for the machine, but fear of being where the child should not be with relation to the machine. Let the individual connect up his fears and angers for some of our social ills and injustices in our society, and there will be some dynamic action. The same principles will hold in putting to their proper place the religious and economic fears that beset so many of us today.

We now come to the last of the basic emotions, namely, love. If it is true that anger and fear are fraught with tremendous possibilities for good or ill, it is equally true of the emotion of love. Out of it may come the finest sentiments of the race which are crystallized in the ideal home. The basic sentiment of man and wife is real love, love that endures through all the trials and hardships of life, instead of the so-called love that ends in the courts and gives the newspaper another bit of gossip.

The question then is, what are the conditions that will tend more and more toward the desirable results? As in the case of fear and anger, the roots of love lie very early in childhood, and since the love that culminates in a home is very closely related to the sex impulse, we will deal with it from this angle.

Again, it is in the period of childhood and even infancy, that the individual is made or marred. Whitely divides the sexual life of the child into three periods. First, the neutral period, from birth to three, or five and sometimes later. It is so named because sexual gratification results from stimulating almost any part of the body. There is danger, from a sexual standpoint, in giving the child the pleasant experience of lying face downward over one's knee along with patting and stroking, or in sucking the thumb or a pacifier, as all these things are an abnormal source of sex pleasure, and many individuals have been started on the way to sexual perversion at this early age because of carelessness or ignorance of parents. Moll's conclusion, after citing many cases, is that, while there may be some heredity connected with sexual perversion, the most of it is traceable to experiences in infancy or early childhood. When one stops to think of the prevalence of this perversion as brought out by Moll and Lindsey, as well as other juvenile workers, one is forced to realize the tremendous importance of early education in this field, especially the importance of training of parents and teachers.

Whitely says, "In general, proper hygienic care, seeing that the genitals are kept clean, that the evacuation processes are regular, that there is no friction from rough or ill fitting clothing, will serve to keep the little child developing normally."

The second period of the child's sexual development is known as the undifferentiated period. It lasts until the onset of puberty. In this period specific sensations for pleasure become gradually localized in the sex organs. Curiosity is aroused in them and we need to be on the watch to prevent any bad habits or any dirty tricks, such as children sometimes perform together in toilets and bathrooms. "We must not forget that bathroom and bedroom manners need as direct and guarded a teaching as do table and parlor manners, and that the right mental attitude is immensely more important in this case." The child may develop a strong attachment for another child or adult, or an animal. Considerable variation in affections is a good safeguard; the attraction may involve great desire to be with the loved one, to exchange caresses, to kiss and fondle the person. This desire may extend to the objects worn, used, or touched by the one beloved. Sometimes there is a longing to be ill treated by the beloved, or to cause him pain. Moll says that many school ma'ams could find the explanation for lack of results in flogging at this point. These tendencies in childhood are the origin of such adult perversions as fetichism, masochism, and sadism respectfully; hence the importance of early direction into normal channels.

The third, period, known as the development period, because it is the period in which the boy develops into a man and the girl into a woman. It is almost out of the field of this article. The only reason for discussing it, is to show that early training of the right kind will guide the individual over this dangerous period with a minimum of danger and anxiety. The danger and malpractices here are too numerous and well known to need mention. In spite of all the harm that may result at this time or later on, Moll says, the anxiety and worry and fear that attends is the most dangerous of all, showing again the importance of having the child approach this period with a fund of information built on the background of ideals and common sense, so that at all times he is master of the situation. But, as Lanham says, this cannot be done in any case unless the mother at the right time and in the right way takes the girl and explains to her the meaning of her being and functions, and the father does the same thing for the boy. Hall's book, "Life Problems", is a good illustration of how this can be done.

The child of five to seven, in some cases much earlier, is sure to go to the mother and ask some of the following questions: "Where did you get me? Where did I come from? or Where did the baby come from?" A great deal, in fact everything, depends upon the background laid in infancy and in the mother's answer. The answer given by far too many mothers, or fathers, such as the stork story, the deep well story, or the cabbage patch story and others, are too absurd to need discussion. But happy is that mother and that child if the mother in a pure reverant way can make the child conscious of the sacredness of parenthood, and especially of motherhood with all the sacrifice that goes with it. They are both happy, for both may be saved untold worry, misunderstanding, remorse, shame and even disgrace. There is no normal child that will not find out, and it is natural for it to come to mother, unless conditions are such that there is no sympathy or comradeship, in which case he will pick it up on the street or in school—the place where far too many have gotten a vulgar explanation supplemented by obscene imaginations of these sacred things, the result of which cannot be measured.

Is it not a fact that we have some of our emphasis in teaching completely reversed? If some of the problems in geography, or history were not so fully explained by the teacher, and the curiosity of the child aroused, there would be much more learning than there is where the teacher explains every point in detail, leaving nothing for the child to work out himself. On the other hand, in subjects of sex, our treatment and behavior is just the kind that arouses curiosity of the most intense kind. Why not reverse the process and arouse the curiosity about some of the things that we think so important in other subjects and have the pupils expending their energy digging after the explanation instead of lecturing them to sleep. And on the sex question we should satisfy their curiosity in a sane and intelligent way.

COMMITTEE FOR THE DISTRIBUTION OF THE SCRIPTURES AND SCRIPTURAL LITERATURE

This is the name of a committee recently organized with the following officers: Prof. J. R. Thierstein, Ph. D., Chairman, Bethel College; Prof. P. C. Hiebert, D. D., Vice-Chairman, Tabor College; Rev. J. B. Epp, Sec.-Treas., pro tem (Oklahoma Bible Academy).

The committee was organized on April 21 of this year in the home of Dr. Thierstein. It was done after a year's deliberations with missionaries in many lands; with many conference officers at home and other leading brethren from various Mennonite conferences! with a number of strong men outside of the Mennonite denomination; with the large Bible Societies in the U. S . A. and Europe, and others.

The present secretary of the committee had conferred with Mission workers in many lands (mostly by means of circular letters) in order to find out the desirability of such an undertaking, and to find methods of work, to help in reaching particularly those "Who Have Never Heard" the Gospel of Salvation.

And with conference officers and other brethren at home he corresponded for the purpose of getting the viewpoints of these men on the matter, and in order to avoid any possible duplicating of work or any conflict with conference work of any kind.

Since we as Mennonites are not doing very much in the line of distributing the Bible, and since the work which this committee is undertaking is to assist missionaries, and the missionaries in turn are helping us (through the natives) in getting the Scriptures out to the people, there is very little chance for any complications.

Thus we find that there is a vast field—unoccupied—for just such work as we are undertaking in Christ's Name.

After all this information was gathered the present secretary brought the before a number of brethren (by letter and in person); and an organization was effected with the above results.

Let us present a few of the many names of those who are regarding favorably our work, as one from which "great and lasting good for eternity may result"; J. M. Suderman, Herman H. Neufeld, W. S. Hottel, Prof. Neprash (Russian), Abr. Warkentin, David Toews, P. H. Richert, W. J. Bestvater, John Horsch, J. A. Huffman, D. E. Harder, P. E. Penner, P. A. Penner, J. B. Frey, John Thiessen, The American, The British and Foreign Bible Societies, Moody Colportage men, the Missionary Review of the World, and a number of mission leaders and workers in many lands.

We do not intend to take collections, but wish to present this work with its almost limitless opportunities, by word of mouth, through circular letters, through periodicals; and anyone willing to take part in this cause may send his contribution to the undersigned Sec.-Treas.

But we most earnestly solicit the prayers and the good will of all the believers who will hear and read of this work. We feel that the Lord's approval rests upon this work, Who has laid it upon our hearts.

Greetings in Our Saviour's Name, and in behalf of those "Who Have Never Heard".

J. B. Epp, Sec.-Treas., pro tem,
Meno, Okla. (after Aug. 15—
c. o. Bible Institute, Los Angeles, Cal.)

Mennonite Young People's Society

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

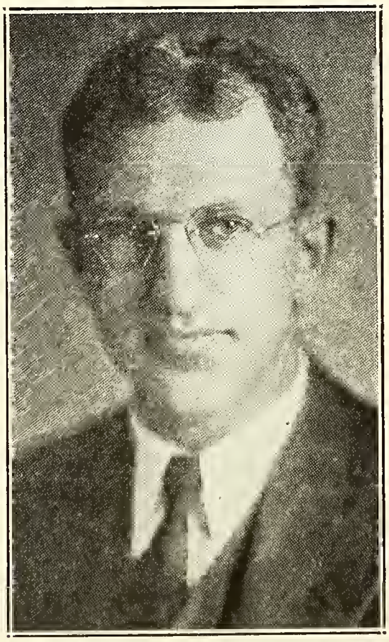
A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

FRIENDLY CHATS

Y. P. S. Standards

Paul was ever "reaching forth unto those things which are before." It has always been thus and ever must be with all those who would prosper. In the work of our Young People's Societies it is so easy to just go along in the old routine of things, just the way things have always been done.



D. D. Eitzen is president of the Y. P. S. Committee, and represents the Northern Conference. He is a candidate for Foreign Missions and will teach in the High School in Pretty Prairie, Kansas, this coming year.

It is for this reason that the Y. P. S. Committee has formulated a standard which gives us a goal towards which we may strive. You will notice the standard calls for worship, instruction and service. Each society should check up on themselves and try to attain unto perfection from time to time, and be able to rejoice in the progress made in the intervening period.

A Program of Standards for Mennonite Young People's Societies, M. Y. P. S.

I. Worship
1. At least one-half of the members of the M. Y. P. S. observe the **Quiet Hour.**
2. An average attendance of at least 50 per cent. of the members at the M. Y. P. S. meetings.
3. Every member of the society attends worship services once per Sunday unless unavoidably detained.

II. Instruction
1. A missionary program once every three months.
2. A peace program once every three months.
3. Subjects of study include the following: Bible, Devotional training, Church History, Missions, Evangelism, Stewardship, Choice of a Life Work, Christian Citizenship, World Peace, Methods of Young People's Work, etc.
4. Every member taking part in the meeting at least once in three months aside from singing.
5. Written enrollment of every member of the society.
6. A Junior M. Y. P. S. in every church.
7. Organization in every society having a president, vice president, secretary, treasurer, and at least the following committees appointed: program, look-out, missionary, and social.

III. Service.
1. A quarterly report to the editor of the "M. Y. P. S. Work" of the Mennonite.

2. A contribution to the work of the Young People's Committee of the General Conference once in six months.
3. New members won for the church, Young People's Society, and Sunday School every year.
4. A definite piece of service for the church, pastor of the community each month.
5. At least ten per cent. of the M. Y. P. S. members tithe their income.
6. Give program for shut-ins.
7. Make a definite contribution to Foreign Missions.
8. At least one special gathering held each year under the direction of the M. Y. P. S. to foster wholesome and uplifting social life.

FINAL 1930 RETREAT ANNOUNCEMENTS

Definite plans have all been completed for the 1930 Mennonite Young Peoples Retreat at Lake Shipshewana, Indiana, August 12-22.

A poster and supply of printed folders were sent to all pastors in the area served by the Retreat. We trust the posters were placed in the churches and the folders distributed among the interested young people.

In addition to the leaders announced we are glad to announce the following:—Dr. Irwin W. Bauman, Ass't. Professor of Sociology at Bluffton College, will conduct a course in "A Religion for Youth." He will also deliver two addresses at the forenoon platform hour. Rev. I. R. Detweiler, Goshen, Ind., will bring the evening inspirational messages on August 13-14-15, and Rev. A. M. Eash on the evenings of August 18-19-20. The complete roster of leaders for the Retreat is as follows:—Dr. Irwin W. Bauman, Rev. I. R. Detweiler, Rev. A. M. Eash, Dr. J. H. Langenwalter, Rev. S. M. Musselman, Rev. Earl Salzman, Mrs. Earl Salzman, Mr. Orlo Sprunger, Rev. Delbert E. Welty, Dean P. E. Whitmer, Rev. Wilmer S. Shelly, Chairman, and Rev. E. S. Mullett, treasurer.

The Church of the Brethren Retreat, which is the name of the camp is ready to receive us and the good folks of that denomination extend us a hearty welcome. We trust that all who attend will evidence their appreciation to the people who so kindly offer us their summer camping grounds. We are using their property and equipment and should practise the Golden Rule.

The theme of the Retreat is "That We May Know Him and Make Him Known." It is necessary that we know Him before we can make Him known, and we hope that under the influence of our leaders and the conducive environment of The Church of the Brethren Retreat we may indeed learn to know and love him better than ever before.

Mail will be delivered to the lake addressed, Mennonite Young People's Retreat, Shipshewana Lake, Shipshewana, Indiana.

May God's richest blessings attend the Retreat.

Wilmer S. Shelly.

MY IMPRESSIONS OF THE PACIFIC CONFERENCE

Held at Los Angeles, California, May 29 to June 1, 1930

First of all I was very much impressed by the spirit of love and fellowship which prevailed during the Conference sessions. Christ was in our midst. The warm reception and hospitality we as delegates received from the members of the Mission Church made us feel very much at home.

The business which was done and the resolutions which were passed showed me that we are intent on going forward with our plans. These plans are to stimulate the growth of our church and make it possible to bring the Gospel to many who do not know our Lord.

One other thing that impressed me was that there were very few young people taking part in the Conference. This was realized by the Conference and provisions were made for a special session for the young people at our next Conference. For this I am glad. I hope that many of us young people will be present at the Conference to be held at Portland, Oregon, next year.

Alice Dirks.

THE YOUNG PEOPLE'S PEPARTMENT

"Joy is love smiling.
Peace is love resting.
Patience is love waiting.
Goodness is love living.
Faith is love trusting.
Hope is love expecting.
Righteousness is love judging."

CHRISTIAN ENDEAVOR

Sunday, August 17

When Jesus Traveled: What He Saw and Did

Luke 8:22-48

Planning the Meeting.

Make real preparations for your meeting and you will be amply repaid. Over the poster this week print in big letters: "Taking a Trip with Jesus." Underneath you may have a map of Palestine together with several pictures of Palestine.

Since this will be a "Travel Meeting," have someone present a talk outlining the journey Jesus took and perhaps have several talks on the things which happened in various cities of Palestine.

Purposeful Prayers.

Every prayer should include at least three elements: adoration, thanksgiving and petition.

Thank God:

- For His everlasting arms upholding us.
- For His revelation through the life and death of Jesus.
- For a beautiful world in which to travel.
- For eyes with which we may see if we will.
- For the great lessons Jesus teaches about traveling.

Ask God:

- For eyes to see the wonders and beauty of God's creation.
- To make us a blessing wherever we go.
- For hearts of compassion and willing hands to be used for those in need.

That our Society may practice the teachings of Jesus and be willing to serve.

High Points in the Text.

1. For Jesus every day was "chock full" of things to see, of deeds to be done, and of men to be helped.

2. While crossing the sea of Galilee, we see the Humanity of Jesus, for in one minute we see Him so utterly exhausted that He soon fell asleep in the bottom part of the boat, but in the very next minute we see His Divinity when He spoke the "Peace, be still" to the storm.

3. The testing of our faith does two things: First it reveals whether we are weak or strong, and then it makes the strong stronger.

4. We do not know why Jesus saw fit to sacrifice the herd of hogs, men rave about "such needless waste" of property, but many today still have the lesson to learn that one potential child of God is worth more than many herds of swine or large bank accounts.

5. This occasion was not the last time that Jesus, His disciples and His gospel have been asked to "get out." The "Boozers" are doing that very thing today, so that "the good, old, boozy days" may come back again.

6. Jesus then returned to the western shore and always "He went about doing good." What a life and what an example. So often we rush along on our fine highways with no place to go, and at other times we speed to our destination and have nothing to do when we get there.

The Lesson in Life.

Blindness is one of the worst calamities of

THE COMRADESHIP HOUR

Monday, Aug. 11 — Read Matt. 11:1-11

The world is repeatedly asking, "Is Jesus the Christ?" When men come to recognize Him as their personal Savior, they are then in a receptive mood to see and hear the works He is trying to perform through us. The task of the Christian Church is the same today as it was for Jesus as shown in verse 5.

Tuesday, Aug. 12 — Read Matt. 11:20-24

Spiritual privileges always entail added responsibilities. Christian America is spiritually callous to all of the great works of Jesus Christ. The eternal verities may show us that in terms of that long eternity those who are now down, penniless and underprivileged will enjoy the chief seats of the Kingdom. Am I spiritually blind?

Wednesday, Aug. 13 — Read Matt. 11:25-30

The medieval saints followed the Vulgate version of verse 28 which says, "I will refresh you." Jesus does this daily, He refreshes our souls.

Thursday, Aug. 14 — Read Matt. 12:1-8

Bigotry, prejudice, superstition and ignorance must always pass through the back door when Christ comes in through the front. Am I intolerant or prejudiced?

Friday, Aug. 15 — Read Matt. 12:9-13

The Spirit giveth life, the letter killeth. As we travel with Jesus, we still see people rejecting Him—Choosing hogs, sheep and gold before Him. What choice do we make?

Saturday, Aug. 16 — Read Matt. 12:46-50

The Psalmist said, "When my father and my mother forsake me then the Lord will take me up." The family must ever hold a high place in life but marrying a wife or waiting until an aged parent dies must always be secondary to the "Follow Me" of the Christ, our Master.

life. So much of our blindness is self-inflicted. Being blind to the spiritual realities of life is manifold worse than physical blindness. Perhaps at one time love prompted us to be sympathetic, but each noble deed was choked at its birth. Love was stabbed, compassion fled leaving nothing but an empty shell of selfishness. The rich farmer who in a self-satisfied vein looked out over his fertile fields and well-filled barns presents a true picture of a self-centered person in life today. He asked questions and answered them himself. In four verses the personal pronouns "I" and "my" are used eleven times. Such a fool will always begin and end with himself. Poor miserable blind wretch.

Prayer

"I heard the voice of Jesus say, 'Come unto me and rest; Lay down, thou weary one, lay down thy head upon My breast. I came to Jesus as I was, So weary, worn, and sad; I found in Him a resting place, and He has made me glad. I heard the voice of Jesus say, 'Behold I freely give thee living water; thirsty one, stoop down and drink, and live.' I came to Jesus and I drank of that life-giving stream; My thirst was quenched, my soul revived and now I live in Him. Amen."

ASLEEP IN A MINE

William Luff

Five men out of forty were cut off in a Staffordshire coal mine by an inrush of water, due to tapping a waterpocket. Only one was found alive on the following Monday, and he was fast asleep. When awakened he said, "I thought you were an angel; but whatever you are, I am hungry." When restored he explained that being slightly crippled he lost the others. "I groped about," he said, "on my hands and knees in the dark for hours, and, getting tired, I gave up. I knew I could not get out myself, and that I should have to be rescued if I was to live, so I went to sleep."

Unable to save himself he left all to others. Is not this true of all who are saved from the dark pit of sin and of death? I can do nothing; Christ does all. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). "When we were yet without strength, in due time Christ died for the ungodly" (Rom 5:6).—The Christian Graphic.

OPPORTUNITY

The missionary had just finished a ten days' trip on the Delta Car—out of Tanta, Egypt. Villages had been visited and many services conducted. He really felt that he had put in a fairly busy ten days of it. He was just home now and was feeling like resting. His goods were all packed up and he was ready to get off when the train pulled in. Just as the car was pulling to a stop a knock came at the door. He opened to find a rather dirty, smoke-begrimed face greeting him. The man said, "I am the fireman and we have brought you safely in. Have you anything for us? I would like to have a Testament." It was a real rebuke. The fireman and engineer each got a Testament and a tract. One can never know just where opportunity lies.—Selected.

CHRISTIAN SERVICE

A young man had just finished Assiut College in Egypt. He was a capable fellow and a wonderful athlete and a general popular man. Many things in life were open to him. One of his best offers was $40 a month in a good bank with early chances for advancement. He thought a long time about it for the salary as well as the position was attractive. But he refused saying that he would go into some form of Christian service. He accepted a position at $25 a month with the mission with but little chance of advancement. It would be several years before he would receive $40.—Christian Union Herald.

THE DIRTY DOZEN

"I heard—"
"They say—"
"Everybody says—"
"Have you heard—"
"Did you hear—"
"Isn't it just awful—"
"People say—"
"Did you ever—"
"Somebody said—"
"Would you think—"
"Don't say I told you."
"O, I think it's perfectly terrible!"
—Selected.

THE S. S. LESSON

August 17

Saul. (A Man of Great Possibilities Who Failed).

Lesson: I Samuel 9:15-17; 25-27; 10:1; 19: 9-11; 31:1-4.

Golden Text: Wherefore let him that thinketh he standeth take heed lest he fall. I Cor. 10:12.

The failure of Saul only portrayed the failure of Israel. Israel wanted a king. The nation did not trust God as their leader. In the working out of Saul's career we soon learn that Saul did not trust God. He broke God's law by taking upon himself the priestly office and offering sacrifice. He disobeyed God concerning the spoils of the Amalekites and yielded to his own greed, saving the best and destroying only the worst. He was permitted of God to become the slave of his own jealousy and so gave way to excesses that brought dismay to his family and people. In the last war, not calling upon God, but, upon a witch, he first heard his doom and then perished with three, his sons in battle. Especially Jonathan, the loveliest of his sons, perished because of the sins of the father. This was another working out of the law that the inquity of the fathers is visited upon the children.

Saul's early life was one of promise. He came from a house in comfortable circumstances, but accustomed to the labors of the farmer. It is from the substantial middle class that the men and women, who are to assume leadership in the nation, generally come. Hard, honest toil are a benefit rather than a hardship. Youths who grow up accustomed to regular employment are best situated for the serious tasks with which they are to be confronted in the future.

There were many points in Saul's favor; he was modest, active, retiring and prepossessing in appearance. He was just the kind of a man who would capture public fancy and private admiration. Appearances do not always count for much, but they portray a clean life, an agreeable temperament and help toward the building of character and the attainment of a successful career. Saul had physically the best that God could give him. If his future was spoiled he did the spoiling himself.

Saul did not seek the job, it sought him. Most of us must find our own field of action and be ready for whatever responsibility God sends. Those who are specially called to a particular task are highly honored, but their responsibility in great, indeed, they must live up to their position, because the happiness of others as well as of themselves is involved.

God had a great work for Saul to do, but Saul had also a great work for God to do.

There were two occasions when Saul was called to be king. One was private, the other public. With this double call there could be no doubt as to the need there was for him in his high position. Though Israel wanted a king like other nations the king that God gave them was to be different from those of other nations.

We note that Saul began his rule with energy. He had the benefit of a wise counsellor in the person of the prophet Samuel. If ever a young ruler had the advantage of a good start it was Saul. His earliest efforts were directed toward the organization of the nation and its defence against the Philistines, and by God's help he succeeded very well.

The turning point in the life of Saul, as with any other person who falls away from God, was his disobedience. He had tried to substitute other things for those that God commanded. He took the place of the regular priest at the altar and then he endeavored to replace obedience with sacrifice. God's answer, through Samuel, comes ringing down through the ages. Obedience is better than sacrifice. The penalty of disobedience was the loss of the Kingdom and even the loss of his life. The lives of all of us are little kingdoms in which we rule. Prosperity, peace of mind and the enjoyment of eternal bliss are ours if we obey. When we disobey we lose all this.

Having disobeyed God Saul set on the way of working out his own destiny. He failed as will any other who trusts to his own strength and wisdom.

DEATHS

Wittrig.—Joseph G. Wittrig was born to Joseph and Anna (Gosho) Wittrig in a two-roomed loghouse in a timber at Woodsalk, Canada, on Oct. 1, 1852. His earthly life came to a close while staying with his eldest daughter, Mrs. Mary Litwiller at Hopedale, Illinois, on Wednesday, January 22, 1930, at the ripe age of 77 years, 3 months, and 21 days.

When a young man, he was baptized and received into the Amish Mennonite Church, near Wayland, Iowa. In 1875 his membership was transferred to the Emmanuel Mennonite Church, near Noble, Iowa, where he remained a very faithful member unto the end. For many years he served this congregation as a deacon; his council was always appreciated, his judgments were reliable, and his faith was an inspiration, not only to the pastor but also to the congregation and community. In 1928, because of physical handicaps, he requested to be released from active service, whereupon the congregation elected him to the offce of honorary deacon, which office he held unto the end.

On October 21, 1875 he was united in marriage to Miss Elisa Wittmer with whom he shared the joys and sorrows of a Christian life for nearly 53 years. To this union ten daughters and one son were born.

In the fall of 1883 he moved to Kansas in a covered wagon or "prairie schooner" and made his home in eastern Kansas. Later he moved to western Kansas, and then, in 1897, he came back to Iowa, and, after nearly a year's residence on the farm now owned by David Gerber, he located at Noble where he had his home till in the fall of 1928. While living at Noble, he followed the carpenter trade. He also offered his home to two of his orphaned grandchildren, John and Elizabeth Alston, for about ten years, until the home was broken by the death of Mrs. Wittrig.

Funeral services were held in the Mennonite Church at Hopedale, Ill., in charge of Rev. Hostettler.

Then the remains were sent to Wayland, Iowa, where they arrived on Friday, January 24, at 7:45 p. m. Funeral services were held on Saturday, January 25, 1930, in charge of his pastor, H. J. Schrag, who was assisted by Rev. Basinger of the Wayland Mennonite Church, Rev. Daniel Graber of the Amish Mennonite Church near Wayland, and by Rev. Eastwood of the Presbyterian Church in Washington, Iowa.

Schmitt.—Dr. Edwin C. Schmitt was born near Moundridge, Kansas, February 2, 1888. After attending Chicago University several years he entered Rush Medical College graduating in December, 1917.

On May 18, 1902, he was baptized upon the confession of his faith by Rev. Wm. Galle and received into the membership of the West Zion Mennonite Church where he remained a faithful member until the time of his departure.

He was united in marriage with Miss Louella Geiger of Bluffton, Ohio, November 4, 1919. To this union one son was born.

He suddenly became ill on Wednesday, June 18. The dreaded disease Bulbar infantile paralysis had made its attack and on June 22 he peacefully passed away at his home in Monrovia, California, bringing his age to 42 years, 4 months and 20 days.

He leaves to mourn his early departure, his wife, one son, two brothers, and a host of relatives and friends.

A Tribute from His Wife

For over ten years Edwin was never without a pain somewhere—many times excruciating pain—yet he never complained or bemoaned his condition. In fact rarely mentioned it except when some examining doctor would ask him about a definite pain he would say, "There is always a pain somewhere." In looking over his long temperature record I found many notations of pain which he never mentioned to me.

When he would hear of all the that younger doctors were doing he would wish he could be doing big things as well. Although he did not get into active work as a physician I think perhaps in a bigger sense he realized his life's desire of healing people's souls as well as their bodies.

The very first time he called on me—thirteen years ago today—he told me of his high conception of a phycian's calling in life, that which I have just mentioned. For many came to comfort and cheer him and went away vastly cheered and comforted and better than when they came into the house—resolved to go out and do better things.

In his marvelous optimism he was never depressed, he was always the one to cheer me when I came home tired—and I never entered the house but what he had a new story for me or something interesting to tell me. He never cared for idle gossip if nothing good could be said of one then he kept still.

I feel that his influence and wonderful spirit will live on for many years in other lives and perhaps in that way—who knows—accomplish more than his frustrated career might have done.

All these years he has not been idle but has been studying or thinking along Medical Research lines, particularly in the sicknesses which affected him and at the last he had worked out some medical research problems which some day may save many lives.

He had finished some of these—after years of work of a few minutes each day—and now they are ready for publication. So perhaps these few things will mean more than even a highly specialized practice might have done. For had he been very busy he would not have had time to work out these problems.

This is just his body I have brought home to his beloved Kansas, but his spirit, influence and love for his fellow man will live on for all time.

Franconia Township, Montgomery County, Pa., 200 Years Old, 1931

"The Perkiomen Region," Pennsburg, Pa., October, 1930, will be an illustrated Franconia double number giving data of the establishment and early history of the township, including all the patents, the names and ages of all the inhabitants 1850, all the tombstone incriptions of the Franconia Mennonite Cemetery, genealogy of the Clemmer family and other unpublished material. Price One Dollar per copy. For additional particulars and special rates good until August 15th, address as above.

H. W. KRIEBEL, Editor,
H. H. KRAUSS, Cir. Mgr.
26, 27, 29, 31

PROGRAM OF SEVENTH SESSION OF ALL-MENNONITE CONVENTION

Held at The First Mennonite Church, Berne, Indiana, August 27 and 28, 1930

Conference Theme: "Other foundation can no man lay than that which is laid, which is Jesus Christ." I Cor. 3:11.

WEDNESDAY FORENOON
Relief and Recent Immigration
A. E. Kreider, Chairman

9:00 Devotional Services .... Jesse N. Smucker
9:15 Music
9:20 Opening Address by the Chairman, A. E. Kreider
9:45 Music.
9:50 "The Present Conditions and Outlook in Russia" .... Jacob H. Janzen
10:15 Music
10:20 "Communism or Christianity in Russia" N. I. Astakhoff
10:45 Music
10:50 "Our Responsibility to Our Recent Immigrants" P. H. Richert
11:15 Appointment of Committees and Closing.

WEDNESDAY AFTERNOON
Foreign Missions, Tasks and Achievements
Silas Hertzler, Presiding

1:45 Devotional Services .... Jesse N. Smucker
2 00 Music
2:05 "A Half-century of Mennonite Missions" J. W. Kliewer
2:30 Music
2·35 "Missionary Education in the Church" Mrs. Hiram A. Schutz
3:00 Music
3:05 "The Missionary Possibilities of Africa" A. M. Eash
3:30 Music
3.35 "Five Minutes Addresses by Missionaries at Home on Furlough'
4:00 Closing

WEDNESDAY EVENING
The Mennonite Church and Union
Jesse L. Brenneman, Presiding

7:30 Devotional Services .... Jesse N. Smucker
7:45 Music
7:55 "Possibilities of Protestant Cooperation" J. E. Amstutz
8:25 Music
8·35 "How Far Have We Progressed Towards Mennonite Union?" ....Lester Hostetler
9:05 Music
9:15 Closing

THURSDAY FORENOON
Education and the Ministry
Jerry Sauder, Presiding

9:00 Devotional Services .... Jesse N. Smucker
9:15 Music
9:20 "A Survey and Appraisal of Mennonite Education" .... Edmund G. Kaufman
9:45 Music
9:50 "Our Educational Task and Attending Problems" .... E. L. Harshbarger
10:15 Music
10:20 "The Task of the Mennonite Minister Today" G. T. Soldner
10:45 Music
10:50 "The Training Which Fits a Mennonite Minister for His Task" .... Elmer Basinger
11:15 Closing

THURSDAY AFTERNOON
Our Church and Its Current Religious Literature
S. M. Musselman, Presiding

1:45 Devotional Services .... Jesse N. Smucker
2:00 Music
2:05 "Literature for Our Young People" Mildred Neuenschwander
2·30 Music
2:35 "Our Religious Periodicals: How Improve Them?" .... Vernon Smucker
3·00 Music
3:05 "The Possibilities and Advantages of a Union Publishing House" .... I. R. Detweiler
3 30 Music
3·35 Reports of Committees.

THURSDAY EVENING
Peace
Paul E. Whitmer, Presiding

7:30 Devotional Services .... Jesse N. Smucker
7.45 Music
7:55 "The Outlook for International Peace", C. H. Smith
8:25 Music
8:35 "Our Tasks in Times of Peace", Clarence Pickett
9:20 Music
9:30 Closing

ORGANIZATION

Officers	**Program Committee**
A. E. Kreider, Chairman	Paul E. Whitmer, Chairman
D. E. Harder, V. Chairman	Jesse N. Smucker
Paul E. Whitmer, Sec.	A. J. Neuenschwander
J. P. Habegger, Treas.	Jerry Sauder
	Lester Hostetler
	Jesse L. Brenneman
	P. C. Hiebert
	D. M. Hofer
	J. N. Wall

INFORMATION

Berne, Indiana, is located on the Richmond and Grand Rapids division of the Penna. R. R., thirty miles south of Fort Wayne and sixty miles north of Richmond, Indiana. The A. B. C. Coach Lines maintain regular service through Berne to the north and south, connecting Berne with Decatur, and Fort Wayne to the north and Portland, Winchester, Richmond and Cincinnati to the south. Berne is also located on Federal Highway No. 27. Convention speakers and guests who miss bus connections may be met at any of the towns within reasonable driving distance by calling Mr. Jeff Liechty, Berne, Indiana, telephone number 248.

Lodging and breakfast will be furnished convention guests by the local church free of charge. Lunch and dinner can be secured at the church basement for thirty-five cents.

Central Standard Time will be used by the Convention.

Speakers will please observe the time limit for their addresses as stated on the program. Presiding officers are requested to call the time of speakers who exceed their time limit.

All speakers are requested to furnish the Secretary a synopsis of their addresses for publication in the printed report.

The music of the Convention will be in charge of Rev. Lester Hostetler in cooperation with the music organizations of the local church. Both congregational singing and special music will be features of each session. The evening sessions particularly will have special music features.

On Tuesday evening, August 26, the night before the Convention opens, the local church has arranged to have Rev. N. I. Astakhoff, Shanawan, Manitoba, to speak on "The Last and Great Sign of the Coming of Our Lord." Convention guests who arrive in time for this address are invited to attend this evening session.

Further information may be secured from the Secretary, Paul E. Whitmer, Bluffton, Ohio, or Rev. C. H. Suckau, Berne, Indiana.

JOTTINGS

The date of the Landes family reunion is September 6, instead of August 16, as was stated in a recent issue of The Mennonite. The reunion will be held at Perkasie, Pa.

The (Old) Mennonite Summer Bible School at Kitchener, Ontario, under the direction of C. F. Derstein, supt. and 11 teachers and 6 assistants had an enrollment of 345 the first week.

The Mennonite community about Wolf Point, Montana, has been greatly benefitted by the opening of a new bridge, 1073 feet long, over the Missouri River. The official opening and dedication took place July 9.

Bethel College, Newton, Kansas, suggests that churches interested in the institution set aside one of the first three Sundays in August as a Bethel College Rally Day. An extensive program for use at such Rallies has been suggested by the committee.

Prof. Harold Bender, of Goshen College, Goshen, Ind., is at Heidelberg University completing the Academic requirements for his degree in Church History. While in Europe Professor Bender will make a thorough study of problems and situations confronting the Mennonites there.

Rev. P. R. Schroeder has resigned the presidency of Freeman Junior College, Freeman, S. D., to take effect August 31. He is at present serving as supply pastor of the Salem church near Freeman. He will retain connection with the college as Bible teacher for the fall term.

A recent communication from Mexico gives the following interesting statistics of the Manitoba Mennonite colony in Chihuahua May 14. The number of persons is 4,465 of whom 2,195 are males and 2,270, females. Of these, 828 were born in Mexico. The Swift Water Colony comprises 1,688 persons, 818 males and 870 females. In the two settlements the total number of persons is 6,153.

Last Sunday was Missionary Day in the Eden church, Schwenksville, Pa., Rev. Freeman Schwartz, pastor. The special feature of the program was a report by Miss Bessie Armstrong, of Lederach, Pa., on the life of Sadhu Sundar Singh, the famous native Christian of India.

Mr. and Mrs. Daniel Landes, of Philadelphia, celebrated their Golden Wedding at the Red Lion Hotel, Quakertown, Pa., July 26. They were married by the late Jacob Moyer, minister of the Springfield church. Mr. and Mrs. Landes have been living in Philadelphia for the past 25 years, but Quakertown being their original home and the center of a large circle of relatives and friends, was chosen for the celebration.

The Bethany Bible Class of Roaring Springs, Pa., Mennonite Sunday School, Mrs. J. G. Snyder, teacher, 15 in number, spent the week of July 7 to 13 at Riverview Cottage, Man's Choice, Pa., where they enjoyed bathing, hiking, and a devotional period, morning and evening. All returned to their homes after having enjoyed a visit to the Mennonite Sunday School at Napier, Pa. The Roaring Spring church has succeeded in finding a home in an institution for the four children of a very sick brother whose wife died a year ago.

The Fretz Family of Pennsylvania will hold its 42nd anniversary reunion at the Deep Run, Pa., Mennonite church. The Fretz family, with probably a few exceptions, are descended from two brothers—John and Christian, who early in the 18th century left their fatherland, the Rhine country, Germany, and came to this country. John, the progenitor of most of the family, settled on the west bank of the Tohickon, in Bedminister, Pa. His oldest son John with his family in 1800, then about 70 years of age, immigrated to Canada and thus became the ancestor of nearly all the Fretz descendants in that country. Christian, the immigrant, settled on the west side of the Tinicum Creek, Tinicum township, Bucks county. Quite a number of his descendants also in 1800 moved westward to Lancaster and Westmoreland counties and some subsequently to Canada, Ohio and Indiana.

A large district in Eastern Washington is experiencing practically a complete failure of their wheat crop due to late frosts and an unusual drought which followed. Many fields had been sown two times, some even three times. Wheat is the only harvest possible in this territory. Many fields will not be cut since the straw is too short and the stand of the wheat too thin, and the little so left standing is being used for pasture which lasts but only a very short time. Fields that are being cut with an unusual difficulty averaging from one and one-half to three bushels to the acre, not near sufficient to meet the expenses for the harvesting. Many men are going into the neighboring counties of the state with teams and machinery to help there in the harvest in order to be able to earn a little money to meet the needs of the family during the coming winter months. Women and children are at home tending to the farms and stock at home. Should the fall months be favorable for the sowing of winter wheat the farmers will not be able to purchase seed due to the lack of funds, and for next spring these conditions may even be much more so. These conditions would not be so serious had it not been that in the two years previous the crops likewise were very light so making it impossible for the farmer to meet all his demands. Two of our Mennonite churches are right in the midst of this stricken district, the one northwest of Lind known as the Menno church, the other at Ruff, Washington. The membership of the two churches consists of farmers only and are experiencing the lot of every one in the district. This is the first time since 1891 and '92 in which years similar conditions prevailed.

Mennonite Hymn Book

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite library. A good text book for Bible Readings. Bound in attractive cloth binding. German or English.

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The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.
Price, in plain cloth binding, net, **40c**; per doz., net, **$4.25**

The Mennonite Immigration to Pennsylvania in the Eighteenth Century.

Prepared at the Request of
The Pennsylvania-German Society

By C. Henry Smith, Ph. D.

412 Pages; Size $6\frac{1}{2}$ by $9\frac{3}{4}$; Illustrated; Fine Cloth Binding. Price **$3.75** Postpaid

SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission.

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The Coming of the Russian Mennonites

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An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
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13. Keeping the Faith.

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Words to Young Christians

By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, AUGUST 14, 1930 No. 32

EDITORIAL

The coming All-Mennonite Convention to be held in Berne, Ind., is an unofficial gathering that does not attempt to do more than give expression to Mennonite sentiment representing thought of persons coming from a number of the so-called branches of the Mennonite church. Persons on the program are to be there not as delegates authorized to legislate or even to speak officially, but, as those who feel that there are many common interests in the church which should be discussed in a way that would discover what the whole church thinks and is ready to do. This is an age of mergers and there are some who see no reason why all Mennonites should not merge. It is not expected that the church can be stamped into casting aside all former organizations and forming a new one. Great haste often spoils a perfectly good scheme for bettering things and people who have become set in their ways are not so ready to abandon things that have been dear to their hearts all their lives. Yet, if ever there was a time when Mennonites should find a way for getting along better than they have in the past, that time is here now. The church needs to present a solid front. The things for which Mennonites stand have a harder fight to maintain themselves now than ever before. Mergers are in the air. If two or three or more business organizations find it profitable to merge their common interests and to save overhead and benefit by closer relations with those who once were rivals, if not opponents, there is no reason why the church should not take a page out of a modern business book and merge to its own advantages. Our fathers who were responsible for the many differences between Mennonites no doubt thought they were acting with clear consciences, but we, their successors have also a perfect right to refuse to continue their fight and cultivate a desire for peace, unity and an effective presentation to the world of the Mennonite point of view.

There is so much depending upon the United States Mail that the public has a perfect right to demand that the operations of the Post Office be kept to the highest degree of efficiency. It is the purpose of this Department to serve the public, or at least it should be its aim to do so with cheerfulness and dispatch. We are compelled, however, to state that, as far as our own experience is concerned the system reeks with inefficiency. It appears to be the aim of those in authority to make the office a profitable money saving one, even though the many business interests, which it was created to serve, suffer losses. Our experience with the mails lately have been far from satisfactory. There was a time when The Mennonite, printed in Berne, Ind., on Thursdays was delivered in Philadelphia, on Friday or Saturday at most. Now, though mailed at the same time the subscriber is lucky to get his Mennonite on Monday or even on Tuesday. Yet we have fast mail trains, and better postal machinery than we had ten years ago when there was greater promptness. Why we cannot get better service is one of the great mysteries to us.

The Mennonite goes to press on Monday morning. All the copy must be in the hands of the printer by that time. Copy is mailed from Philadelphia Saturday afternoon. This gives it plenty of time to get to the printing office. Were the editor to live in Berne, Indiana, he could not hasten the process by having the printer get the copy on Monday morning that is ready for him on Saturday. For more than fifteen years copy has been mailed in this way and there have been very few delays, but, during the past six months, mail that should have been delivered at the printer's on Monday only reached the printers on Thursday having been delayed by the Post Office for no reason except carelessness. Once the Superintendent of the local office explained that the foreman had accidentally missed the box in re-routing collections, but this did not explain how the same delay had occurred several weeks before. The delay last week was excused because some employee has sen the first class matter through Parcel Post. All of this only goes to show that while the public takes the Post Office in good faith and trusts it to do what is promises to do, it has failed miserably and incidentally made it inconvenient for its patrons.

We see him nearly every day as we have been seeing him for the past thirty-five years or more. He is unshaven, dirty, vacant-eyed and wanders from street to street and place to place as he has been doing all this time, only creeping to the house of a relative at night who shelters him and feeds him. Most people only pass him by as a harmless old person with the mind of a baby. However, now and then, an old timer looks pityingly after him and says, "Poor Tom." He knows his history. This same Tom was once the highest paid baseball player in the world. He came from a decent home. His mother was a fine old woman who kept a little candy shop patronized by the children. It was from her lips, many years ago, that we learned the story of Tom's breaking into baseball. Tom was a quiet home-loving boy, an athlete and a perfect picture of physical development. He led the boys who met in the nearby common in many games, particularly baseball. Then just as he was budding into manhood, came the offer to play professional ball. Tom hesitated. He didn't want to become the boozer that many of the ball players of that day became. Their company didn't appeal to him, or at least he recognized it as undesirable. But, the offer was big and Tom finally yielded to it. Thousands all over the country cheered themselves hoarse whenever he appeared on the field or made an especially fine play. Prosperity and popularity followed him and he could not stand prosperity. In a few years he was useless as a player. Rum and women, they said, ruined him prematurely. He disappeared from the field. His senses became foggy and the rest of his life's story became that of an incurable lunatic. This is a true story of one, who in our boyhood days, was the heroic ball player, the ideal in the eyes of multitudes of boys. What would have been his life's story had he not yielded to the tempting offer to play professional ball no one knows, but this we know, character often weakens under the strain of too much money and too many opportunities at self-gratification. Poor Tom! But there are plenty of other Poor Toms in the world.

SECOND* INSTALLMENT OF AUTO TRIP ACROSS THE CONTINENT

By H. J. Krehbiel

Trenton, Missouri, May 15, 1930.

Last time I wrote from Geary, Oklahoma, snice then we have gone from there to this place where our son, Robert lives. When we reached Amarillo, Texas, we came into territory which I had visited twenty-three years ago and when we arrived at Geary I remembered that it was more than thirty years ago when I preached there the first time. I had to marvel constantly at the change that had taken place during these years. Especially did I wonder at the growth and apparent prosperity of the cities. Oklahom City has become a Metropolis with sky scrapers and nearly 200,000 inhabitants. Thirty-two years ago I with my family changed trains here from the Frisco to the Rock Island to go to Geary. We had to wait four hours and went to a one story hotel for a meal and to wait in their restaurant as they had no lobby. Had I at that time bought a vacant block next to this hotel and held it to date I might now be rich enough to endow both Bethel College and Bluffton College and helped Bethel Hospital pay the cost of the new elevator and addition which they are now building. But the other cities and towns are also prosperous, and when I asked the cause of this prosperity I was told it is oil and cotton and to prove this statement this friend told me that at McLean, Texas, a grocer sold an oil drilling outfit a bill of $2,000 on Saturday evening and Sunday morning. This grocer would not have to sell many more orders like that to do a good year's business.

Our schedule was to stop at Geary Thursday and Friday and leave there Saturday; but my relatives and Rev. Penner insisted that we stay over Sunday and that I preach for them. Providence was in their favor, for on Friday night and Saturday morning they had a heavy rain and we having 30 miles of unpaved road ahead of us were glad to stay. That rain was a blessing to the wheat fields and put the cotton fields into good shape for planting, for which the farmers were thankful, but it was a terrible aggravation for the tourists. I suppose the Lord has more regard for the farmer than for the tourists, for the latter if he does not like the rain and mud can stay at home. However, I was glad to stay at Geary and preach for those dear people once again, for they are enthusiastically happy over their new church and new preacher and the preacher is equally pleased with his flock. I told them that I was always a little ashamed of their old church and I knew they were, too; so I was glad to congratulate them upon their splendid and substantial new church.

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*This installment of Dr. Krehbiel's interesting account was accidentally lost, but fortunately was again recovered. We are glad to give our readers the benefit of this missing link.—Editor.

In the afternoon, after bidding farewell to the people, we started for Oklahoma City, accompanied by my brother-in-law and his family in his auto. I estimate that we met a thousand automobiles on our way to the city. It was Sunday afternoon, they had some stunts on the aviation field and everyone that had an auto or a Ford was on the road that afternoon. Mrs. Krehbiel and I were very glad when about 35 miles beyond the city we got out of this auto congestion. We stopped for the night at Perry. The camp was not A-1, but the proprietor was very friendly and obliging and the human element of friendship out-weighs all material advantages in any situation and business.

Next day we got to Newton by noon. We visited friends and the Deaconess Hospital in the afternoon and I met with two members of the Board of Publication and Brother C. E. Krehbiel in regard to the changes to be made in our publications on July 1st. At the hospital they are installing a new electric elevator and building a necessary addition at quite an expense. Why could not some good brother on whose land oil has been found liquidate this debt? We were very glad to find that Sister Frieda, who was in bed when I was in Newton in the month of February, is up again and able to do a little work. What a wonderful work this godly woman has accomplished and we pray that the Lord may graciously spare her for many more years of service and usefulness.

We regret that we did not have time to visit Bethel College, but rejoice that Dr. Thierstein, one of the faithful teachers who was quite sick in the hospital, is again able to continue his work. At Newton, too, they had a beneficial rain, which made the roads slippery for 40 miles as we started east the next morning. From Emporia east the roads were so good that we drove as far as St. Joseph, Missouri, that day.

Missouri, we find, is ahead of all the states to the west, including California (and that is quite an admission for a Californian) in that it not only has paved highways, but has all railroad crossings either overhead or under-pass and has the names of all rivers and creeks posted, if it is only "Mud Creek" as we saw one yesterday. The next town west of here, Edinburg, is the place where General Crowther was born and they have posted that fact at both ends of the town. If they had had Commercial Clubs and Kiwanis in the days of Jesus I'm sure that Bethlehem would have had a large sign at every entrance to the village saying, "In this town Jesus was born." And Nazareth would have had signs twice as large reading: "In this city Jesus was reared and spent most of his life." If Mahatma Ghandi were an American he would advertise to send to any address in the Postal Union a small cask containing a pound of salt and his photograph for $1.00 and in a short time he would be a millionaire; but that is just this feature of our occidental civilization and business enterprise to which he objects. How ridiculous when they put a placard on the Giant Sequoia Trees of California that have been growing there from 3,000 to 5,000 years and call one "General Grant" and another "General Sherman." It seems to me like tying the tin can on a St. Bernard dog.

We're having all kinds of novel experiences on this trip. Robert and his wife are operating a hatchery at this place and we were very fortunate to come here at just the right time, for today a hatch comes off and they are taking out of the incubator and sorting and shipping 5,000 chicks. That's a greater bunch of new life than I have ever seen. I only wish that our little grand-daughter, who always wants me to catch a baby chick for her, were here, for today I would have no trouble in catching one or a hundred or a thousand for her of any color she might desire.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.............................Editor
2956 N. 12th St., Philadelphia, Pa.

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All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

ANNUAL REPORT OF THE FIELD SECRETARY OF THE PACIFIC DISTRICT CONFERENCE, 1930

Again we are standing at the close of a conference year. Since there was no session of the Pacific District Conference last year, this has really been a two year term. During this time it has been my privilege to serve as your field secretary. The opportunities for service have been many and as I look back I feel the inadequacy of my efforts to meet the needs of the field. Lack of time to devote to the work has limited the progress. But the contacts made and the friendships formed have been a rich blessing in my own life, and I thank God for that opportunity to serve. We began with the thought that, "We are laborers together with God," and it has been in the strength and spirit of this knowledge that the work has been done.

During this time I have visited all the churches in the conference, the last visit being made to the youngest Sunday School two weeks ago, at Dos Palos, California; attended and had a part in 5 conventions, 2 retreats and the General Conference at Hutchinson, Kansas. In June, 1929, three weeks were devoted to the field work in Oregon, Washington, and Idaho. Nine mimeographed issues of the bulletin under the name "Pacific District Workers' Exchange" were sent out to approximately 150 workers in the district. These were made possible by the splendid cooperation of representatives in each of the churches, who contributed the material for the paper. A dozen or more direct requests for assistance were made through correspondence. The desired information or help was given, and many more such requests would have been welcomed. Permanent statistical report has been started.

As a conference we have much reason for gratitude to God for his blessing in our work. The spirit of consecration among the leaders in the churches has resulted in an eagerness to press forward to greater accomplishments and better methods of carrying on the work. The following statistics, taken from the annual reports for 1929-1930 reveal some of the progress that has been made. They are for your information and encouragement. Thanks to the promptness of those who were responsible, all Sunday school reports but one, and all C. E. reports but two Junior societies are in at this time.

Statistical Report

Sunday Schools

Total 14; new 1; disbanded 2; consolidated 2.

Total enrollment 2304.

Teachers 157.

Teacher training 5, Sunday Schools; enrollment 64.

Vacation Bible Schools 6; enrollment 285.

Graded Lesson, 5 Sunday Schools.

Worker's Conferences regularly held, 4 Sunday Schools.

Regular Missionary offerings, 9 schools; Missionary superintendents, 4.

Offerings for Portland, 10 Sunday Schools.

Organized classes doing mid-week work, 4 schools reported having such.

All Sunday Schools reported delegates to the denominational conventions; 5 reported delegates to interdenominational conventions.

Christian Endeavor Societies

Total number 26. Fully graded, 3 churches; 2 new Junior, another ready to organize. Junior 6; Intermediate, 3; Young Peoples, 4; Adult, 4; above Junior, 4; all ages, 4. Total membership, 1140; new members, 198 Juniors, 145; Intermediate, 85; Young People, 96; Adult, 199; mixed, 615. Crusade Charts used, 6; Quiet Hour Comrades, 119; Tithers, 40; Life Work Recruits, 17.

Missionary Giving: Portland, 5; other missionary purposes, 16. Offerings to Union work, 17; 6 churches attending Interdenominational conventions. Peace contests, 8 churches, 15 individuals participating. Study classes, 7, 2

Mission; 1 Personal Evangelism; 1 C. E. Expert; 3 Bible Study.

Last September the first definite program of objectives was set up as a goal for Sunday schools and C. E. Societies. These objectives were formulated by the field secretary after soliciting suggestions from the leading workers in each state of the conference, and careful consideration of the needs and tendencies of our organizations; for the S. S. they were as follows:

1. To raise the standard of teaching in our S. S.:
   a. Through the organization of Teacher Training classes.
   b. Through discussion of S. S. problems at regular Workers Conference.
   c. Through the encouragement of reading along the line of religious education.
2. To make teaching more effective by the use of Graded Lesson material, which is adapted to the age and understanding of the pupil.

Progress on these points was reported as follows:

1. 5 S. S. with regular teacher training classes; 64 enrolled.
2. 4 S. S. with regular worker's conferences, while 2 others report holding them at irregular intervals.
3. Graded lessons used in 5 schools—three schools having introduced them during the past year. One of these reports using them with much satisfaction.

For C. E. Societies the objectives were as follows:

1. To make the C. E. work more purposeful by outling a definite program of activities by the use of the Crusade Chart.
2. To draw more members into active service by having at least two societies for different age groups in each church.
3. To promote and spread the ideal of peace by means of oratorical contests.
4. To encourage and train members in winning others to the Christian life by organizing classes in the study and practice of personal evangelism.

Progress on these points was reported as follows:

1. 6 societies used the Crusade chart as a basis for work.
2. 8 churches have two or more organized C. E. societies, and a ninth one is ready to organize a Junior society. Two of the eight organized their second society during the past year.
3. 8 churches, 15 individuals participated in peace contests.
4. 1 class in personal evangelism was held.

It is difficult to say what proportion of these results have been due to the stressing of the outlined program—personally I feel it might be very small, because the program received comparatively little emphasis. Nevertheless it points the way of united progress for our organizations.

With these reports in mind and the observations made during the two years of close contact with the work of our young people the field secretary leaves the following recommendations for your consideration:

1. Since there can be a closer fellowship, cooperation and mutual helpfulness when our organizations are striving toward the same goals, that a smiliar program be set up next year for the benefit of our S. S. and C. E. societies; that the standard adopted for S. S. by the General Conference some years ago and the recently adopted standard for C. E. societies by the Young People Com. of Gen. Conference by used in this connection, and perhaps recognition in the form of percentages given the organizations at the close of the next conference year.
2. That our young people's societies be encouraged to give whole hearted co-operation to the Y. P. Committee of the Gen. Conference in the publication of the Y. P. pages in the Mennonite, and financial support looking toward the employment of a full time field secretary to bring about a closer fellowship and more unified progress among the young people of General Conference.
3. That the Evangelization Committee of our District Conference suggest a definite part in the work at the Portland mission for which our young people can hold themselves financially responsible during the coming year.
4. That an added responsibility in the form of a foreign missionary project be assumed by the Christian Endeavor societies since the Sunday Schools have taken over the support of the Portland project to a large extent, this project to be the raising of a fund for a telephone in India. Aberdeen, Idaho, began

this work some time ago and is asking for assistance in order that the advantage of this necessity may be given to our missionaries as soon as possible.

5. Since Peace is one of the outstanding, distinctive doctrines of our church, that peace oratorical contests be encouraged among the young people of our churches by local and state contests and a final district contest be held at the Pacific District Conference next year in which one representative from each state will participate, with an appropriate award for the winner.
6. That the young people of our conference be brought to the realization that this is their conference as well as that of the adults, by giving them a more definite share in the planning and execution of the program for the next session of the Pacific District Conference through representation on the program committee by one of their number, who is elected annually.

Respectfully submitted,
Emma M. Ruth,
Reedley, California,
Field Secretary.

MISSIONARY SAMUEL T. MOYER SENDS AN ACCOUNT OF HIS WORK

A Letter Written to Norman Berky for Friends in Allentown, Pa.

Basna via Raigarh C. P. India,
April 1, 1930.

. . . . I do not know just what I ought to report about the work here. There is a whole lot of routine work we all of us have to attend to, which we believe is truly the work of our Saviour, which nevertheless is not so colorful and at times uninteresting to outsiders. We were more or less happily pleased with our stationing by the missionary conference here. We were placed here at Basna, this station 60 miles off the railway, and with our work primarily in the district surrounding this station, and with the Christians and non-Christians of about 150 different towns and villages. Immediately after New Year's I made a tour of inspection among the Christian centers to learn the status of things, and since then have been trying the best we knew to meet the problems as we find them.

Here was the chief problem,—Christians in about 50 different villages who for lack of foreign workers and housing for them, (the foreign worker), **had not been properly shepherded since their baptism,** from 3 to 15 years ago. I determined with about a dozen Indian co-workers that we would first give our time this year to the shepherding of the Christians. I felt sure we had such a wonderful message in our Bible through Jesus Christ, which if only presented, would bring about a wonderful revival. But no sooner had we got started, than that we found the "woods" full of all sort of inquirers from almost all castes and classes of people,—the village headmen, the telies, oil pressers, farmers, low castes. Our force of workers is limited. Here was the dilemma, (our temptation,) and it still is:—are we going to desert the baptized Christians still more in order to follow our every inquirer? I believe the Christians have been too much deserted in the past.

Our work (as we hope is in accord with the example of Jesus) is organized similarly to the sales force of American firms. The missionary becomes the organizer, the Indian evangelist and Bible woman the salesman. Monthly conferences are held, each is assigned his or her field, each is to be responsible for from three to ten villages, for all the Christians living in them, and for all the inquirers,—preaching, teaching, testimony, shepherding and sale of literature.

During this January tour of inspection, I examined conditions in about 25 different villages where Christians live, held meetings in about 29 of them, traveled about 150 miles by bicycle and on foot, baptized about eight folks, married two couples. Immediately after the tour, all workers were called together for a one week's conference or retreat. In the morning, we spent the time in Bible study. In the afternoon in the light and guidance and inspiration of God's work, to consider anew plans for winning these people to a holy walk with their Saviour. Then after that, I took to the field with small groups of co-workers, established our tents in various centers, and endeavored to put across a series of Bible studies and instruction in music and memory in the Christian group where located, and then after conducting such a school for about ten days, to move on to another Christian center. This work has not yet been finished, nor has the work of inspection. I hope to go out again in the heat during May, and establish these ten-day schools in two more centers before the rains break. In all, I believe there are fully 100 people who are asking for baptism, or who are open for instruction. I believe there are from 15 to 50 high caste Hindus, who similar to Nicodemus are secret believers, and then, there are half a dozen villages, where the Christians have fallen into sin, have deserted their Saviour, who if the Gospel were again presented to them would repent and come back. And then, there are fully 100 villages where we cannot do a single piece of work,—also for lack of Indian workers.

The candidates for baptism will be taught, I hope, within the next twelve months, as opportunity presents itself. But for all the others, **we have to let them go.** We have not the funds,—if we had the funds, we would not have suitable spiritually qualified workers, those willing to sacrifice comforts of life, to attend to these. We ought to have three or four exceptionally qualified workers to become friends in Jesus' name to these secret believers, and lead them to their Saviour. We have not the workers,—we have to **let them rest as they are.** With reference to the backslidden Christians, they generally live in small groups of a family or two, or in some village distant from the Christian center. I know ahead of time, as I talk with such, that if they would be ready to say on the spot, "We are ready to repent in sackcloth and ashes" that with our present force of workers we could not handle them, **we could not shepherd them.** And the same thing applies to the untouched multitudes in these 100 other villages, **we have to let them rest in their sin and ignorance.** We have not the man power or the funds to bring to them the life giving message.

During the first of these ten days schools, we had this wonderful experience. We had our camp and school at Rajpur. The little Christian group there of five families responded in a wonderful manner. But there were those in about five other villages who were called by the name that is above every name. To not entirely desert these or leave these was our aim also.

During the tour of inspection, I asked every one anew, "Do you still accept the Lord Jesus, or not?" In the village of Jaramura, Balki, with grey hair said emphatically, "No! When my five brothers die, don't you suppose I'll do shrad for them? Of course." Now shrad is a funeral feast for the dead in which the saving power of Jesus is annulled. He who does shrad denies Christ. Furthermore, Balki was arranging a heathen wedding for his 11-year-old son, and this was a second disqualification for his remaining a Christian.

We went on with the inspection, going on to another village. Finally after a month during the camping at Rajpur we come again to Jaramura. We had had two or three meetings in that village, during the work in Rajpur, when finally I determined to spend one Sunday evening there showing to the Christian group the pictures of the Good Shepherd, Jno. 10, Lu.15. With two helpers we tramped four miles through the dark. The Christian group seemed pitifully small that night,—so after a song or two with prayer, we determined to go to the center of the village to show the pictures and give the message, to the entire village group. Balki and his wife went too. But I did not feel satisfied. So I told my co-workers, Phillip and Sukru, "We'll go back to the Christian parah." Balki's wife was there, but not Balki. I opened up. Said I, "Did you folks see the picture of that Shepherd, out there in the jungles, in the mountains after that sheep?" Yes, yes, all admitted in a chorus. Then said I, "If the Raja sahib would come to your home, would you not receive him and do all you could to welcome him?" "Of course, of course." (The raja is the local king, controller of all of Phuljhar, with about 560 villages.) "And if the Governor sahib would come into this your parah, would you not receive him?" Yes, Yes, they all admitted. Suppose the Prince of Wales, the son of the King Emperor, George the 5th were to come, think what an honor,—would you despise him?" "But here comes Jesus, who is the Son of the King of kings, the Lord of lords, he wants to come into your home, and you will not have him." "Just as that shepherd went out into the jungles after that lost sheep, so Jesus has left his wonderful heavenly home, and heavenly palaces, and has come into this jungle. He wants you, and you are leaving him." We had no light, except that of a dim lantern. Overhead the stars were shining. For oriental fashion, we were out of doors in the evening air. But out of the darkness Balki's wife spoke out. "Sahib, we will not leave Jesus." Then said I, "Suppose that sheep, perched out there on that ledge, flees further from the shepherd, will it be saved?"

The reply was without a shadow of doubt, "How can it be saved? "Why?" I asked. They spoke from experience, "The leopards and panthers and hyenas will grab it. It will fall off that rock down into the ravine." "So," said I, "is the man who flees from his Saviour." Again came the voice of the Balki wife, "No, we will not flee from Jesus. We will remain Christian."

Between these two visits there had happened something of which I had not known at the time. Balki had had trouble with his eyes, cataract or something of the sort. He had come to the Mission Station. Dr. Dester had operated—he had his eye sight restored. This love overwhelmed him.

One week later just as we were ready to leave Rajpur, I sent my co-workers there for final decision in this matter, while that day I went off six miles in a different direction. Balki was firm. He was sure now he wanted to become and stay a Christian. Then spoke up Phillip, one of our best Hindustani co-workers, "What about this Hindu marriage for your son?" The son was present said he, "I will NOT marry that Hindu girl." Said the father, "What can I do?" So it was understood that all was off, that they would stay by the church, and follow Christ in all things.

I do not want to weary you. But I should report one other Phillip reported last Friday. A Christian from the village of Savitripur came to the Dispensary, with a severe case of diabetis. Dr. Dester told him that he could do nothing, that if there was any hope at all, it would be through our Lord Jesus by prayer. The man went back to his village. His Hindu neighbors taunted him. This is all come about, said they, because you have deserted idol worship. The spirits are angry and are wreaking vengeance upon you. He replied, "Though I die, I will never desert Christ my Saviour." Some time later Phillip came to the village. They called a prayer meeting with and for the sick man. In a few days, this man who had been incurably and severely sick was up, perfectly well, praising his Jesus, glorifying His name.

THE MATTER OF THE YEAR BOOK

Perkasie, Pa.

Dear Mennonite:

As the time of the year is again approaching in which our Conference Year Book is being compiled to be ready for distribution by the beginning of next year, I was reminded of an article that appeared in The Mennonite some months ago from the pen of the writer of the Christian Exponent Chat in which criticism and suggestions concerning the contents of the Year Book are made. After said article nothing appeared, to my recollection, regarding such suggestions so it was a question to me whether the compilers of the Year Book were favorably impressed with the suggestions, whether they were anxious for further criticism, favorable or adverse, or whether they had decided to act regardless of opinions of others. This query stirring my mind prompted me to write. I agree that changes along the suggested lines may be profitable. A Church Year Book, I should think could be filled with church matters more useful and less expensive than the calendar pages. Aside from the Biblical matter which could be put in another form. The general calendar matter comes to us in such multitudinous ways that we do not need to look for it in the Church Year Book. We want there to learn of the activities of the various conferences and the individual churches; of our mission work; of our educational institutions; of progress made and plans for the year ahead. In the work still, and for progressive movements,

Allen M. Fretz.

JOTTINGS

Rev. H. G. Nyce was the speaker at a community meeting held in West End Park, Allentown, Pa., by the Lehigh County C. E. Union. The Brotherhood of the Allentown Church will hold special meetings some time after Labor Day when Rev. F. Futterer will give six Holy Land Bible Picturized Travelogue Sermons.

The Epp family of Kansas, to the number of 250, held a reunion in the Kansas State Fair Grounds, Hutchinson. The program consisted of devotional exercises, music and accounts of various incidents from the history of the family. The Epp family located in Kansas in the early 70's, having come from Russia.

The Year Book for 1931 is being compiled by Rev. Lester Hostetler, of Sugar Creek, Ohio. Ministers of General Conference Churches are asked to examine the 1930 Year Book and report any omission or change of address. This is important to all concerned. Rev. Hostetler would greatly appreciate prompt attention to this matter.

Mennonite Young People's Society

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

A. R. KEISER, EDITOR
Dalton, Ohio

FRIENDLY CHATS

The Young Man and God

Many today find no place for God in planning their lives. A young man was talking with an older man who had paid for all of his high school and college expenses and cared for the boy's widowed mother while he was in school. The benefactor was questioning the boy as to his plans for the future. The young man explained that he was planning to enter a law school for some advanced work and then become a lawyer. "And then what," asked the older man. "I would then like to become a judge and later after gaining considerable prominence I should like to retire having the honor and respect of the country," replied the young man. "And then what?" The would-be judge was noticeably flushed, but replied, "I suppose die and meet God."

The young man in the case had reversed things. God must be met in the beginning if our lives are to count for the most. God should be met in the beginning of a career and should have a large share in planning a life rather than be shoved off to the hour of death.

THE SERVICE OF BLUFFTON COLLEGE

(This article was written by Mr. Ralph Blosser of Goshen, Ind., who is a senior this coming year and also President of the Y. M. C. A. at Bluffton.—Ed.)

"Bluffton may be a small school but that is no sign they do not give us the best foundations for service to humanity. I am convinced more and more that they try to develop the broadest and best ideas." These are the words of a recent graduate of Bluffton College.

Certainly this age of specialization presents a challenge to thinking young people of today. We need more than ever a broad, firm foundation for life. We need knowledge, but we must have more than mere knowledge. The fourth chapter of Proverbs states this very aptly, "Wisdom is the principal thing. Therefore get wisdom; and with all thy getting get understanding." Bluffton's aim is to aid her students in preparing for a well-balanced life.

Educationally the school has triumphed by its election this past year into the Ohio Association of Colleges, placing it on an equal basis with any teacher training institution in the state. President Hirschy in his opening address in 1900 stated the principles which the college has since been striving to uphold. "It behooves us to lay foundations firm and broad so that the super-structure may have a strong support. Thoroughness should be written over every classroom door, and characterize every teacher and every student. We must learn to come face to face with truth, fearlessly to embrace it and resolutely to live it every day." The size of the school makes possible a close contact between student and teacher and makes this thoroughness possible.

The new Musselman Library has added greatly to our source of knowledge. All students have access to the best literature, both modern and of the past, which can be procured. The new reading room furnishes an excellent place for study or pastime reading. Certainly any student with a real hunger for knowledge has an opportunity to receive the best.

A well-rounded curriculum makes possible instruction in any line: religion, music, art, literature and science.

And to those who are thinking of enter-

Literary societies, Christian organizations, musical organizations, school publications and athletics offer ample opportunity for work in extra-curricular activities which fill out the schedule in such a way that search for activity outside the campus is unnecessary.

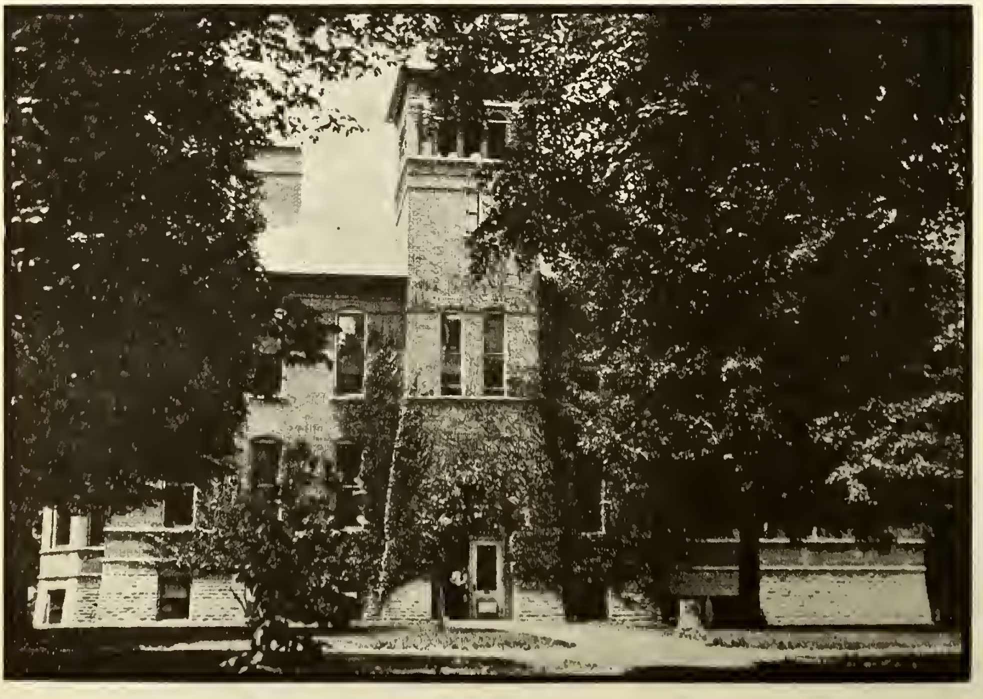
Daily chapel exercises give a half-hour of group meditation and worship. In the last semester students take charge of chapel exercises once each week.

Another very important phase of Bluffton life is the dormitory life. Both men and women have fine dormitories; and it is here that we learn to live together. Discipline is carried on through student organizations aided by a faculty member in each dormitory.

Still another place of fellowship is the dining room. Perhaps after all the way to really learn to know a person is to sit across the table from him three times a day. Students are assigned to tables and change every two weeks, so that each person is associated with every other person at some time during the year.

The honor system is used at Bluffton. Students mark their own chapel cards and no professor is present in the class room during examinations. The student senate marks the rules of conduct for the campus and a student tribunal enforces these rules and punishes offenders. Thus we learn to weigh our conduct and to judge right and wrong.

And so by living and working and worshipping and sharing our experiences we hope to build well balanced lives and to cultivate characters with which we can go into the world and make our lives count.



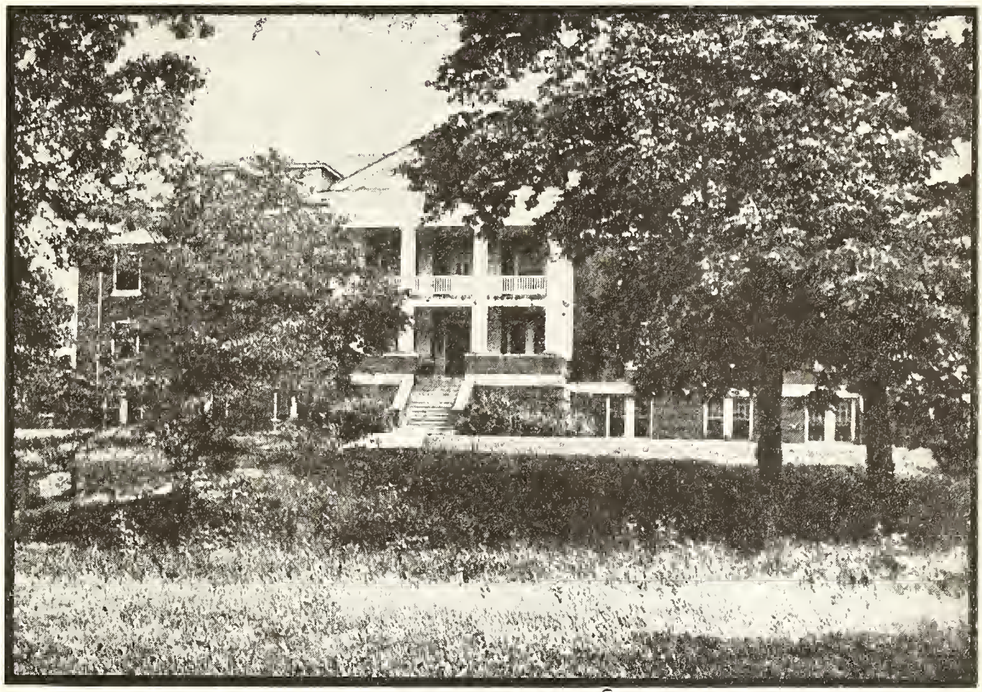
ing college: come with a real thirst for knowledge, with a desire to learn, and an open mind. Come with the idea of sharing the valuable things of life and of gaining the very best the school has to offer. Come with these things, and an earnestness of purpose, and you will not be disappointed.

RELIGION AT BLUFFTON

(This article was contributed by Miss Vivienne Musselman who is of the Class of '31, and is President of the Y. W. C. A.—Ed.)

Last year in one of his opening chapel addresses, Dr. Mosiman used this command of Jesus: "Launch out into the deep and cast down your nets." It crystallized for me a feeling I had long had in regard to Bluffton College—that always, in everything she does, she is launching out farther and farther in her efforts to build the Kingdom of God on earth. For me there are not merely "religious influences" at Bluffton—rather the whole life of the institution is planned and directed on a Christian basis.

However, there are some details by which outsiders judge whether or not a school is religious. Of these Bluffton has an abundance. The Bible classes under an exceptionally well-trained professor are enjoyed partly because of their intellectual stimulation but even more because of the fineness of the Christian gentleman who leads them. It is not uncommon to find students taking more than the required amount of Bible simply to learn more of the God whom this teacher reveals. Daily chapel services usually led by some member of the faculty, bring students and professors together in a fellowship of worship. During the winter months Vesper services are held in the College chapel on alternating Sundays. The Vesper Choir which sings at these services also presents several concerts of sacred music during the year. The annual presentation of "The Messiah" is a real religious experience for the entire community.



Students find several means for religious activity. There are Student Y organizations on the campus and a World Service group which is an enlargement of the Student Volunteer Band. These three groups arrange for meetings in various localities under student direction. A missionary play was given several times and won a great deal of favorable comment. These organizations also are sponsoring the coming of two Chinese students from our own mission field in China. Students also have charge of a devotional service in the dining-hall, a week of prayer in November, and a slight part in arranging some of the Chapel services. The churches of the community offer opportunity for service as well as worship.

Special services at times during the year increase the richness of our atmosphere. Every Bluffton student and friend knows the thrill that surrounds the annual Bible Lectures. The occasional visits of travelling secretaries or other religous leaders of our own and other churches are always interesting.

The campus with its quiet beauty in all seasons of the year must be included. Many a student loves it for the moments of quiet meditation he has spent there.

Yet all these things are at the best but expressions of the reality. The real influence at Bluffton lies in the lives—the everyday coming and going and being of the men and women who make up the faculty. It is their dedication to Jesus and his way of living and their belief in Bluffton College as a place where that way can be made known that makes Bluffton College what it is. And back of them are hundreds of enthusiastic loyal Christian friends. It is this consecration to and faith in the Christ whom Bluffton tries to serve that enables her graduates to go out and be constructive.

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isa. 64:4.

CHRISTIAN ENDEAVOR TOPIC

Sunday, August 24

Is Education Worth What It Costs? Why?

Prov. 3:13-18

Planning the Meeting

This service should be an educational meeting. Advertise well, get your young folks interested in this meeting. If possible, procure the services of your high school chorus and orchestra, and perhaps if your school superintendent were invited he would be glad to give you an address.

Topics might be handed out a week in advance discussing such topics like the following which may be suggestive: The Contribution of Egypt to Education, Greek Culture's Contribution to Education, The Effect of the Dark Ages on Education, Christianity's Influence upon Education, and The Dangers and Blessings of Higher Education.

The Lesson in Life

We need to be careful not to confuse wisdom and education. Education is acquired knowledge. Coleridge says, "Wisdom is the possession of common sense in an uncommon degree." There are educated fools and again it is possible for a person to have true wisdom without holding a single academic degree.

Ignorance is dangerous to any nation or individual. We need all the education and training we can get. If a person truly desires an education, it can be procured. The worth of an education is often directly proportionate to the sacrifices which must be made in procuring it. Too many people are sent to college today, more ought to go.

The World War revealed to us that we have almost five million illiterates above the ages of ten years, and over three million of these are native-born Americans. Surely no nation is safe with so large a percentage of its population who can neither read nor write the language in which its laws are written.

Faith or Unbelief.

In some quarters thereis considerable fear of education. If an education must be bought at the price of one's faith in God and the Bible then it costs too much and is not worth the price. It is true that in many institutions the professors of biology and philosophy are not solicitous as to where their courses lead youth. They tell us they are there to teach science and philosophy and not religion. But if teachers have a well-grounded faith, it is comparatively easy to dovetail philosophy, science and religion for God is truth and anything else is not even science or philosophy.

Here lies the challenge to all of our many fine consecrated teachers, be they in the grades, high schools or colleges. In our denominational colleges especially, youth should be given something whereby they will be linked up with institutional religion. And in these institutions we have a perfect right to expect every professor to be solicitous of religion and the faith of his students irrespective as to whether he teaches science, philosophy or religion. It is more essential to help build a life of a firm faith than to teach a few facts in some course.

Because the great majority of our denominational college professors are concerned about the full development of their students, it is much wiser for the vast majority of our young people to get their undergraduate work in our denominational colleges and then after they have become more mature in their thinking and well-grounded in their faith, they can attend the large universities for their graduate work.

Purposeful Prayers.

Thank God

1. That we may know the truth.
2. For the matchless teachings of the Master.
3. For what His teachings have meant to the world.

Ask God

1. For the unafraid desire to know the truth.
2. For courage to follow truth as we see it.
3. That we may help Education to be Christian.

Suggestive Questions.

1. Does Christianity have anything to fear from education?
2. When can a man be said to be an educated man?
3. What is the cost of an education?
4. Do you think an education pays? Why? In what ways?
5. What are some of the dangers of ignorance?
6. What are some of the dangers of our present-day education?

THE COMRADESHIP HOUR

Monday, Aug. 18 Read Luke 9:57-62

"True worth is in being and not doing." The highest success is found on the highway of sacrifice. Am I willing to say unreservedly, "I will follow thee"?

Tuesday, Aug. 19 Read Deut. 6:1-9

The training of a great man begins years before he is born. Every hour of all the years while the child is growing up must be diligently consecrated to the future of the child. Are we willing to begin that sacrifice for our children yet unborn?

Wednesday, Aug. 20 Read Prov. 4:1-4

A mother will count any sacrifice worth while if she sees her children rise in the world through the education she has given them. That is the nature of motherhood. Surely the children should respond by car-for her happiness.

Thursday, Aug. 21 Read Prov. 8:1-11

Jesus said; "I am the Way, the Truth and the Life." Do we partake of Him who is the Fount of Life?

Friday, Aug. 22 Read Luke 2:41-47

A true education consists of full development in all phases of life. Is my life increasing "in wisdom and stature and in favor with God and man?"

Saturday, Aug. 23 Read Matt. 23:1-12

The worth of an education depends on the use we make of it. To develop the intellect and to neglect the moral and spiritual aspects of life is to make clever scoundrels and educated cynics.

THE S. S. LESSON

AUGUST 24

Jonathan and David

I Sam. 18:1-4; 20:14-17, 32-34, 41-42.

Golden Text—"He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother." Prov. 18:24.

Real life often presents situations more striking and more effective than that any writer of fiction could portray for us. Jonathan and David were two young men of about the same age. One was the son of a king and the heir apparent. The other was a popular idol, a shepherd and the rival of the King's son for the Kingship. There seemed to have been no possible reason for a strong friendship to grow up between them. The most natural thing in the world would have been for them to become bitter enemies. Nevertheless, they did become friends and their friendship is regarded as one of the most beautiful in the world. In the case of Jonathan, the friendship was a disinterested one. From a materialistic point of view it would have been to Jonathan's advantage to join Saul in his hatred of David, but their friendship was something very much higher than one that involved personal advantages. Friendships are of various kinds. Some people seek to make friends so that they can use them for selfish purposes. There are plenty of friends of this kind on earth. Again, others make friends that they may share with them their base and mean pleasures and sins. Evil companionship is one of the most potent causes of wrong doing. Not so long ago a young man of intelligence and a pleasing personality stood on the gallows to pay the penalty of his crime. "Bad company brought me to this" were his last words. Some friendships are worth cultivating because they are helpful. Such was the friendship of Jonathan, it was mutually helpful and gave the world an example of the kind of friendship to be valued. True friendship can only be founded on love and St. Paul, in his famous love chapter in First Corinthians, tells us that love seeketh not her own. It is an attitude of service that does not stop at sacrifice.

We note that the friendship of Jonathan and David began after the latter's victory over the giant Goliath. This friendship began in a sort of hero worship, but it developed into more than mere admiration. Both men were servants of Jehovah and they made their spiritual interests common interests. They were friends in the Lord. Everyone, but young people especially, should make sure that their intimates are friends in the Lord. Friendship that is to help us and help our friends should be among those who hold the Lord most dear and live close to him.

We note, in the case of Jonathan, how great a sacrifice he was making in the interest of his friend David. It meant practically that he surrendered the right to his legitimate inheritance in favor of David. Here we see a suggestion of a greater and dearer friend than Jonathan who renounced his heavenly dignity that all who would accept him as their best friend might become co-heirs with him. He, indeed, is the friend that sticketh closer than a brother.

We further note that Jonathan, when he became aware of the enmity of his father, Saul for David, pleaded with him and sought to establish a reconciliation. Here, we note a similarity between the friendship of David and Jonathan and our Lord and ourselves. In this case, however, it is not the Father who does the wrong, but the sinner. Jesus seeks to reconcile the sinner to God and even now is our advocate at the right hand of the throne of God. As Jonathan risked all he had, even his own life, so we know Jesus, our Lord, gave all for us, not even sparing his own life.

The two men, Jonathan and David, made a covenant, affecting not only themselves but their posterity. They recognized a duty to those of their own who might come after them. The acts of parents often affect their children and children's children. The good acts for good and the bad acts for bad. Years afterward this covenant moved David to be helpful to a helpless son of Jonathan. In our age, as in any other, the blessings of peace or the curses of war and hatred, are the fruit of seed sown by those who have gone before us.

There came a time when these two friends had to part for good. None of us can continue forever, no matter how delightful our associations may be. Each must go his own way, but life's journey is a happier one because of the friendship we make as we pass along the way. We would have something of the finer side of

David's life missing were the story of his friendship for Jonathan not recorded in the Bible narrative.

CORRESPONDENCE

Flatland Mennonite Church, Lower Richland, Quakertown, Pa.—Since March 23 we have our newly elected minister, Rev. Arthur S. Rosenberger and are getting along well.

Our Sunday School celebrated all the special days and exercises this year except Christmas, which seems far off.

The Easter exercises, Children's Day and picnic were all fairly well attended and had good programs.

Six Sunday School members attended the Retreat at Green Lane in June. Those attending were the Misses Helena W. Frei, Helen C. Ahlum, Marie and Elsie Sauer and John L. Ahlum and Laurel Bauman.

Rev. Rosenberger is instructing a cathechetical class.

Our church received a bequest of $225 of the late Mrs. Catherine Fellman Shellenberger, of Sellersville, for the "perpetual care of her parents' and brother's graves in the adjoining cemetery."

Our deacon, Daniel M. Landis and his wife celebrated their Golden Wedding, the fiftieth anniversary of their marriage, on July 26, 1930, at the Red Lion Inn, Quakertown, Pa. Among those who helped the couple celebrate this memorable occasion, were their children, two grandchildren, brothers, nieces and nephews.

Mr. Landis was born in Richland township, Bucks county, Pa., on January 18, 1857, he is the son of the late Henry S. and Magdalena Moyer Landis. Mrs. Landis was born in Haycock township, on February 24, 1857, she is the daughter of the late Aaron and his wife Sarah Hager Landis. They were married at the parsonage of the late Rev. Jacob Moyer, minister of the Springfield Mennonite church on June 17, 1880. Three children were born to them, two daughters and one son, the latter died in infancy. Amelia, the elder daughter, married William H. Ort, of Quakertown. They are now living in Philadelphia. They have two children, Daniel Henry and Frances Louise. The second daughter, Sara, married Clarence E. Hunter, of Quakertown, and they are now living in Montclair, N. J.

The occasion was a happy one to the sixty guests who sat down to the wedding dinner. Rev. A. G. Woodring, of Fleetwood, Pa., nephew-in-law asked the Blessing. Clarence E. Hunter was master of ceremonies, for the brief program which followed the dinner. Daniel H. Ort, grandson, read a poem, composed by himself for the occasion and Frances L. Ort, granddaughter recited James Whitcomb Riley's poem, "That Old Sweetheart of Mine." Rev. Frank M. Hottel, another nephew-in-law, from Bethlehem, Pa., made an appropriate brief address. After congratulating the bride and groom of fifty years ago, and a social hour the guests departed.

Mr. and Mrs. Landis the last twenty-five years lived in Philadelphia and spent their summer in Perkasie Park, Perkasie. Pa. When returning to their summer home, residents of the park gave Mr. and Mrs. Landis a surprise reception very ably arranged by Mrs. Warren Walford, of Philadelphia. Amid beautiful decorations, together with a hundred of their friends, another happy hour was spent. Miss Florence Overholt, of Philadelphia, beautifully sang the solo, "O Promise Me." The residents of the park all signed their names in a Golden Anniversary memory book and presented it to Mr. and Mrs. Landis, together with a gorgeous basket of 50 golden gladioli. The event afforded Mr. and Mrs. Landis a great amount of pleasure, and in conclusion Mr. Landis expressed his sincere thanks to the park friends. Refreshments were served and thus ended a day of happy memories.

DEATHS

Musselman.—On April 25, 1930, in Perkasie, Pa., William F. Musselman, aged 71 years, 4 months, and 16 days. Funeral services were conducted at the home of mourning on the 28th, further services and interment at Franconia by the local ministers.

Myers.—On July 7th, 1930, in Perkasie, Pa., Cora Mitman Myers, wife of Abraham M. Myers, aged 42 years, 11 months, and 26 days. Funeral services on the 11th by her pastor, A. M. Fretz, at Deep Run. The deceased leaves a sorrowing husband and five children to mourn their loss.

Davis.—Luther Davis of Wolfsburg, Pa. Bro. Davis met his death by a fall of rock in a quarry where he was employed. He was a member of the Napier Mennonite church for 18 years. His age was 43 years. He is survived by his wife and four children. Funeral services were conducted by Revs. J. G. Snyder and S. D. Yoder.

JOTTINGS

The Eastern District Sunday School Union will hold its annual Convention in Zion Church, Souderton, Pa., September 27.

Members of the Salem Church, Dalton, Ohio, Rev. A. R. Keiser, pastor, treated the inmates of the County Home, Wooster, Ohio, to a musical service two Sundays ago.

Rev. and Mrs. Allen Miller of Pekin, Ill., were the guests of the Wayland, Iowa, Church where Rev. Miller delivered sermons to large audiences both morning and evening.

The C. E. Society of the East Swamp Church celebrated its 19th anniversary. A large and delighted audience appreciated the splendid address given by Rev. A. H. Schuler of Bethlehem.

August 19 is the date set for the Annual C. E. Convention of the Western District Conference to be held at Halstead. Junior members are invited to attend and will have a place on the program.

The Reunion of the Landis family of Pennsylvania will be held September 6. The Moyer family Reunion is regularly held the last Saturday in August. These two gatherings always bring together large crowds.

The Kellogg Peace Pact has nearly been forgotten in the long discussion of "tons and guns" on the front pages of our papers for six months. August 27 is the Anniversary of the signing of the Pact in Paris two years ago.

Last Sunday, August 10, a memorial service, celebrating the improvement of the East Swamp, Pa., cemetery, was under the direction of the pastor, Rev. W. S. Gottshall, assisted by Rev. A. M. Fretz. The cemetery of the East Swamp Church is one of the oldest in the Eastern District Conference.

In the absence of the pastor, Rev. S. M. Musselman, the pulpit of the First Church, Bluffton, Ohio, was occupied by Prof. E. J. Hirschler, last Sunday morning. Sunday evenings in Bluffton are given over to a Union Service in which all the churches of the town participate.

The statistics for the Canadian Middle District Conference presented by "Der Mitarbeiter" show, among other things, the following facts: There are 34 churches with 155 ministers, of whom 20 are elders; there are 7231 communicants. Communicants with members of their families not church members (children), number 13,997. There are 2680 families. Besides the 34 churches there are 94 preaching stations. The Sunday Schools number 75 and there are 12 mission societies. In 12 of the churches German instruction is given. There has been an increase of 593 and a loss of 183 during the past year. A total of $26,027 has been contributed for all purposes.

The All-Mennonite Convention to be held in Berne, Indiana, August 27 and 28 is expected to be attended by persons representing about a dozen branches of the Church. Four committees from the local church are busy making preparations for the entertainment of the Convention.

Eden Church, Schwenksville, Pa., will celebrate its annual Harvest Home service Aug. 24. The Sunday School of Eden church rendered a program at the Mennonite Home for the Aged at Frederick Pa., several weeks ago which was greatly appreciated by the guests living at the Home.

Upper Milford, Pa., church will hold its annual Harvest Home Service September 7. A class of eleven young people is at present receiving instruction by the pastor, Rev. H. G. Nyce. The old benches in the Sunday School room are to be replaced with chairs, which will enable the school to work under more advantageous conditions.

Rev. W. S. Gottshall, of East Swamp, Pa., enjoyed a visit by five young men at one of his recent services. The young men were John D. and Milton Unruh, Rudolph Preheim, Rumey Gering and John Richert, all school teachers and members of the Salem Church, Freeman, S. D., where Rev. Gottshall served as pastor. They are touring the East by auto.

The 24th Annual Reunion of the Gottshall family will be held in Schwenksville, August 16, the religious service in the Schwenksville Mennonite church and the business meeting in the Memorial Park auditorium. Rev. W. S. Gottshall of Quakertown will be the speaker, Rev. Howard G. Nyce of Allentown is president of the Association.

There will be a Mennonite Young People's Retreat from Aug. 19 to 29 on the Bethel College campus. This Young People's Institute is sponsored by the Sunday School and Christian Endeavor Conventions of the Western District Conference. The Committee most cordially urges young people to attend this gathering and thus grow in both spirit and knowledge.

Delegates to the Middle District Conference will please read the following:

The First Mennonite Church of Nappanee, Ind., hereby wishes to impart the following information to delegates attending the Middle District Conference at Nappanee Ind., Aug. 23-26, 1930, and coming by auto; those coming from the east on road No. 30 detour at Atwood, going north and following the arrows into Nappanee; those coming from the west on road No. 30 should detour at Etna Greene, going north and following the arrows into Nappanee; those coming from the east or west on road No. 20 should detour at Elkhart, going south on the road No. 19 into Nappanee.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, AUGUST 21, 1930 No. 33

EDITORIAL

A man of God once ordered the erection of a pile of stones so that in future ages the children would ask, "What mean these stones?" and thus give the elders an opportunity to tell all that the Lord had done in such a marvelous way for their fathers of other days. There stands in Syria a magnificent monument that appears to belong to the days of the Crusades. The carving upon this sixty foot monument is to be classed with the best that has been handed down from the period in which the structure was erected. But, there are no inscriptions upon the monument. No one knows its meaning. No people survive that point to it as a shrine. So far as the present generation is concerned that structure has no significance. Monuments are right in their places, but even their stories may be lost in entire forgetfulness. There was once an Arabian king who asked a wise man to write an inscription for his costly golden ring. The inscription read, "This too, shall pass away". Nothing endures forever. The time may come when a visitor shall have pointed out to him in Washington, D. C., the ruins of the Washington Monument, and then shall ask, "Who was George Washington?"

However, not all monuments are forgotten. People still travel to India to gaze upon the most beautiful building in the world. They still climb to the top of an Egyptian pyramid to wonder at the skill of the builder. Napoleon's tomb and Nelson's Monument will continue their significance long after things as we know them have changed altogether, as will also the Bunker Hill Monument.

Perhaps our Mennonite people are not aware that there are monuments that have a deep significance to Mennonites. There is a monument of Menno, standing in a lowly field in Schleswig-Holstein, miles and miles away from a single member of the Mennonite church. Then in a little locality in Holland, there is a simple marble slab beside a barn. One reads it and learns that once the barn had been a house and that in that house the Mennonites met in secret worship during the early part of the sixteenth century. Pastorius was the leader of the little group of Crefelders who settled in Germantown. Does any Mennonite ever visit the site of his home near the wharfs of the Delaware and read the tablet marking the spot? Earlier than our ancestors who settled Germantown was the Mennonite, Plockhoy, the founder of a colony on the Delaware which was utterly wiped out by the English under Sir Robert Carr. Has anyone noted for the benefit of the Mennonites that at the Town Hall of Zierik Zee in the Netherlands there is a permanent memorial erected to the memory of this pioneer, who survived the massacre under Carr and wandered a blind old man to Germantown where he and his wife were tenderly cared for by the community?

In the Northwest warnings are being sent out to fight the grasshopper pest. It recalls the days of 1877 and the way they met the grasshopper plague in South Dakota, says the Freeman Courier. Governor Pennington designated May 4, 1877, as a day of fasting and prayer. On July 30, 1877, Mr. Pennington reported in a letter to the President of the United States that the harvest in Dakota will be the largest in its history and the grasshoppers have done no damage. "To divine intervention," he wrote, "the deliverance from grasshoppers was properly attributed." Grasshoppers ruined crops in the northwest in 1874, 1875, and 1876. At the conference of governors in Omaha, Governor Pennington said: "I had little confidence in any physical measures when the grasshoppers came in quantities, piling inches deep on the houses, ground, trees and even interfering with the running of railroad trains."

It would seem from the above that there were men and women of faith in the Dakotas among both the high and and low in those days. Their faith is an inspiration to those of us of a later day to continue instant in prayer.

We hear that a certain critic of the churches in the cities says that the spiritual decline of the urban people is most noticeable in their church attendance, particularly attendance at the night services. We are not inclined to defend the slacker church goer. His neglect is apparent. The empty pews of his church cry out in judgment against him. But we do say that this kind of a slacker is not limited to city or country. Many country ministers serve two, three and often more churches, preaching at them on alternating Sundays and it often happens that a country church situated in a thickly settled portion of the country seldom has more than one service a week or one service in several weeks. This may mean one of several things. The community may be over churched. The support given may be insufficient to maintain more frequent services.. The people may not be sufficiently inclined to make it possible for more meetings. Since the advent and general use of the automobile for pleasure it may be that with members gadding all over the country on the Lord's Day one service a month is about as many as can command an audience. Yet, having said all this about the country church member's neglect of his service we must not ignore the many who are faithful at every service and are ever ready to increase their church going should it be made possible for them to do so through more numerous services.

Church going in the cities and towns has been more intense. Preaching twice a Sunday, Sunday School, Young People's Meeting have been the regular schedule. This is a call for at least three times more attendance than the rural church usually makes. Then come the mid-week services, prayer meetings, Ladies' Aid society meetings, business meetings, etc. This has often meant that there is not a day in which the building is not put to some use, which as it should be. With so much of the Lord's money invested in the churches of the cities and towns it is quite proper to get as much use out of them as possible. It is a criminal waste to keep a church closed that could be of any service to the community. Yet with all of these interests centering in the city church his rural brother objects that he is becoming neglectful. We will not deny the charge but we most respectfully remind our country brother that for every closed rural church the city has a dozen churches that seldom if ever let a day pass without a service of some kind. Let the rural church get as busy as the urban church and keep plugging at it as hard and then there will come a country wide revival such as we have been praying for for years.

The drought of the past two weeks has worked greater general hardship than any general physical condition during the lifetime of this present generation. It has covered a large extent of territory and has affected millions and will affect millions more during the coming winter when the farmer will find himself with scant means for carrying him over the winter and the city dweller, already dangerously near to dire want because of industrial conditions, will find himself compelled to pay unbearable prices for the bare necessities of life which are already beginning to rise sympathetically in price. What the outcome will be we cannot guess, except to say that most of us will be compelled to pass through times that will make us wonder why we have been so prodigal during the fat years so that one lean year threatens to bring us to the hardest kind of conditions we have ever been compelled to face. Politicians are ever ready to take advantage of anything that offers them an excuse for demanding that the public serve them in gratitude for that which they have so graciously accomplished. The meeting of the Governors of the affected states to consider the matter of the drought with the President gives one the impression that they felt they might be able to do something that would cause the rain to fall. They might have done so in former times when it was not unusual to call for a day of prayer in an emergency. This time they talked of many things, but, we have yet to learn that they or the President asked the nation to call upon God for rain. Perhaps they were like the man of another day who refused to go to church and pray for rain so long as the wind was from the west. Be all such things as they may, rain actually did come and the dried up fields took on a little shade of green within a few days. God never fails us and he will not fail his children this coming winter when times will be a little harder than other winters. Let us remember that we have so often wasted so much more than we could possibly use that a time of pinched circumstances will lead us to appreciate how much and how good are the gifts that God gives us in the field, the orchard and the garden.

Some one asked, upon returning from an ocean voyage, whether he did not feel rather afraid at times, replied that he didn't since most of the time he was never more than a mile away from land. In this he was true but the land nearest him was neither east nor west; it was under him. There are kinds of statements that have a subtle sense or else convey quite a different kind of a meaning. Let it be borne in mind that vague suggestions of the truth in matters that are not intended as truth are dishonest falsehoods. The trouble with the world generally, and with men and women specially who have a quarrel one with the other, is that they try to paint their opponents as black as possible, the blacker the better, no matter how strongly the truth is stretched or distorted. The Bible injunction to let your yea be yea and your nay to be nay means that the bare truth without reservation or deception is to be spoken. The man who tells the truth in such a way that it may create a wrong impression, or conceal the actual truth, is a deliberate falsifier and violates the command that forbids him to bear false witness.

During the World War, when our Government was calling men from all stations and conditions of life, the young men of the colored race were called on the same footing as the whites. Like the whites, they had to submit to the overbearing attitudes of their officers and perhaps more so. There was no question about their going into battle and meeting the dangers confronting them. Many gave their lives to their country in the battlefield and as many perished in the hospitals of the army and navy. Now, after a period of years, the Government has provided means by which War Mothers may visit the graves of their sons who fell on the other side. On the face of it, it would appear an impartial and generous attitude on the part of the Government. Surely black mothers should have the same privilege to weep over the graves of their fallen sons as is accorded to white mothers. Yes. They were sent to France at the expense of the Government, but, they were placed in Jim Crow hotels, transported on inferior boats and in other ways kept in remembrance that their skin was black, even though they gave their sons in what was then the cry, "To make the world safe for Democracy". The militarism of a republic that draws the color line for its citizens, even at a time that human sympathy would suppose to be the most sacred, only goes to show that autocratic rule, such as is associated with militarism is without regard for feelings or sentiments when it comes to imposing its will and the matter of cruelty in such circumstances is a thing taken as a matter of course.

BIBLE SOCIETY NOTES PETTER'S TRANSLATIONS

By the publication of the Acts of the Apostles in the Cheyenne dialect by the American Bible Society one more language is added to the long list of languages in which the Scriptures have been printed by the Society. This is the first of the Society's publications in this dialect spoken by some 3,000 Cheyenne Indians in Montana and Oklahoma.

The translation work was done by the Rev. Rodolphe Petter, a Mennonite missionary, of Lame Deer, Montana. The text was first multigraphed by Mr. Petter and an Indian helper, Ernest M. Cheyenne, and then reproduced by photography, a process of making plates for Scripture portions which is playing an increasingly large part in the publication work of the American Bible Society. Mr. Petter is at work on the other books of the New Testament which will be published by the Society when completed.

That the words in Cheyenne are unusually long and bewildering is apparent from the translation of the fourth verse of the second chapter of Acts: "Na nistxevoss emhanesenzastovhesetova-ohaevohon Maheonematasoomaho na easeveseeszehon onitavenszistovazisto - hwenszheshaevoss Matasoomaho". (And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.)

The Western District C. E. Convention was held in the Halstead, Kan., Mennonite church Aug. 19. Among the topics discussed were: "A church to serve our generation", by Mariam Penner: "The Gospel to Serve our Generation", by Anton Richert; and "Leadership to Serve Our Generation", by Clarence Rupp.

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WITH THE BIBLE WORKERS IN CHINA

Rev. G. Carleton Lacy, D. D.
Secretary China Agency, American Bible Society

Yesterday a prominent minister said to me, "Until recently I did not believe in the work the Bible Societies are doing in the widespread distribution of Gospel Portions at a merely nominal price. But I have been converted by the experience of one of our highest provincial officials who in the days of Yuan Shih-k'ai fell under that powerful ruler's displeasure. It became necessary for him to flee from Peiping (Peking) with nothing but what he could carry in a small handbag. In his destitution and loneliness he threw open his bag. On the top of his few possessions lay a little Book which some hours before he had bought from a despised peddler on the train. He began to read the Gospel story. It laid hold of his heart. The message met his need. He sought out a church and a Christian pastor and has become an earnest member of a leading church. Everywhere he is known as a Christian."

Year after year millions of copies of the Scriptures are distributed in this way. We are told that much of the seed falls by the wayside but so long as the harvest continues it is worth while to use every means available to insure a sowing of the seed. Our field secretaries are finding hundreds of faithful men and women who are ready to help in this task. Our reports for 1929 show that during the year 1225 volunteers shared in the distribution of five million and more copies of Scripture sent out by the China Agency. All but 65 of these were Chinese.

In Yuncheng, Shansi, there is a band of twenty Christians who go out regularly in the winter months to sell the Scripture Portions and quite a number of people are brought to Christ in this way. Many times these volunteers are greeted with scorn and even with violent attack. During the past year, however, the reports more frequently tell of the Book being received with signs of eagerness. A missionary physician who for sixteen years has persistently distributed Gospels among the passengers whenever he travels on a river steamer reported as a novel experience that in 1929 he had not met with a single rejection.

The Church has become increasingly conscious of its opportunity in the distribution of the Scriptures. Through the Chinese religious press we have been put in touch with many readers and the steady cultivation carried on through these recent years is showing itself in a church actively engaged in Scripture distribution resulting in an annual circulation that makes us fairly gasp. The number of foreign missionaries in China is 20 per cent less than was the case three years ago while the circulation figure for Scripture Portions is 30 per cent greater.

All over the country there is evident an increased interest in a widening field of thought and activity. Newspapers are more numerous and more popular. The means of communications have been greatly improved. The stirring events of the past two or three years have shaken loose men's thought processes and even those who are most pessimistic with regard to the revolution are forced to admit that the stolid peasant has been introduced to a bigger world than he knew before. These awakened minds are receptive to the truth and the Book of Truth has a new appeal.

This improvement in the circulation of Scriptures would naturally be taken to indicate a marked improvement in political and social conditions throughout China. In general terms that is a correct inference. Nevertheless the story still has its shadows. A glance back over the record of nine years past shows it to be full of pathetic details of China's suffering, suffering from famine, flood, warfare, hatred, and wickedness of every description. Were we to gather together all these bleeding, weeping words they might with appropriateness be used again. The reports which come from the Society's helpers do not tell the half of what the people of China are still enduring under the heel of the military chieftains and their mercenary armies, nor under the bloody sword and fiery torch of brigands and outlaws, many of whom are the product of recent wars and rebellions. Nor do they tell how widespread and deadly has been the famine in several of the provinces. They do not tell how many faithful missionaries or Chinese business men and children of the wealthy have fallen into the hands of bandits to be held for high ransom. They do not tell of continued attacks on Christian gatherings and of some successful efforts to break up or close the doors of Christian schools.

As we appraise the faithful service being rendered by those who have responded to the Gospel's appeal to rise up and follow Him we know of the heart break of many humble followers of the Man of Nazareth, who like Him have been cruelly misunderstood by those closest and dearest in the home or in the circle of intimate friends and have been rejected by those to whom they came with the Word of Light. "He is despised and rejected of men" may properly be written of many a faithful Christian—Chinese or foreigner who continues loyal to his Redeemer, telling the Gospel story where he can, distributing the Gospel Portions where he goes, and living sacrificially and triumphantly the life of the redeemed.

FREEMAN COLLEGE

—is to open its twenty-eighth school year the 1st of September and herewith invites young people to come and enroll in its courses. A hearty welcome be extended to all who aim at a higher education and are desirous to broaden their information in order to prepare for a useful life.

May we mention a few advantages of our school. Freeman College is located in a rural and small urban community with few distractions detrimental to student life. It is well equipped with a new administration building, a gymnasium and other buildings necessary for all the various functions of a Junior College. All instruction is given by well trained Christian teachers who are ready to assist students with their friendly encouragement and sound advice wherever necessary. In its teachings the school stands four-square for the fundamentals of the Christian faith. We believe and teach that the Bible is the inspired Word of God, the only rule of faith and practice. Consequently we believe absolutely in the Deity of Christ, and accept His miracle working, His atoning sacrifice, His physical resurrection from the grave, His ascension to the right hand of God, His intercession there as our High Priest, His second coming, without question, because they are all clearly in the Scriptures.

The school aims at scholastic attainments, but also to nurture that faith and conviction which enables the student to withstand the incoming tide of the many flagrant sins which threaten to disrupt the national, social and industrial life of our day.

The following courses are offered:

1. An Academic Course (four years).
2. A one year Normal Course. This course leads to a First Grade Certificate valid in the state of South Dakota.
3. A two year College Course. The work in this course is accredited by the State University of South Dakota.
4. A two year Normal Course. The acceptance of this course is now pending with the state department.
5. A Music Department.
6. A Commercial Department.

Our catalog with full information will be sent upon request. Should any further information be desired write to any of the undersigned members of the Administration Committee.

D. E. Harder,
P. R. Schroeder,
Benj. P. Walter.

NORTHERN DISTRICT CONFERENCE, MOUNTAIN LAKE, MINN.

24th-27th May, 1930
Bergfeld Church

Saturday evening, the 24th of May the Minister's Conference convened. Brother J. Sawatzky, Bloomfield, Montana, discussed the subject: "What may the minister expect from his congregation?" He may expect the following:

1. Love—from the body of Christ.
2. Confidence—in what he teaches.
3. Co-operation—this gives courage.
4. Support—farm or school work of the

minister make his burden heavy. The congregation should provide the temporal needs of its minister.

5. Intercession—then results will follow.

Bro. F. C. Ortman, Marion, So. Dakota, discussed the question: "What may the congregation expect of its minister?" Among other things he said: "Paul shows Timothy what may be expected of a minister. A flock without a shepherd will soon scatter. When severed, head and flock fall, joined one to the other, they prosper. Our congregational life has become a congregational existence. Hireling-conditions have also entered our Mennonite Church.

It is necessary that our preachers be trained in our own schools, hence it is absolutely necessary that our schools stand on a firm foundation. The influences of the public schools, radios, etc., must be met with thorough Bible instruction.

Unfortunately there are such in our congregation who, as Paul says, know nothing of God. What do these expect of their pastor? A congregation looks for that in her minister, what she is herself.

In the discussion which followed, it was emphasized that the preacher is both head and servant of the congregation. It is well where the congregation and the pastor co-operate harmoniously.

The third topic: "How are the new inventions dangerous to our young people?" was brought by Rev. I. J. Dick, Mt. Lake, Minn. We noted: Some inventions, such as the X-Ray, air ship, electric light, do not prove dangerous. We can hear good and bad over the radio. The late hours and the careless spending of money in connection with the radio are threatening influences.

The movies came up for discussion next. The pictures displayed on the outside of the picture houses, show what is shown inside. Movies are a strong influence, either for the good or for the bad. On the average the movie is visited 2 hours per week, although many attend 7 days in the week. Only 40 per cent of the pictures shown are suitable for children under 15 years of age. A lively discussion followed from which it was noticeable that those present regarded this to be a menace that is creeping into our land.

Rev. A. P. Waltner, Marion, So. Dak., brought the last topic of the evening. How should we respect the ministry? What is the ministry? Does the calling stand on the same level as other callings, then the reverence for it should be likewise. Does the calling stand beneath other callings, then the respect for it should be lower than for other callings. Does the calling stand above other callings, then the respect for it should be higher than for other callings. The calling of the ministry is mentioned only once in the N. T. The priesthood of the O. T. throws light on the ministry.

a. It is a calling ordered of God.

b. It is a holy calling.

Jesus himself chose the 12 as apostles. Paul was called of God himself. The preacher is even called an angel, he is a messenger in Christ's stead. How may we show proper respect to this calling?

By acknowledging its dignity.

By taking care how we speak of it.

By living as we should live.

By having high standards in our life.

Our lives must first be a real sermon.

The minister must keep his promises.

Do not forget that you are a minister while on vacation.

The discussions were lively, which showed that the topics were timely. The time for the Minister's Conference was only too short.

The missionary service Sunday morning, as well as the S. S. and C. E. conventions in the afternoon and evening, were held in the big tabernacle. The mass meetings were most impressive. Bro. D. P. Eitzen, elder of the host congregation, bade all visitors a hearty welcome.

The united choirs of the First, Bethel, and Bergfeld churches as well as smaller groups brought refreshing numbers, which proved to be a real inspiration to the hearers.

Home Mission work was presented by Bro. Gottschall, Foreign Missions by Bro. J. B. Epp, Meno, Oklahoma.

The subjects treated in the afternoon and evening, furnished both information and inspiration for the different organizations of the church. With a few exceptions all the Sunday Schools and Christian Endeavor societies of the conference were represented, as was manifested by a roll call response with well chosen Bible verses.

On Monday morning the C. E. Convention

was continued with Bro. C. B. Friesen, Mt. Lake, as chairman. At this time a request from the Young People's Com. of the General Conference was presented, that all societies take active part in the movement and it is recommended that they bear the name, "Mennonite Young People's Society."

After a pleasing, well rendered song by the children of the Preparatory school of Mt. Lake, Bro. J. A. Quiring, Lustre, Mont., read a part of Matt. 13, and led in prayer.

The Conference sermon was to be given at 11 o'clock. But before Bro. Gottschall could preach he had a very sad message to bring to the people assembled. Paul, 3-year-old son of Bro. and Sister F. J. Isaac, had died in Brindisi, Italy, while on the homeward journey from India. A wave of sympathy and intercession followed and a number of brethren led in prayers for comfort for the bereaved ones.

Bro. Gottschall chose as his text for the conference sermon, "He that hath an ear to hear, let him hear what the spirit saith unto the churches." Rev. 2, 7. He sounded a warning note to remain faithful in church and conferences.

The male chorus of the Bergfeld Church sang in closing, "My Anchor Holds".

The business meetings of the conference were held in the Bergfeld Church, where all guests were served a fellowship dinner on Monday and Tuesday noons.

The more important business was as follows: The congregation of Madrid, Neb., joined the conference which makes a total of 22 congregations in this district of which only 2 had failed to be represented. The report of the treasurer showed receipts, $296.22, disbursements, $225.45; balance, $70.77.

1. Resolved to receive the treasurer's report for consideration of the auditing committee.

The statistician's report showed 3,697 church members on the list, an increase of 163 over 1929. The foreign mission receipts from the various churches amounted to $9,709.02 from the missionary sewing societies, $5,731.60. The total receipts were $63,984.42, an increase of $11,151.83.

2. Resolved to omit the average attendance from the report of the Sunday Schools.

3. Resolved to accept the statistician's report with thanks and ask him to tack it up in the church somewhere, so that all who wished might see it.

Prof. D. E. Harder of Freeman College gave a gratifying report for the Educational Committee of the Conference.

4. Resolved, that all congregations having summer or winter Bible Schools give short reports to the Educational Committee.

5. Resolved to accept the report of the committee.

In regard to the organizing of summer institutes for our young people it was:

6. Resolved to instruct the school committee to draw up a plan how best to carry out resolution 3 of 1929, and report at our next conference.

(To be concluded)

CORRESPONDENCE

First Mennonite Church, Philadelphia, Pa.,— It is a long time since the First Church of Philadelphia, Pa. was heard from through the columns of the Mennonite. This does not mean that we were idle all this while, for we were not.

Just a year ago when our Pastor, Rev. A. J. Neuenschwander resigned to accept the pastorate of the First Mennonite Church of Upland, Cal., we were all more or less perturbed as to who and when and from where the successor would come.

We toiled diligently in our own local field endeavoring zealously to hold the congregation together, we also immediately busied ourselves through a committee in trying to find the successor.

We thank God for having blessed the feeble efforts of the laity of the church in keeping the membership together and interested until a permanent pastor was found.

On May 24th Rev. Carl J. Landes accepted our call and preached his first sermon as a pastor on August 3rd, 1930. Pastor Landes now lives in Philadelphia residing at 2342 N. 9th St.

We praise the Lord for the blessings that came to us through the ministrations of our pulpit supply during the interim of searching for a pastor, some served a shorter and some a longer period, among these were men like Rev. P. P. Wedel, President of General Conference, Dr. E.

A. E. Palmquist, Secretary of the Philadelphia Federation of Churches, and others.

Pastor Emeritus Rev. N. B. Grubb preached a number of times while there were two others who served a longer period, one was Miss Mary E. Bakewell, B. D., who served us very acceptably for just seven months and Rev. Robert D. Crees of the Brethren Church who served us about two sonths. We are sure the messages brought by all of these servants in the Master's Cause left a lingering memory and are a permanent influence in the lives of those who heard them.

In the proper observance of the fixed Church and Sunday School celebrations, such as Christmas, Easter, etc., we lacked none.

Recently we concluded a successful Daily Vacation Bible School which was supervised by Elizabeth Reiff, one of our own members. During the year our Church was represented at General Conference 1929 and the Eastern District Conference 1930.

Sunday morning, September 7th, 10:45 o'clock, is set for the Installation Service, installing Rev. Carl J. Landes as pastor of the First Church in Philadelphia. Rev. D. J. Unruh, President of the Eastern District Conference, will preach the sermon and have charge of the service, he will be assisted by Pastor Emeritus N. B. Grubb. We ask the Conference prayers for this sacred service, asking the Lord's blessings upon pastor and people. An invitation is hereby extended to the members and friends of the Eastern District Conference in particular and any other interested friends, to attend this service.—J. B. B.

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE TO BE HELD IN NAPPANEE, INDIANA, AUGUST 23-26

Conference Theme: "The Holy Spirit and the Mennonite Church."

The Ministerial Meeting is being planned for Saturday afternoon at 8:30.

The Young People's Sessions will be held Saturday evening and Sunday afternoon.

Sunday Forenoon Session

Devotional half-hour with the Sunday School Lesson.

Fiftieth Anniversary of Mennonite Missions
Rev. S. M. Musselman

Conference Sermon by the Conference President
Prof. Paul E. Whitmer

The Sunday Evening service will be a Union Service with the churches of the city.

Monday Forenoon Session

9:00 Devotional Service .... Rev. C. H. Suckau
9:15 Business
 a. Reception of delegates' certificates.
 b. Minutes of preceding session.
 c. Order of the day.
 d. Appointment of Committees.
10:15 Music
10:20 Report of the Educational Committee
10:30 Address by State Religious Education Council Worker
11:30 Closing Service.

Monday Afternoon Session

1:30 Devotional Service.................. Rev. Adolph Friesen
1:45 Business
 a. Granting of Complimentary votes.
 b. Report of the Evangelization Committee.
 c. Report of the Trustees
 d. Report of Bluffton College
 e. Report of the Seminary
 f. Election of Officers.
2:45 Music
2:50 Topic: "The Holy Spirit and Mennonite Church Unity" .... Rev. Lester Hostetler
3:25 Music
3:30 Topic: "The Holy Spirit in Daily Life"
Rev. W. W. Miller
4:00 Closing Service

The Women's Missionary Society will be in charge of the Monday evening service.

Tuesday Forenoon Session

9:00 Devotional Service ....Rev. P. A. Kliewer
9:15 Business
 a. Election of new Committee Members.
 b. Choosing place for next Conference.
 c. Other business.
10:10 Music
10:15 Topic: "The Holy Spirit and Evangelism"
Rev. N. O. Blosser
11:00 Topic: "The Holy Spirit and the Bible"
Rev. Delbert Welty
11:30 Closing Service

Tuesday Afternoon Service

1:30 Devotional Service .... Rev. Wm. C. Rhea
1:45 Topic: "The Holy Spirit in Missions", Rev. J. Thiessen
2:15 Resolutions and other unfinished business.
2:45 Topic: "Perpetuating Pentecost"
Rev. J. E. Amstutz
3:15 Closing Service.

Program Committee:

A. R. Keiser
E. S. Mullett
J. E. Amstutz

Mennonite Young People's Society

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

"But what things were gain to me, those I counted loss for Christ. That I may win Christ and be found in Him, not having mine own righteousness. I press toward the mark of the high calling of God in Christ Jesus."—From Philippians 3.

CHRISTIAN ENDEAVOR

Sunday August, 31

Why Are Industrial Missions Worth While?

I Cor. 9:19-23.

Paul has been the great interpreter of Christianity. We must also look to him for methods and motives in Christian Evangelism. He stands preeminent as the greatest missionary in the Christian Church. Consequently we do well, in this day of change in modern missions to study Paul quite carefully.

The outstanding rule of Paul's life always seemed to be "I serve." No sacrifices were too great for him in order that he might win men to his Lord and Christ. No missionary project dare have the "superiority complex" attitude toward the people to whom they minister, but ever a spirit of sympathetic love.

Did Paul's methods of missionary endeavor actually work? They most certainly did. Could he do the same today? Without first getting social prestige, and a carefully worked-out organization could he perform such a tremendous task? Paul, how did you do it? He says, "I can do all things through Christ who strengtheneth me."

There is no doubt but that industrial missions, hospitals, schools, etc., are great aids in evangelizing the world for Christ. If you would win a man, do something for him—feed him, clothe him, hoe his corn, fix his tire—do anything for him. But in spite of all this we have often reversed things in our evangelization program. The Lord's plan is always to change the heart first, to begin on the inside and "work out." Oftentimes we may find it necessary to work from the outside to get a point of contact but O Lord, give us that burning passion for the souls of men, that abiding faith in God and that loving devotion to Christ which characterized the Church in the beginning, and then the gates of hell shall not prevail against us and the world will be evangelized. O Lord, we covet for ourselves and all who would serve a share in this great program of Kingdom Building.

THE COMRADESHIP HOUR

Monday, Aug. 25 — Read Acts 18:1-6

We see here Paul a tradesman, though working like a layman, he evangelized.

Tuesday, Aug. 26 — Read II Thess. 3:7-10

Christianity teaches us that work is honorable. Work brings self-respect.

Wednesday, Aug. 27 — Read I Cor. 3:9-15

God is ever trying to make the most of men and women, consequently the effect of missions and all evangelism must ever be the building of character.

Thursday, Aug. 28 — Read John 9:1-4

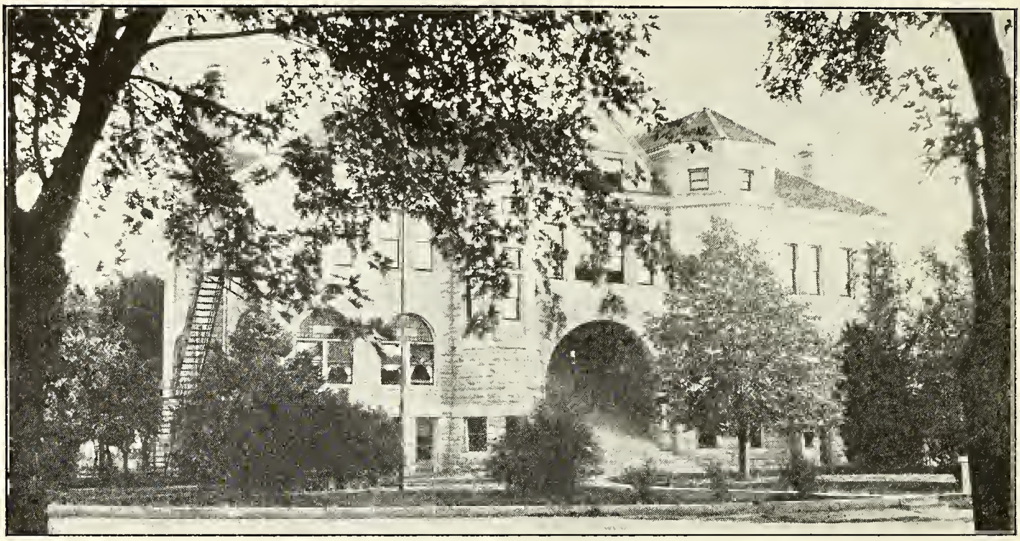
Our span of life here is short. Am I doing what I can? Am I doing the work which God would have me to do?

Friday, Aug. 29 — Read Prov. 13:11

Men are ever trying to get something for nothing. The methods used belong usually to the family of gambling, and their worth is small.

Saturday, Aug. 30 — Read Prov. 14:23

"Build thee more stately mansions, O my soul,
As the swift seasons roll
Leave thy low-vaulted past,
Let each new temple nobler than the last."



Administration Building of Bethel College

WHY I BELIEVE IN BETHEL COLLEGE

I believe in Bethel because the Mennonites have important contributions to make toward Christian thinking, such as their conviction that it is a Christian duty to do away with war.

I believe in Bethel because it is thoroughly American, while at the same time it gives unusual opportunities to the student whose native speech is English or German to become familiar with the German language, literature and culture.

I believe in Bethel because it is a Christian school, concerned with the improvement of our individual lives and the correction of grave social evils.

I believe in Bethel because it is not a monument to some dead or dying Croesus, nor yet an institution maintained by taxes forced from the willing and unwilling, but because it is the achievement of thousands who have given their hopes, substance, visions, and lives that Bethel might be and might grow.

I believe in Bethel because it is imbued with the democracy that compels courteous contacts with all and allows a choice of friendships with any.

I believe in Bethel because it has had founders who have planned for permanence with brick and stone and for beauty with maple and elm.

I believe in Bethel because it is not so outstanding in its student activities that only the very exceptional might compete, because it furnishes opportunity for all who have merit and determination to develop whatever interests they have or may discover.

I believe in Bethel because it offers a broad curriculum which admits of a liberal education and accredited work in many departments which provides thorough training when one has found his proper niche.

I believe in Bethel because its teachers would rather teach for it than elsewhere.

I believe in Bethel because it is a small college with possibilities of indivdual attention in the course of study and individual contribution to the life and thinking and growth of the school.

I believe in Bethel because its graduates make good.

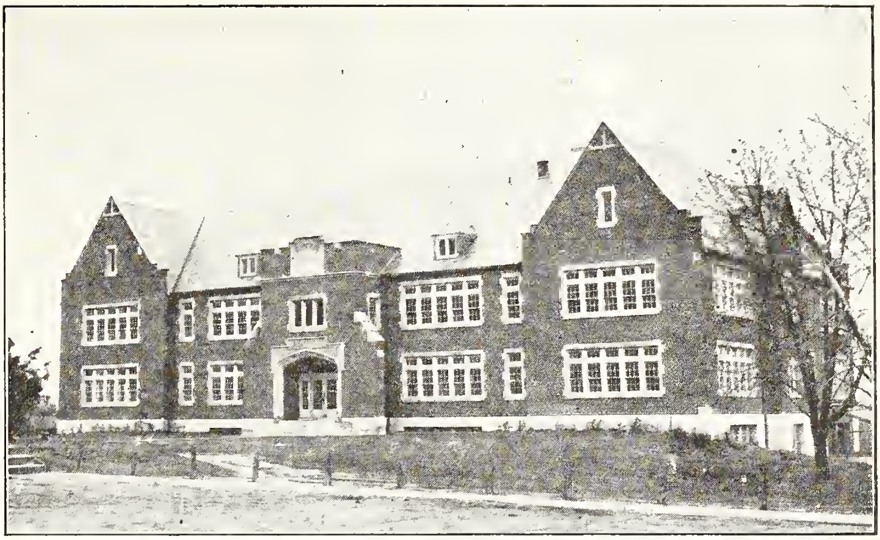
I believe in Bethel because it faces the future intelligently and courageously, avoiding both the rashness of unbridled enthusiasms and the lost hopes of a college that knows that its days have passed.

R. R. G.

SPECIAL ADVANTAGES AT BETHEL

Bethel College is a Mennonite college located at Newton, Kansas, and although under the auspices of the Mennonite church it is not strictly sectarian. There are eighteen denominations represented on the faculty and student body. Bethel's graduates are to be found in practically every one of the ten largest schools of our country. Our graduates are admitted by Columbia, Northwestern, Arizona, Iowa, Wisconsin, Chicago and a number of other schools, upon equal standing with graduates of other institutions. The extra-curricular activities include athletics with football, basket-ball, track and tennis; oratory and debate; chorus work, two cantatas given annually, the Messiah at Christmas and the "Seven Last Words" at Easter; tour of the combined choirs; dramatics; journalistic experience including news writing for school publications.

The majority of Bethel graduates has entered the field of education, serving as college professors, high school superintendents and principals and teachers; many are ministers and welfare workers; some have become doctors, nurses, merchants and bankers; others have studied law and are prominent attorneys; still others are engaged in successful journalistic work.



Science Hall

Goerz Hall

THE HERITAGE OF BETHEL STUDENTS

1. The college student wishes to be proud of his Alma Mater, proud of her while he is on the campus and proud of her after graduation.

2. Proud of the students with him on the campus.

3. Proud of the games won—and lost.

4. Proud of the scope and quality of instruction offered by the faculty.

5. Proud of the standard set, the ideals taught, the vision given.

6. Proud of the traditions kept and observed.

Bethel offers instruction in Organ, English, Voice, Education, Natural Sciences, Languages, Social Sciences, Psychology, Physical Education, Piano, Business Courses and Physics. If you are seeking the best in education advantages come to Bethel College. The coming fall term opens September 9. We welcome our Mennonite young people.

THE CHRISTIAN ENDEAVOR FRIENDSHIP TOUR

Dear Friends of Christian Endeavor:

Quite early on the morning of July 10,

Christian Endeavorers began pouring in at piers 54 and 56 in New York City, until about 450 had assembled to take the Christian Endeavor Friendship tour on the steamship, "Cameronia." Embarkation was greatly simplified for us, consisting only of standing in line to receive a large envelope from the C. E. Travel Department, containing all necessary tickets, cabin assignments and labels, and then passing over the gang plank for our particular class.

It was like a great family taking a trip, for we far outnumbered the other passengers on the boat, at least in the tourist cabin section, which proved the popular class for the Endeavorers. Almost immediately after the boat had left its moorings and swung out of the New York harbor new acquaintances and friendships were started. There were sings and games. Groups here and there enjoyed informal conversations, sometimes on trivial, sometimes on serious subjects. In fact there was so much doing on our side of the boat that those who started out as cabin passengers were often found looking over the fence to our section and wishing they were common folks like we.

The weather however did not favor us, and after the second day we were quite a sober crowd, for we soon found that sitting quietly and keeping one's own council was better than too much activity. We experienced much rough and cold weather. This of course, made singing on deck impossible, so the leaders arranged for a sing at 8 p. m. in the lounge. For one hour we enjoyed a good time, singing old favorites, ranging all the way from "Little Tom Tinker" to the much loved C. E. songs. We expected to repeat the experience each evening, but the second night, word came to the effect that the Purser's dignity had been offended because the proper procedure for securing the use of the lounge had not been followed, hence it was to be denied us. The facts in the case seem to have been that the atmosphere created by these sings did not exactly promote the usual dance, which followed immediately. After this it was our custom without any formal announcement to just sing, which of course no one could prevent.

Each evening at 9:15 the members of the C. E. party were called together in the dining room for a service. There were usually songs and announcements, some introductions, and then a short address, with emphasis on the short, for the speakers were fortunate to have any audience at all when the water was rough and the boat pitching from end to end. Having the furniture of the room rise to meet you is not the pleasantest environment for a long address, when one is accustomed to stationary surroundings.

On Sunday we enjoyed a splendid service, with the best orchestra of the boat playing such selections as Schubert's, "Ave Maria" and Handel's "Largo" for us. We joined in the good old Christian hymns of faith and Dr. Daniel A. Poling, president of the International Society of Christian Endeavor brought the message. We were often reminded that the purpose of this tour is more than a mere sight-seeing trip. It is a friendship tour in which it is our responsibility to carry to the people of Europe the good will and love of the Christian people of America. It is to link more firmly in a Lord of fellowship the Christian people of all nations, and with prayer in heart and mind we traveled toward the great convention in Berlin.

Emma Ruth.

The most pitiable failure is to fail for lack of effort.

"WE'VE A STORY TO TELL"

We've a story to tell to the nations,
That shall turn their hearts to the right;
A story of truth and sweetness,
A story of peace and light.

We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.

We've a message to give to the nations,
That the Lord, who reigneth above,
Hath sent us His Son to save us,
And showed us that God is love.

We've a Saviour to show to the nations,
Who the path of sorrow has trod,
That all of the world's great people
Might come to the truth of God.

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.—Sel.

THE S. S. LESSON

AUGUST 31

Amos. A Herdsman Called of God to Be a Prophet.

Amos 1:1; 7:10-15; 2:11, 12; 3:7, 8

Golden Text: "I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then I said, Here am I, send me." Isa. 6:8.

Amos belonged to the country of Judah in Tekoa; a place near Bethlehem and mentioned on several occasions in the Old Testament. II Ch. 11:6; II Sam. 14; Neh. 3:5, 27. It does not always matter where a man comes from, but, it does matter what a man does. Amos was not a prophet by choice, nor did he come from a family of prophets. He was a keeper of flocks, a cultivator of the soil and a dresser of trees. But, God did call him away from his agricultural interests to the dignity of a prophet. Like Jonah, he was called to prophesy in another country and to another people, but unlike Jonah, he was a willing servant of the Lord ready to leave his interests at home and go forth on the Lord's interest.

The place of the activities was Bethel, a holy site where Jacob of old had the vision. The name Bethel means, House of God, and in that time already, it was necessary for the minister of God to denounce the people and their sins. Indeed, Bethel had become a place where God was not obeyed and where false priests served at a false altar in a false worship.

The time is distinctly noted. It was after the earthquake but, as it frequently happens, the great calamity did not bring the people to repentance. In times of actual calamity people do call upon God for help and deliverance, but there is nothing they so easily forget as the care, love and protection God freely bestows upon them. Only two years had passed, but God saw fit to send a prophet from Judea with a message of denunciation and warning.

Israel, at the time, was passing through a period of so called good times. The king, Jeroboam II was a mighty military ruler and, during his reign, the nation was enjoying its golden age. But it was a time of greed, luxury, oppression and spiritual decline. Material prosperity is frequently more dangerous than the lack of it. People become selfish, hard-hearted and pleasure-seeking. They think too much of their own comforts and luxuries and too seldom, if at all, of their soul's and of God. We have been passing through such a period as a nation and it has alienated many from God. What the nation wants is prophets with the vision of Amos who are zealous for the truth and unafraid.

Amos came to a nation of calf-worshippers, for we must bear in mind that Israel had fallen away from the true worship of Jehovah and was living under a base form of religion in which the calf was the symbol. No doubt Israel would have denied that it was given to idolatry, but its calf, its priesthood and its altars were contrary to God's command. No man or nation can hope to improve upon the religion established by God. To do so is but to defy and deny Him.

Amos came to Bethel at a feast time. It was a daring thing to do, but there could be no such a thing as fear. We are reminded of the journey our Lord made to Jerusalem at the time of the Passover, or of Martin Luther going to the Diet of Worms who exclaimed on being warned: "Were there as many devils in Worms as there are roof tiles, I would go on."

The King of Israel had his private chapel, his private priest and his private religion, but that was no sign that he pleased God. The fact is, it displeased God for the whole business was a sham. There is plenty of sham religion everywhere. They call it hypocrisy, that is, playing a part. It is sometimes good and advantageous in the eyes of the world to play a part, so far as religion goes, but religion is not acting, it is living a true and consistent life that can be approved of God.

The message of Amos was one of warning. God would surely destroy the land if the people did not turn to him. When men reject God, God rejects them.

Amaziah, the priest at Bethel representing the false worship of the nation opposed Amos in several ways: (1) He reported the matter to the King. Persecutors always use the civil powers to injure those they persecute. (2) He ordered Amos to get out. Unbelievers are annoyed by the truth. (3) He told him to preach to his own people. No doubt some of them needed it, but Amos was sent of God to prophesy against Israel. (4) He asked him not to prophesy at Bethel for it was the King's particular place, but then the King needed to hear the truth.

The answer of Amos was that he was obeying God. He charged that Nazarites had deliberately corrupted. His confidence in God was sure for he said, "He revealeth his secrets unto his servants and prophets."

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR THE SESSION OF 1930

Church	Pastor	Membership														Contributions					
		In-crease		De-crease																	
		Baptism	Letter	Death	Letter	Other Causes	Total Membership	Preaching Service	No. of Teachers	S. S. Enrollment	Y. P. Societies	Enrollment	Mission Societies	Enrollment	Congregational Purposes	Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes	Total
Apostolic, Trenton, Ohio	J. E. Amstutz			4	1		235	Weekly	10	105	1	15	1	22	$ 2150.00	$ 106.18	$ 128.68	$ 250.00	$ 78.00	$ 2712.86
Bethel, Fortuna, Mo.	J. D. Warkentin	3			2		141	Weekly	13	143	1	30	1	44	1304.39	305.71	330.21	244.95	300.03	2485.29
Chapel, New Stark, Ohio	N. O. Blosser	2	2		1		64	Every 2 weeks	6	59					225.25	198.00	127.00	183.50	25.00	758.75
Ebenezer, Bluffton, Ohio	P. A. Kliewer	19	6	1	8	5	451	Sunday, A. M. Alt. Sun. P. M.	25	487	3		2		3536.90	2519.31	146.70			6202 91
Emmanuel, Noble, Iowa	H. J. Schrag*	9	11	2	4	8	266	Sunday, A. M. Alt. Sun. P. M.	23	190	2	47	1	37	8037.08	449.75	87.24	396.22	140.25	9110.54
First, Berne, Indiana	C. H. Suckau	35	6	8	11	7	1044	Twice weekly	54	1206	2	699	3	591	4758.20	11062.28	4298.37		4139.44	19500.09
First, Bluffton, Ohio	S. M. Musselman	16	8	1	12		413	Twice weekly	24	415	3	60	2		3250.00	1264.78	382.98	561.99	1707.00	7166.75
First, Chicago, Illinois	Wm. C. Rhea	4	3				58	Twice weekly	21	307	2	92	2	40		101.47	3703.10	300.00		4104.57
First, Nappanee, Indiana	E. S. Mullett		2		2	1	141	Weekly	13	161	1	60	2	50	1476.63	500.00	200.00	100.00	300.00	2576 63
First, Summerfield, Ill.	Adolf Friesen			1			140	Weekly	9	114	1	30	1	30	1330.98	150.00	85.00	75.00	7.50	1648.48
Grace, Pandora, Ohio	Paul E. Whitmer	12	11	4	4	4	334	Twice weekly	27	360	3	90	2	125	4034.70	2136 87	666.22	9600.00		16437.79
Pulaski, Pulaski, Iowa	W. W. Miller				5	2	205	Weekly	15	175	1	62	2	35	1350.00	246.98	227.91	150.00	75.00	1949.08
Salem, Dalton, Ohio	A. R. Keiser		3	1	2		220	Twice weekly	13	190	2	80	2	100	2039.84	787.37	612.71	4139.00	2258.79	7798.87
St. John, Pandora, Ohio	John Thiessen	18					282	Sunday, A. M. Alt. Sun. P. M.	18	300	2	150	2	80	2930.79	790.81	457.48		200.00	4379.08
Sugar Creek, Sugar Creek, Ohio	Lester Hostetler	7	8	1			137	Twice weekly	12	249	1	125	1	20	1500.00	325.00	185.00	600.00		2610.00
Wadsworth, Ohio	W. S. Shelly	2	2	2	1		190	Weekly	8	180	2	40	1	33	2907.02	238.00	145.77	60.00	336.95	3787.74
Wayland, Wayland, Iowa	Elmer Basinger	1	5	4	3	3	358	Sunday, A. M. Alt. Sun. P. M.	18	313	2	35	1	60	2236.15	669.80	192.75	150.00	732.29	3980.99
Zion, Donnellson, Iowa	D. E. Welty	3					203	Twice weekly	14	177	3	42	2	72	1904.00	557.61	325.60	100.00	54.61	2941.82
	TOTALS	131	67	29	56	30	4882		323	5131	32	1657	28	1339	$44971.93	$23409.92	$12302.72	$16910.66	$10354.86	$100152.24

*H. J. Schrag, resigned Allen Miller, successor

JOTTINGS

The missionary address in the First church, Berne, Ind., last Sunday was given by Rev. J. J. Plenert of Hutchinson, Kans.

Dr. and Mrs. J. E. Hartzler of Witmarsum Seminary, who were in charge of a summer party in Europe have returned to their home in Bluffton after an absence of two months.

Rev. F. Albrecht of Beatrice, Neb., gave an inspiring sermon at the North Church, East Freeman, S. D., two Sundays ago. Rev. Albrecht and his family were in Freeman on a visit to relatives.

The Bethel Missionary Society of Mountain Lake, Minn., held its annual meeting August 6. The guest of honor was Mrs. Ferdinand Isaac, a native of Mt. Lake, who is home from India on a furlough.

Rev. J. B. Epp, who has been head of the Oklahoma Bible School, Meno., Okla., will make his home in California during the coming year. He should be addressed at the Bible School, Los Angeles.

The Christian Endeavor Society of the West Swamp, Pa., church, Rev. A. S. Rosenberger, pastor, made a fraternal visit to the Flatland Mennonite Church where they gave an an interesting program, two Sunday nights ago.

Rev. John Plennert, pastor of the Mennonite Mission church, Hutchinson, Kansas, preached in Ebenezer church, Bluffton, Ohio, last Sunday. Motion pictures of life at the Moody Bible Institute were shown in the church on the evening of August 7.

The recent issue of Freeman Junior College, Freeman, S. D. lists Rev. D. E. Harder as President, Rev. P. R. Schroeder as Director of the Bible Institute and Prof. Benj. P. Waltner as Registrar. The College has five good buildings, two of which are quite modern, on its campus. It was founded in 1900 and has well served the community.

On February 15 the pupils of the Ebenezer church, Pandora, Ohio, with their teachers of the Daily Vacation Bible School will give a program. There are five classes with an enrollment of 124. Mrs. Waldo Hofstetter, Miss Clara Bixel, Miss Minerva Hilty, and Miss Esther Kliewer are the teachers. The pastor, Rev. P. A. Kliewer, is the principal.

Our brother, Rev. J. B. Epp, of Meno, Okla., is busily occupied with a plan for furthering Rotary Bible Funds. The aim of these funds is to raise money for the distribution of Bibles or portions of Bibles on the mission fields and at home. A committee composed of well known men of different branches of the Mennonite church and a few from other denominations has been invited to assist in carrying out the plan. Rev. Epp will be glad to furnish literature on the subject.

A celebrated Scout Camp near Schwenksville, Pa., Camp Delmont, had for its guest speaker last Sunday, Rev. Freeman Schwartz of the Schwenksville, Pa., church. Rev. Schwartz spoke to the 250 boys and 100 visitors on the subject, "Some Scouts of the Bible."

Rev. P. R. Schroeder visited the congregation at Wisner, Neb., for two consecutive Sundays. Besides soliciting for the College he gave catechetical instruction and conducted a baptismal service. Walter Gering, son of R. A. Gering, was the speaker at the South church on Sunday morning.

Prof. A. J. Regier of Newton, Kansas, has been visiting friends in Freeman, S. D. During the ten years of his residence in Freeman as professor and president of the college he won a large circle of warm friends who were happy to greet him again as he returned to the old scene of his former labors.

The music at the All-Mennonite convention to be held in Berne, Ind., will be under the direction of Harold Reusser, a Berne young man who has completed the second year of study in the Westminster Choir School at Ithaca, N. Y. He is training the Mennonite Choral Society for the rendition of a number of sacred selections at the convention.

What is probably the oldest Mennonite Mission Society, that of the Heubuden-Marienberg church of West Prussia, celebrated its hundredth anniversary on July 13. The society first held its meeting privately and celebrated its festivals in private homes but after 1892 the festivals of the organization were conducted in the local church. The missionary offerings of the Society were at first contributed to the Berlin Mission Society but for very many years the mission support of this society has been given to the Dutch Mennonite Missions with headquarters in Amsterdam and missions on the islands of Java and Sumatra.

An Associate Press dispatch describing the arrivals of a party of 200 Mennonites in Brazil tells us of the joy the newly arrived refugees experienced upon seeing the new land which is to be their future home. Johannes Kutscher, the leader of the party exclaimed: "What a beautiful country! Here we shall be happy! We are voluntary exiles. Terrible circumstances forced us to seek new homes across the seas. It is useless to describe the persecution to which we were subjected. It cannot be described. The soviets took every bit of property from us, even the most insignificant objects. We had nothing left. We were treated as though insane, herded into cattle cars and shipped to Moscow. We made a real start for Brazil from Germany. We are sons of peasants who won livings from the barren ground of Siberia. We are bound to succeed in this fertile land with its warm sun.' The group located in the state of Rio Grande do Sul. Here there are many Germans already located and the climate is very much like that of Europe.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, AUGUST 28, 1930 No. 34

EDITORIAL

There lies before the editor a sheaf of "News Bulletin Specials" issued by the National Lutheran Council. These Bulletins are not papers designed for general circulation, or to be sold by subscription, but are carefully prepared sheets giving items of interest concerning Lutheranism the world over that editors, both secular and religious, may use for their own information. One of these issues gives a general world survey of Lutheranism, others have to do with the Lutheran situation in Russia, Siberia, and other countries. Others, again, deal with Lutheran Inner Missions, etc. These bulletins are particularly valuable to non-Lutherans and give reliable data and correct information that otherwise would not be so readily procurable. No doubt, circulating the Press regularly, in the interest of a denomination is a costly experiment, but it is worth all it costs and those who receive the Bulletins are no doubt grateful for the opportunity to place their fingers on data that is trustworthy and information that is valuable and useful. We wonder whether it would not be possible for Mennonites to make a similar effort toward answering the questions, Who are the Mennonites? and What are Mennonites doing? Surely we know enough about ourselves to be able to tell an interesting story and the results of our efforts at building up the kingdom of God should not be kept under a bushel forever.

Few Mennonites locate in large cities and such who do are generally so widely scattered that the prospects of bringing them into organized congregations are rather remote. They are remote because of the small number that can be reached, the cost of building and equipment and the expense of sustaining the pastors who would have to take care of such organizations should they be effected. True, the Mennonite churches are losing members to the cities because of economic pressure and conditions, but, then, other rural churches have had to suffer the same kind of losses and that to a greater degree than we have had to suffer. At any rate, if the country is dotted with abandoned churches, few, if any, Mennonite churches are cluttering up the landscape.

That Protestant churches in the cities are having "hard sledding" is more than just a figure of speech. A pastor of one of the so-called small denominations, that is, nevertheless, several times larger than the Mennonite church tells us that the three churches of his denomination in a certain large city are being supported in part from funds from the general body. A Methodist layman, who knows his church thoroughly, informs us that only three of the Methodist churches in the city of New York are self-supporting. All this simply means that the city churches are having a severe struggle for their existence and that the time is rapidly approaching when Protestant churches will have disappeared entirely from large city areas unless more favorable circumstances make possible their continued existence. Most city churches have outrun their resources in "trying to keep up with the Joneses" as one would say socially. With extravagant rivalry in building and Social Service programs that may have been pretentious but seldom successful and, with a continued lack of interest in the affairs of the church by those who claim membership, the outlook for the future city church can hardly be described as rosy.

Yet, people do claim church membership. The recent U. S. Census reveals the fact that more than half of the people of the country claim to be members of some religious organization. In a canvass of a district apportioned to the writer at a time when the whole city was being canvassed in order to discover non-church members it developed that out of a possible population of 12,000 less than ten per cent. of the families reported that they had no church connection and much of this small minority was located in boarding houses where the population was transient anyway.

The answer to the conditions we have just described is indifference. And with the discovery of this indifference, comes a challenge to the church and its members to get down to the real work of winning souls to Jesus Christ and maintaining his church and supporting its serious efforts.

From the window of the editor's sanctum one may see the flag-pole over the roof of a nearby theatre. On national holidays that pole proudly raises the national emblem. Otherwise it is just a plain stick of considerable size pointing into the air and defying any bolt of lightning that may happen in the neighborhood to try its best to make match sticks out of it as an errant bolt did to the flag-pole of a nearby factory some time ago. However, at the time of this writing, the pole seems to have something wiggling at its top. It doesn't seem to be a bird or a four-legged creature. Little Florence, the girl who lives across the street has become almost breathless in her excitement telling me that it is "Shipwreck Kelly", the pole sitter who broke the world's record by sitting more than fifty days on a pole at Atlantic City this summer. With nothing but a small disk, not much bigger than a dinner plate to rest upon, the flag-pole adventurer has no doubt given evidence of determination and endurance that could hardly be matched anywhere. True, he received $100 a day from the managers of the amusement pavilion for his stunt and is now getting as much from others desiring to attract attention to their places for sittings of shorter duration.

A feat is a feat, and one cannot help admiring, in a sense, the pluck of the one who can get away with such an unusual stunt, but, after all, what's the use of such a silly and positively unnecessary strain of the physical resources of a person who might have put that energy and time to something which would have added to the world's sum of good or to the happiness of fellow human beings? A person who is capable of doing something well and then wears out his physical capabilities in absurd foolishness is not only a useless member of society but a nuisance and a menace to his fellows. Even the unnecessary appendage to the wet end of a cigarette might be doing a little better than he.

NORTHERN DISTRICT CONFERENCE, MOUNTAIN LAKE, MINN.

24th-27th May, 1930
Bergfeld Church

(Concluded)

7. The committee on honorary votes recommended the following to take part in the discussions: Rev. J. B. Epp, Rev. J. D. Peters, Sisters Sarah Rempel and Elizabeth Janzen.

The reports of the Evangelization Committee showed a very fruitful ministry.

8. These reports were approved and accepted.

9. Resolved to grant a complimentary vote to Rev. Jacob Stoesz.

10. The report of the auditing committee showed all treasuries in good order so it was accepted. For the results refer to the list of officers and committees at the end of this report.

The committee on Resolutions, Alfred Waltner, Jacob Sawatzki, I. J. Dick reported as follows:

1. We recommend to thank our dear Lord for his rich blessings and favorable weather during the conference, by singing the first verse of Hymn No. 275, Gesangbuch.

2. We recommend to thank by rising the Bergfeld congregation for their hospitality, also all others who have had a part in making the conference a great blessing, such as the choirs and other organizations.

3. We recommend that we thank Bro. J. B. Epp by rising for his instructive and inspirational messages.

4. That we as preachers with our churches consecrate ourselves anew to the task before us, in order to stand firmly on the fundamentals of the Word of God and not to falter in the face of the difficulties around us.

5. We recommend that the Evangelization Committee continue with the work of evangelizing, nurturing and strengthening the needy groups in our fields as heretofore, and in connection with this work also visit the scattered families.

6. In regard to the school work we recommend that our congregations go to work with

more courage and interest, especially in the line of Bible and church schools.

7. We as conference churches are glad that Freeman Junior College has taken the stand that it has, and wish that it may continue to do so, in order to be a blessing to all the churches.

8. We regret that Bro. Gottschall is leaving our conference district and thank him for all the work he has done as chairman of the conference or otherwise, and we wish Bro. and Sister Gottschall the blessing of the Lord in the future.

9. We recommend that the papers, addresses and business be prepared by the secretary as customary, and 1,000 pamphlets be printed, and that $25.00 shall be taken from the treasury for the secretary for this work.

11. It was resolved to accept the report of the resolutions committee.

12. Resolved that the secretary publish a grets very much, that the General Conference papers as soon as possible every year.

13. The Northern District Conference regrets very much, that the General Confeernce has given it no clear answer in reply to the protest against secret soceities and modernism in our conference sent in in 1929.

The Bloomfield, Montana, and the Salem-Zion, Marion, S. D., churches extended invitations for next year. The latter was accepted.

14. The secretary shall send copies of the reports and the constitution to interested congregations who have not as yet joined the conference.

The brethren J. J. Friesen and P. R. Schroeder brought topics.

Bro. J. B. Epp, Meno, Okla., brought a message on "Prayer" at the close of each morning and afternoon session. These were received very heartily by all listeners.

The conference closed with a parting message from the Chairman, Bro. W. S. Gottschall, before starting for his new field of service in Pennsylvania.

P. R. Schroeder, Secretary.

OFFICERS AND COMMITTEES OF THE NORTHERN DISTRICT CONFERENCE

Chairman, P. R. Schroeder, Freeman, S. D., 1931; Vice-Chairman, Helmuth Ortman, Munich, N. D., 1931; Secretary, I. J. Dick, Mountain Lake, Minn., 1931; Treasurer, P. A. Regier, Madrid, Nebr., 1931; Statistician, John A. Fast, Mountain Lake, Minn., 1931.

Business Committee: John J. Becker, Mountain Lake, Minn., 1933; J. C. Mueller, Freeman, S. D., 1932; A. W. Friesen, Henderson, Nebr., 1931.

Soliciting Committee: George J. Gross, Carpenter, S. D., 1931; D. H. Fast, Mountain Lake, Minn., 1931; D. P. Eitzen, Mountain Lake, Minn., 1931.

Examining Committee: J. A. Tieszen, Marion, S. D., 1933; J. J. Balzer, Mountain Lake, Minn., 1932; H. H. Quiring, Mountain Lake, Minn., 1931.

Educational Committee: C. B. Friesen, Mountain Lake, Minn., 1933; D. E. Harder, Freeman, S. D., 1932; D. H. Fast, Mountain Lake, Minn., 1931.

Evangelization Committee: Edw. Duerksen, Alsen, N. D., 1933; J. A. Tieszen, Marion, S. D., 1932; Jacob F. Loewen, Mountain Lake, Minn., 1931.

THE PROMISE AND PRICE OF PEACE

A. J. Neuenschwander

Peace teaching is not confined to the New Testament. There seems to be a notion to that effect. Since we remember history more readily than the more idealistic presentments, people often get the impressions that the Old Testament is primarily a war book. True, in the historical section we have the records of many wars presented, but the sacred writers had to put the actual experiences on record, while in the other sections of the Old Testament, God reveals to his people his hopes, goals and ideals. These are not for war. In the books of poetry and prophecy the most clear and distinct statements are made pointing to the time when wars would be done away and when men would be engrossed with nobler and better things.

In Lev. 26:6 we read the following words: "Neither shall the sword go through your land." The context shows that God promised already very early that if they (Israel) kept all his laws then he would see to it that they would not be molested by their neighbors. In Psalm 20 the writer decries the folly of those are for war or such who put their trust in arms. In the 120th Psalm the writer tells us how tired he is of

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dwelling in a place of wars. The writer of Proverbs tells us: "When a man's ways please the Lord he maketh even his enemies to be at peace with him." Many more passages could be produced from these books that express similar sentiments.

Prophetic Peace Teachings

When we turn to the Prophets, we find the most definite pronouncements relative to the promises of peace. The prophets looked far into the future and there saw what God had in store for his people. Wars are denounced and peace is promised when people in sincerity and truth follow Jehovah, their God. Isaiah 2:1-4 pictures a day when religion shall come to its proper and rightful place. Then Jehovah shall teach the peoples and nations and he will decide concerning many things. Certainly he will decide against the war spirit and against the destruction of human life.

In the 9th chapter of Isaiah we have a new power introduced—One who shall greatly help to bring all this to pass. It is here that the prophet bursts forth in those familiar lines regarding the Child that shall be born; whose name shall be called Wonderful, Councellor, Mighty God, Everlasting Father, the Prince of Peace". In the comment on this thought the prophet adds that of the increase and of Government and of Peace there shall be no end.

Jeremiah believes and works for peace. In him we have perhaps the first one who suffered persecution and imprisonment because he dared to oppose the war machine. The Minor Prophets give us many promises of peace and of how it shall be when men would live in peace and harmony with each other. In one place the prophet speaks of the time when every man shall sit under his vine and his fig tree; and none shall make them afraid, for the mouth of Jehovah hath spoken it.

Jesus' Teaching Relative to Peace

One might amass scores of passages, and each one would have worth, but it seems advantageous to summarize briefly the thoughts into three or four statements, namely:

(1) Jesus condemned the philosophy of war which says: "The end justified the means. Again and again he points out that no desirable end can be attained unless it be reached by a desirable and noble way. War does not stand this test of Jesus. (2) Jesus condemned war when he announced his "Gospel of Love". He said, they that take the sword shall die by the sword, the circle is very short and vicious. Instead he introduced love as a form and standard. If Love, as Jesus announced it, is practiced—loving even enemies—certainly men cannot kill each other for true love. (3) Jesus again condemned war by the high standard and worth of each individual. War and the war spirit disregards the value of an ordinary individual, hence it makes no difference whether few or many individuals give their life, just so that the desired end can be attained. With Jesus the individual counts for more than all the world's wealth.

The Practice of the Early Church

The early Church saw in the teachings of Jesus regarding war the promise and price of peace at one and the same time. The early followers accepted Jesus' teachings as definitely opposed to war, and consequently they flatly refused to take part in warfare. It is well established fact that for two-hundred years no Christian enlisted in military service. Persecutions came upon them. There were various reasons but it seems that a major cause was the refusal to participate in warfare. Rome felt that if these Christians would not take the sword, she cannot depend on them to help defend the Government, or to fight its battles of conquest. In this respect their value as citizens was questioned. In other respects testimony is not lacking that Christians were held in high esteem because of their conscientious manner of living. The Apostolic Church grew in spite of persecutions.

A time came, however, when Constantine,

who endeavored to become Emperor, saw a vision of a cross in the sky. He was near to Rome, in the battle than ensued he cheered his soldiers on by interpreting to them the meaning of the cross as a sign of sure victory. The battle won, Constantine marched into Rome, became Emperor and was baptized into the Christian Church. I did not say that he was converted, but that he joined the church by baptism. He granted religious freedom to the Christians. The Church being weary of persecutions accepted this boon with gladness. But no sooner than Constantine and many other men in high office, became members of the Christian Church, they brought with them a military spirit. Soon the Christ spirit of opposition to war was neglected and finally forgotten altogether. Immediately other forms of laxness of spirit manifested themselves and slowly but surely vices of many types found their way into the Church. The result of accepting ease and freedom, and forsaking the spirit of Christ was: the thousand years commonly known in Church History as the Dark Ages. There were here and there a few fervent souls, who bravely sought to uphold the teachings of Christ, but the main tendency of the Church was such that the original opposition to war was completely forgotten, and the Church busied itself mostly in getting political power and posessions.

The Peace Spirit in the Reformation

For a thousand years the fire, glow and inspiration of the Church was at a low ebb. Men accepted the record of the fore-fathers, rather than the distinct teachings of Christ on this subject. With the Reformation this teaching became a vital issue again.

It is a well-known and accepted fact that our own Mennonite ancestors were persecuted and driven from one land to another mainly because of two points: Non-swearing of oaths and non-resistance. They felt that in view of Jesus' teaching they could not take part in war. Not alone are the Mennonites; but the Quakers, or Friends, experienced similar treatment. The Hutterites sharing the non-resistance view have a history filled with hardships because they felt bound not to resist, nor to take the sword even as Jesus had taught.

The Present-Day Situation

During the last ten years most of the Evangelical Denominations have taken a definite stand for peace and against war. Some have set their standards very high, others have solemnly declared that they could never bless another war. Interdenominational Conferences are held in order to come to some common agreement and in order to make more uiversal the Churches' position on this mighty question.

In our public schools, the subject of history is not taught as in the past when only Generals were considered as heroes. Today history is taught from the viewpoint that any man or woman who makes a noteworthy contribution to the welfare of his fellowmen is a character worthy of honour. Not long ago the school children of France were given an opportunity to select their most famous man. No, Napoleon Bonaparte was not selected, but instead they selected Pastuer, the world-famed physician.

In our own American Hall of Fame, located in New York, among the fifty famous American men and women who have their name and record inscribed, only three are generals, the rest being men of letters, science, arts, statesmen, or others who have been benefactors to the human race.

Many other illustrations might be given to show the tendency today is away from war and war glorification. To be sure there are still those who have not caught the spirit of Christ and the new day; they are still living in the past.

The Price of Peace

In spite of the fact that peace sentiment has grown by leaps and bounds, the price for peace has not all been paid. A challenge of the highest and noblest type comes to all who hold the view that war is opposed to Christ's teaching. This challenge requires of all that they show and prove themselves worthy citizens—yes, better citizens because they are followers of Jesus Christ.

I am of the firm opinion that when the Church of Christ once fully and completely takes the stand that Jesus needs to be taken seriously in regard to his war teachings, and unitedly opposes war as un-Christian, undesirable, and unnecessary, a real revival will take place.

When we once have permitted our conscience to become sure and quick on this vital point, we will take Jesus seriously in other matters of life as well. And when this happens, and I pray that it may be soon, then the Church of Jesus Christ will have power because she has conviction, she will grow because the world will take note that we are consistently true to our

Christ-given principles. And when we are once consistently true, then the prophetic visions of the superiority of religion will become a reality.

REPORT OF THE EVANGELIZATION COMMITTEE OF THE PACIFIC DISTRICT CONFERENCE, 1930

Dear Brethren:

The last conference year of 23 months is one mixed with sorrow and rejoicing. Hardly had the visitors of the last conference retreat reached their homes when the appalling news news came that our new Conference president-elect, Bro. D. D. King, was called to his reward by the angel of death. At the request from the orphaned churches the Evangelization Committee made arrangements for regular preaching services for them. They were visited 7 times by S. S. B. and about as many times by Bro. Aeschliman until Bro. Galle could take charge of the pastorate. The two respective churches made special contributions to our treasury to pay incurred expenses.

A few months later another faithful active member of our Conference was called home by the death of our conference treasurer, Jacob Krehbiel of Lind, Wash. His place was filled by the appointment of John C. Jantz of Odessa, Wash.

At the last Conference session the call for spiritual assistance came from 4 places. (1). Eden Valley, Wyoming. The Brethren Toews and Galle visited this new settlement several times but the settlement was not permanent. Later it was reported that every one left. (2). Manidoka and Paul. A number of the families at this place moved to Oregon so at present there are only a few living there. The Brethren Galle and Kaufman visited them and preached for them. (3). Newport. This group could be organized into a church with Rev. J. J. Kliewer as minister and elder. Upon their request Bro. Aeschliman visited them every second Sunday in the month and preached for them. He reports a congregation of 100. (4). Port Angeles. A few scattered families living here have been visited several times by P. A. Kliewer while he was located at Monroe. (5). Dallas, Ore. It was recommended and approved at the last conference to assist Dallas church financially so they may arrange for preaching service every Sunday. Dallas was fortunate to receive a faithful servant for the off Sunday in Rev. Paul Schrag, then staying at Salem. He preached there 7 times receiving in all, $21. Later by the Lord's call and leading, Bro. Baergen, from Mont., accepted the call from the Dallas church. So Dallas having their services in town can report a blessed progress. (6). Dos Palos. Early in the conference year an inquiry for assistance in the way of a loan for church-building and also for the placing of a minister has come to the committee from the group at Dos Palos. The majority of those dear people being from Reedley and Shafter the matter was referred to the Brethren of the Reedley church to look into and as much as possible supply their spiritual needs. (7). Several families located in San Francisco were brought to our attention by Rev. D. Toews, Sask. Bro. F. F. Jantzen was asked to look them up, which he did. (8). Portland. There is no need to add any information as to the status of the work there. We are happy to refer to the report of Sister Niswander and her ever-readiness to answer any questions. The work there has a normal growth. By the move into that unused Scandinavian church the door opened to provide the gospel to those in that community and the response is evident. The rent on the church building is paid till May, '31. The running expense for this conference the coming year to carry on the work in Portland is estimated at $75 per month or $900 per year. The approximate cost to carry on the Evangelization work outside of Portland is from $300 to $400. The budget may be set at $1400 and the membership of our conference is about 1500. So the quota of our contributions should equal to $1.00 per member. (9). Recently a request came to A. to hold a series of services at Aberdeen which were well attended.

Recommendations: we recommend:

1. To increase rather than to retrench the work of Evangelism in the way of pulpit exchange revival meetings, providing for isolation families and groups, daily vacation Bible School and faithful intensive labor in the Lord's vineyard.

2. To encourage our S. S., S. S. classes and young people's meetings to have a definite part in contributing toward the work in Portland in furnishing for things still needed as Sister Niswander may suggest.

3. To heed the admonition: Pray for one another and thereby to include in a special way the work and workers in Portland.

INSTALLMENT NO. 8 OF TRIP ACROSS THE CONTINENT

By H. J. Krehbiel

Colorado Springs is situated in a kind of a cove on the east side of the Rocky Mountains and immediately west of this city they rise to a height of 14,000 ft. Here there are many points of interest such as, The Seven Falls, Cave of the Winds, Garden of the Gods, The Corley Drive, but most of these are private property and the owners charge exorbitant prices to see them. These wonders of nature like all our natural resources ought never to have gone into the hands of private owners. Having seen these places of interest before, the greatest pleasure for me was the afternoon which Mrs. Krehbiel and I spent with my Uncle, Mr. H. B. Ruth, the only living brother of my mother's. He is eighty-one years old and has lived here for 20 years. In years past he would hike with friends through the Rockies to the extent of 500 to 600 miles a year, and he knows the peaks and trails like he knows the flowers and walks in his garden. We had a wonderful afternoon sitting in the park near his home and talking about old friends whom we knew 50 years ago at Summerfield, Ill., most of whom have gone to that land from whose shores no traveler ever returns.

We left Colorado Springs in the morning and dinner at Trinidad at 12:30 in a tremendous rain. After dinner we took the road up the mountains perhaps 1,000 ft., and before we had gone five miles we were in the dust again. That even ning we went through the wonderful Taos Canyon in the Rockies and stopped to take a warning look at a sedan which had gone over the precipice into the river. The accident must have happened shortly before we arrived for the oil was still leaking out of the crankshaft. We decided that either the steering gear had gotten out of order or the driver had looked at the wonderful scenery while driving, and we also decided to drive more carefully as it was getting dark.

We did not reach Santa Fe that evening but put up with a Mexican farmer who had a little irrigation land and a three cabin camp. He was glad to have us because of the few dollars he thus made. Next morning I talked to him as he went to look after the irrigation water, and he said, "Not much money, but all right to live here." Well, if he is contented there I suppose it is the best place for him, and after all his lot with a little irrigation ditch, a few cows and chickens is preferable to that of the family who lives in the 16th story of a city apartment house even if they have an elevator to get to their home, and can go to the movies each evening.

Next morning while eating breakfast in a restaurant at Santa Fe a lady came out of the kitchen and went to the cash register. I asked Mrs. Krehbiel whom she resembled, and she immediately said, "She looks like Oleta," the widow of my cousin's son, Ralph Eyman, who died some years ago, and whose two children are staying with their grandmother, Mrs. Mary Eymann, our next door neighbor. Pretty soon she began to look at us and recognizing us she dropped everything and came over to visit with us. The reason we did not recognize her at first is because we did not expect to see her there and because she is more emaciated than when we knew her, but she told us that she had gained ten pounds since coming to Santa Fe. We hope she will continue to improve until she is her former self again.

In an earlier installment I said that Galesburg, Ill., a city of 30,000 had no auto camp. Albuquerque, N. M., a city of 17,000 has exactly twenty-five such camps at prices from 75c to $2.50, the latter finished in hardwood, hot and cold water, private bath, electric stove, curtains and good furniture. If Galesburg is in the time of the stage coach than Albuquerque must be building for the time when every citizen of the U. S. will own two autos.

DEATH

Calame.—Ulyss Calame was born near Chau de Fond Switzerland, Aug. 13, 1857, died at Colfax, Wash., July 15, 1930. Came to Detroit, Michigan, in 1892, and to Colfax in 1898. Made his abode in this vicinity until he was called to the Home above. He lived an honest, clean, honored and unselfish life, although not a single relative here he had many friends. To know him meant to love him. The folks where he stayed for about 30 years almost looked up to him as a parent. For nearly a year he was practically an invalid but bore the heavy cross and burden with great patience. Completely surrendered to the will of God. He was born and grew up in the Reformed church but united with the Mennonite Church in 1914. The largely attended funeral took place from Colfax Mennonite Church. The text taken from his favorite Psalm 34:7.

Mennonite Young People's Society

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

September 7, 1930

Our Crusade Plans. Ex. 33:12-15.

Planning the Meeting

As the notes for this meeting are being written the World's Christian Endeavor Convention is coming to a close. This memorable convention is being held in Berlin, Germany from August 5 to 11. Ten thousand delegates were expected. In July of last year, "Crusade Plans" were laid in the great International C. E. Convention held in Kansas City. This became the objective for a two-year period we will discuss this objective tonight.

This week's meeting may well be planned a "Crusade Rally Meeting." Invite a Christian Endeavor County or State officer to speak, or if possible procure a delegate to the Kansas City Convention. In addition you might assign ten minute speeches on such subjects like: "Christian Endeavor and Evangelism," "Christian Endeavor and Citizenship," "Christian Endeavor and World Peace." And since this is to be a rally make a big poster, give cordial invitations and plan on using part of your hour in a round-table discussion on various phases of the subject.

THE COMRADESHIP HOUR

Monday, Sept. 1
Soul-winning—Read Mt. 4:18-20.

Tuesday, September 2
The Good Citizen—Read Ps. 24:1-5.

Wednesday, September 3
Good-will to Men—Read Lk. 2:13-14.

Thursday, September 4
A Soul Won—Read Acts 16:25-33.

Friday, September 5
Citizenship Principles—Read Rom. 13:1-8.

Saturday, September 6
World Peace—Read Is. 2:1-5.

Thoughts on the Text

The eleven thousand enthusiastic delegates in the Kansas City Convention under the able leadership of our president, Dr. Daniel A. Poling outlined the three-fold program of Evangelism, Citizenship and Peace. A very suitable Scripture text has been chosen for this topic. The israelites had just sinned by making a Golden Calf which they could worship. As a punishment, God withdrew His presence from them, and they were at a loss to know how they could proceed toward the promised land. The text shows how Moses plead for God's promise until it was promised to them. Note the undying faith of Moses as he prayed and interceded for Israel's sin: "Yet now if thou wilt forgive their sin; and if not blot me, I pray thee, out of thy book which thou hast written."

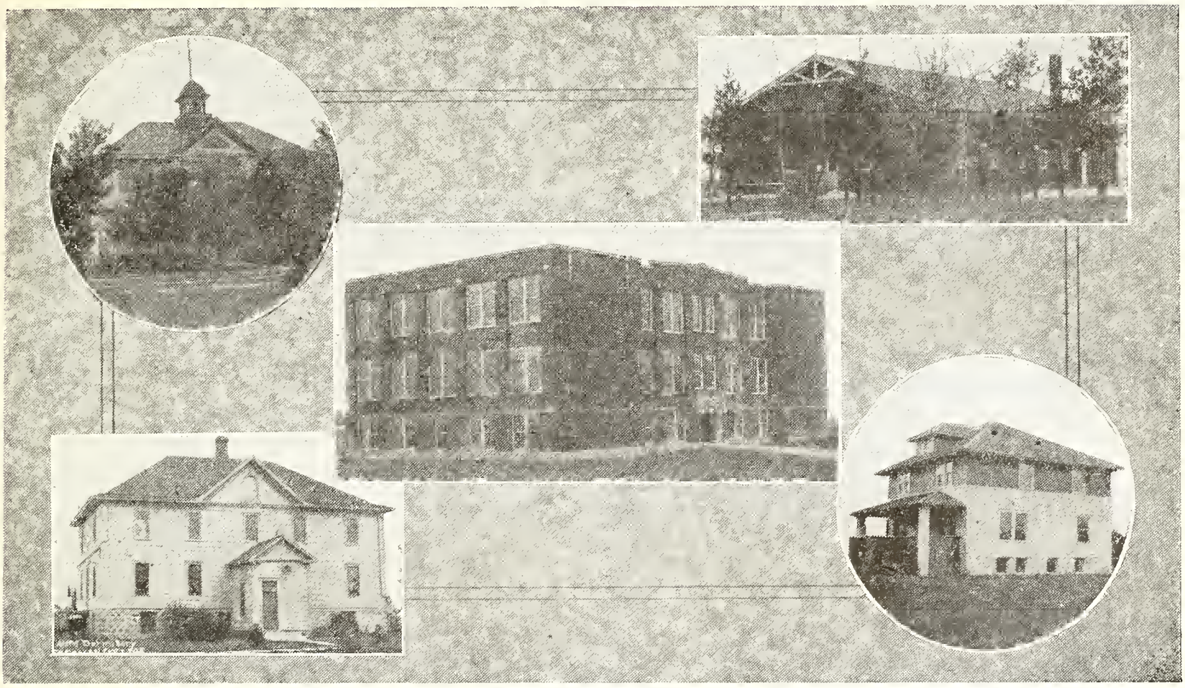
Evangelism

Evangelism must be the beginning of every Christian program. The order of our interests should ever be:

Jesus First
Others Next
Yourself Last.

(That is the way Max learned to spell J O Y.) But the order of importance of every program must begin with Evangelism, and then it should reach out to "my country" or Citizenship, and

(Continued on Page 11)



Old Recitation Hall Gymnasium-Auditorium

Dormitory and Dining Hall Memorial Hall Ladies' Cottage

FREEMAN COLLEGE

Freeman College is situated in Freeman, South Dakota, in the midst of a large Mennonite settlement. The first Mennonite settlers came to South Dakota in the year 1873. In 1900, the South Dakota Mennonite College was incorporated and formally opened her doors in 1903 with two instructors. In 1921, the name was changed to its present name.

From time to time the following buildings have been added: Boys' Dormitory, Girls' Cottage, Auditorium-gymnasium, and Memorial Hall. During the past year Freeman has been fully accredited by the State of South Dakota as a Junior College, and her two year college-normal course has been fully approved.

The enrollment for the year 1929-1930 was 139. The following departments were conducted: Junior College, Academy, One Year Normal Course, Music, Commercial, Agriculture and Bible. There were 4 graduates from the Junior College, 18 from Normal and 16 from the Academy.

Freeman College endeavors to face the issues of modernism and wordliness by presenting a loyal Biblical testimony. To carry out her program of standards an administrative committee of three has been appoined. This program consists of Educational Standards, Literary Standards, Athletic Standards and Religious Standards. Freeman Junior College is worthy of the patronage of young people from South Dakota and the surrounding states. Registration of students will take place on the 1st of September.

MY ALMA MATER

Young people, why not choose one of your own colleges to get your education? There is one in the east and west, between these, you find Freeman Junior College, the one for which I boost. It has won my love.

Freeman College offers the student a varied and thorough education. Especially the one and two-year Normal Courses that are offered appeal to the young people that would like to go to school but feel that they can not go more than one or two years because of the lack of funds. Here you have an opportunity to attend one year taking the College freshman and one year normal course, which gives you a First Grade Certificate from the State Department of Education.

Since this summer the two year normal

work has been accredited which gives you a State Certificate with which you can teach in South Dakota in any grade school rural or urban.

Take this opportunity that is offered to you and register at Freeman Junior College, Freeman, South Dakota, this fall. The teachers are excellent—the spirit of the school shall be Christ-like.

Yours truly,
Susan O. Schroeder.

THE SPIRIT OF FREEMAN JUNIOR COLLEGE

"A school without school spirit, is like a house without windows." Any institution, desiring to remain in existence, must have the true spirit of teamwork and co-operation of the student body, as well as from the outsiders.

"Not alone we conquer,
Not alone we fall,
In each gain or triumph
Lose or triumph all."

It is of interest to note the kind of a spirit that prevails in our college. In the past years great interest and friendly competition were shown among our two literary societies, which sponsor a program each week. A society of this kind enables an individual to express his thoughts and ideas freely, and develop his or her dramatic or musical talents.

The school paper, "The Star," and the biannual yearbook, "The Lark," are products of this institution. Very few schools of this size have a school paper or an annual, but due to willingness and co-operation on the part of the student body and faculty, both are a decided success.

The spirit of athletics, under authorized supervision, is waving the flag of high ideals high Friendly rivalry with schools of high morals and standards, creates team work, sportsmanship, and friendship.

Most outstanding and of most interest, is the Christian spirit that prevails. The Y. W., and Y. M. C. A., are separately organized, yet working together for the same cause and purpose, which is to develop truer, nobler, and more consecrated lives. Different churches are visited once or twice each year, where sacred programs are delivered. Worthy is it to have such a prevailing spirit that unites churches with institutions of this kind.

Dear reader, do you possess this warm and true spirit for Freeman Jr. College? You are able to enlarge and better its spirit by attending, giving or acting.

Don't knock and kick and slam and slap
At everybody on the map;
But push and pull and boost and boom,
And use up all the standing room,
In Freeman Junior College.

Edmund Miller, Freeman, S. D.
Student of Freeman Jr. College.

"ON TO BERLIN"

By Emma Ruth

Dear Christian Endeavorers:

You may be interested to know what type of Christian Endeavor meetings we are having on our tour. Let me assure you we have had variety in setting and plan of meeting each Sunday. Perhaps some of you will want to copy and introduce a little coal smoke or salt water spray to keep folks awake in your meetings.

The first Sunday night found us somewhere in Wyoming on our way to New York. The 22 California Endeavorers, joined by 3 Arizonians, were fortunate in having a special car, known as the car C. E. We had learned by experience the previous night that our porter required something like 3 hours to make up the berths so our Christian Endeavor meeting was called at 5 p. m. We grouped ourselves in the middle of the car, then led by Howard Brown, our Calif. field secretary and with Paul Brown accompanying on his mandolin, we enjoyed a real Christian Endeavor "sing." The meeting was an echo of the California State Convention which had just closed in Sacramento. The talks were frequently interrupted by the noise of passing freight trains, but the fellowship and spirit made us realize it was Sunday and brought a real blessing that day.

The following Sunday found a much larger group of Endeavorers traveling together on the steamship, "Cameronia." It was our third day on the water and fortunately we had a quiet sea. We gathered in the Tourist Lounge for our C. E. meeting. Every available seat was occupied and even some tables were appropriated for that use, with many standing where they could find room. Harold Singer, Mid-West Field Secretary served as our leader. Howard and Paul Brown again led us in the singing of the good old songs, all from memory, of course. Our topic was, "Christian Endeavor Experiences." It was a most interesting hour as we listened to the testimonies coming from the group. One member had attended the national C. E. convention in New York City in 1893. Another had charge of the music at that same convention. One had organized the first society in Cuba, another from Jamaica told of the work there. Still another invited us to visit Christian Endeavor on horseback in Kentucky, and thus they went on until we had heard from almost every corner of our nation. Then upon special request Dr. Poling, who had stood unnoticed in a corner of the room listening, gave his story of how he had started a Junior Christian Endeavor society in Oregon. Through all the testimonies there rang a note of thankfulness for what Christian Endeavor had done and is doing in the lives of young people.

(To Be Concluded)

CHRISTIAN ENDEAVOR TOPIC

(Continued from page 8)

it should not cease its efforts until it has reached out to the farthermost borders of "my world." This latter "good-will among men" can be brought about by the dynamic of peace.

Evangelism—how that word thrills. In a world where there is so much emphasis on the tinsel of wealth, the upholstering and machinery of the business world, and so little on what God considers the real wealth of the world, namely: the souls of boys and girls and of men and women, in a world like that it causes one to rejoice to know that four million Endeavorers have as their first slogan Evangelism. Too often this part of our program has been swamped by the social phase. The "Go and Evangelize" was a part of our Master's great commission and we dare not rest until Christ and His great gospel have been brought to the last individual irrespective of race, nation or corner of the earth.

Citizenship

"Crusading for Christ"—this term has a seemingly militaristic ring to it—but is the Christian life not a struggle? Has evil ever disappeared without effort? Right and wrong always have and always will be in deadly conflict as long as this world stands. "Let the wheat and tares grow together until the harvest." Surely in a world like that there is a real need for Citizenship. Crusading implies activity in using the privilege of voting, in making our town, our community, and our nation the best place in which our boys and girls can grow up, and the most ideal place in which young Christians can grow into mature children of God.

Peace

How proud we Mennonites should be that the great Christian Endeavor movement has accepted for their slogan one of the principles for which our forefathers have stood for four hundred years. Is it not high time that we feel proud of such a noble heritage. The death knell needs to be struck at our denomination "inferiority complex." Let us no longer try to apologize for our faith, and try to evade our denomination ancestry.

We are learning quite universally today that force, might, armies and navies are much more costly and infinitely less effective than conferences, World Courts and peace. Yea, as Christ is brought into the heart of men and women, as His principles will drive out "the money changers" from our country, He will also become the Prince of Peace to all men. Only then will we have peace in the heart, in the home, the nation, industry and in the world.

Christ has no hands but our hands
To do His work today,
He has not feet but our feet
To lead men in His way,
He has no tongues but our tongues
To tell them how He died,
He has no help but our help
To bring them to His side.
—Marianne Hearn.

Services are held in the Chapel at Valley Forge, near Philadelphia, Pennsylvania, each Sabbath at eleven o'clock in the morning. Each of the forty-eight states is in charge of a service. The other Sabbaths of the year are taken by the District of Columbia, Alaska, and the dependencies.

The present communicant membership of the Christian churches in China, according to estimates made by The Chinese Recorder, is 466,631. In 1922, the figure stood at 402,539.

THE S. S. LESSON

September 7

Josiah. A Royal Reformer. II Kings 22:1, 2, 8; 23:1-3, 21-25.

Golden Text: Thy Word is a lamp unto my feet, and a light unto my path. Ps. 119:105.

The story of Judah is so often one of kings who did evil in the sight of the Lord that it is downright refreshing to find one who did that which was right in the sight of the Lord. Josiah was such a one. His great-grandfather, Hezekiah, was another of those who did that which was right in the sight of the Lord. Both were great reformers and both were particularly mentioned as having reinstituted the celebration of the Passover that has fallen into disuse. It is remarkable that the name of the mother of Josiah is mentioned in the records. In those days when women were kept in an inferior place it was thought to be unimportant to be concerned even about the name of a king's mother. Why then, was the name of Adaiah of Bascath preserved for posterity? No doubt, because of the good influence she exercised over her young royal son. Let us remember that Josiah was a boy of eight when he became king and a lad of 16 when he began his reforms. His mother, under whose care and direction he was kept, must have been the power behind the throne. It was no doubt her influence that moulded his character. The country benefitted and God was glorified because the boy king had a God-fearing mother who turned his infant feet in the right direction.. Since that time how many and many times has the world had to thank some God-fearing mother because she gave to it a man or woman whom future generations rise up to call blessed?

Josiah had a great example to follow; it was that of his ancestor, David. One of the wisest things a youth may do is to admire a great character to the extent of aiming to walk in his footsteps in doing good and serving the Lord. We of this Christian era have an example infinitely better and holier than David in the person of our Lord Jesus, who should be our example in all things. We are happy to note that Josiah persisted in his righteous walk. He turned neither to the right nor to the left. Many start right but do not continue on the right way.

The neglect of public worship which had its origin to indifference to spiritual things in the hearts of the individuals was responsible for many things. Young people were no more so led as to become accustomed to true worship. False worship filled the land. With the neglect of the Temple came the neglect of the Word of God. We do not know how long the Book of the Law of the Lord was lost, but, evidently it had been lost for a long time, so that its contents were nearly all forgotten. Today an empty church indicates a forgotten and a lost Bible. Though the Bible is the most printed book on earth it becomes lost over and over again. There are several ways by which the Bible becomes lost, namely, (1) By not having its precepts loved. (2) By neglecting to read it. (3) By disobeying its commands. (4) By not believing it. (5) By not seeking through reading it a close companionship with God. (6) By not associating with people who love the Bible and seek to make it the rule of their lives.

The finding of the Bible always indicates a newer and better beginning. When Luther brought the Bible to the German people, reformation began that gave the world a modern civilization. When Tyndale visioned the time to come when the plough boy should be able to read the Word of God, it cost him his life in an effort to make his vision come true but two years after his death there was, by order of the king, a Bible in every parish church accessible to any one who cared to read it. Naturally with such liberty the knowledge of God increased throughout the land.

How happier are we than the people of Josiah's time. They had but one Bible and that was lost. Today no one need be without a Bible. A Bible may be in every home and when one travels by land or sea one is almost sure to find a Bible in one's room, placed there by the Gideons.

Having found the Book Josiah's next move was to gather the people together that they might hear what was in the Book. It was a prize to be shared by all. He knew that having again the Book was a national good fortune. So it is with the Gospel. It is not a light to be hidden under a bushel but one that all who are in darkness may see. A physician does not conceal his new discovery but shares it with his colleagues. It would be a base thing if he did hide the secret of the cure. So, too, it would be a base creature who, having found the blessed Book with its message of salvation would not pass that knowledge on that the truth, the hope and the assurance that the Christian may know may be enjoyed by those who, as yet, have it not.

The physical possession of the Bible without using it would amount to nothing. Plenty of Bibles are in homes, we are sorry to say, where the only handling they get is when they are dusted. They must be read. A whole library of books is only worth while in any community when it is patronized. God's library of 66 books is the most potent factor in the lives of those who read it and strive to live according to its directions. The responsibility for keeping the precepts of the Book of the Law of the Lord was upon all the people, therefore the King called them all together to read it to them.

Following the reading came the covenant. It was a reconsecration—a pledge. It committed them to better and holier living. They had fallen away, but, their covenant presumed a confession of their past shortcomings and a rededication to the service of Jehovah and the keeping of His law. Confession and consecration are always the beginning of a better service to God.

The Passover followed the Covenant. It had been a neglected institution, and it needed re-establishment. No Passover and no Law! No wonder that Judah fell so far from God! Imagine a Christian land in our time without a Bible and a Christian church without a Communion! Yet, the Bible and the Communion are often the most neglected blessings we have.

CONTRIBUTIONS

PUBLICATION FUND

First Mennonite Church, Aberdeen Idaho, $10.90.

Gratefully acknowledged,

J. F. Lehman, Treas.

CONTRIBUTIONS FOR EMERGENCY RELIEF BOARD, MONTH OF JULY, 1930

For Russia:

Christian Menn. Church, Moundridge, Kans., $124; Menn. S. S., Hutchinson, Kans., $3.22; Bethel Menn. S. S., Inman, Kans., $34.11; Greensburg, Menn. Church, Greensburg, Kans., $9.95; Mr. and Mrs. L. M. Ledig, Upland, Calif., $250; Neuhutterthal S. S., Freeman, S. D., $46.25; Intermediate Chr. End. Society, Bally, Pa., $5; Second Menn. Church, Phila., Pa., $10.

For Canada:

Katie Entz, Est., Newton, Kans., $6.10; Friedensberg Menn. Church, Avon, S. D., $15; Bruderthal Ch., Hillsboro, Kans., $32.35; Tabor Church, Goessel, Kans., $16.68; Canton Menn. Church, Moundridge, Kansas, $11.27; Christian Menn. Church, Moundridge, Kans., $138.

General Fund:

F. J. Isaac, Moundridge, Kansas, $30; W. P. Rempel, Pasadena, Calif., $15; First Menn. Ch., Upland, Calif., $88.75; Peter P. Isaac, sen. Reedley, Calif., $100; Peter P. Isaac, jun., Reedley, Calif., $100; Aaron Warkentin, Reedley, Calif., $50; Bethany Menn. Church, Freeman, S. D., $10; Immanuel Menn. Church, Los Angeles, Calif., $55; Friedensthal Mennonite Church, Tampa, Kans., $21.77; Alexanderwohl Menn. Church, Goessel, Kans., $65.55; Buhler Menn. Church, Buhler, Kans., $21.22; West Zion Menn. Church, Moundridge, Kans., $30; First Menn. Church, Mountain Lake, Minn., $19.06; Greenfield Menn. Church, Ft. Cobb, Okla., $8.43; J. W. Lorenz, Pretty Prairie, Kans., $60; First Menn. Church, Philadelphia, Pa., $7.88; D. W. Friesen, Altona, Manitoba, $1; Emmaus Church, Whitewater, Kans., $23.10.

Harbin:

A friend, Whitewater, Kans., $20; S. S. Class No. 33, Berne, Ind., $28.85; San Marcos Menn. Church, Paso Robles, Calif., $23.

Russians in Germany:

West Swamp Church, Quakertown, Pa., $64.40.

July 1st, 1930 Balance on hand	$ .84
Received for Russia	482.53
Received for Canada	219.40
Received for General Fund	716.76
Received for Harbin Refugees	71.85
Received for Russians in Germany	64.40
Total	$1,555.78
Paid out during month	1,289.78
Balance on hand, Aug. 1st	$ 266.00

Gratefully acknowledged,

C. F. Claassen, Treasurer.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JULY, 1930

Foreign Mission, Gen'l Treas.;

Sew. Soc., Arlington, Kans., $27.75; Sew Soc., Goessel, Kans., $27.46; Mission Soc., Bethel College Ch., Newton, Kans., $65; Gnadenberg Sew. Soc., Whitewater, Kans., $20; Mary Martha Circle, Lehigh, Kans., $20; Mission Soc., Berne, Ind, $300; Sew. Soc., Arena, N. D., $10; Sew. Soc. Herbert, Sask., $20; Sew. Soc., Immanuel Ch., Los Angeles, Calif., $6.10; Sew. Soc., Lehigh, Kans., $25; Gleaners S. S. Class, Wayland, Iowa, $25; Miss. Soc., Wadsworth, Ohio, $50; Oakleaf Sew. Soc., Mt. Lake, Minn., $75; Sew. Soc., First Menn. Ch., Newton, Kans., $60.

"News and Notes", Postage, etc.:

Mrs. Abram S. Moyer, Chalfont, Pa., $ .10; Bethel Mission Soc., Wolf Point, Mont., $2.00; Ladies Aid Soc., Lind, Wash., $1; Gnadenberg Sew. Soc., Whitewater, Kans., $1.50; Ladies Aid and Mission Soc., Lansdale, Pa., $1; Mary Martha Circle, Lehigh, Kans., $1.50; Sew. Soc., First Menn. Ch., Beatrice, Nebr., $6; Onecho Miss. Soc., Almota, Wash., $2.50; Mrs. Peter Penner, Wasco, Calif., $ .50; Miss. Soc., Aberdeen, Idaho, $5; Sew. Soc., Deer Creek, Okla., $2.40; Oakleaf Sew. Soc., Mt. Lake, Minn., $1; Ladies' Aid, Pretty Prairie, Kans., $1.50.

Miscellaneous:

Zoar Sew. Soc., Goltry, Okla., Biblewoman, India, $35; Mrs. L. M. Ledig, Upland, Calif., orphan, India, $35; Dorcas Soc., Wayland, Iowa, teacher, India, $50; Mary Martha Circle, Lehigh, Kans., hospital, India, $10; Mary Martha Circle, Lehigh, Kans., Russian Relief work, $10; Mary Martha Circle, Lehigh, Kans., General Treasury, $15; Sew. Soc., Lehigh, Kans., General Treas., $15; Gnadenberg Sew. Soc., Whitewater, Kans., Lame Deer, Mont., $1.50; Ladies Aid, Pretty Prairie, Kans., Lame Deer, Mont., station, $30.56; Christian Menn., Sew. Soc., Moundridge, Kans., Prayer Cycles, $1.

Total, $960.37.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR JULY, 1930

First Ch., Mt. Lake, Minn., $56.04; Zion Ch., Souderton, Pa., $230; C. E. Soc, Bethel Ch., Inman, Kans., $35; Peter G. Jantzen, Winona, Ont., $13.50; C. E. Soc., Eigenheim Ch., Laird, Sask., $3.40; C. E. Soc., Garden Twp. Ch., Moundridge, Kans., $32; Greenfield Ch., Fort Cobb, Okla., $7.21; Eden Ch., Inola, Okla., $14.50; Henry Thimm, Beatrice, Nebr., $9.50; S. S. Salem Ch., Munich, N. D., $38.66; Menn. Ch., Hutchinson, Kans., $26.49; Grace Ch., Pandora, Ohio, $119.60; Mrs. R. A. Goerz, Newton, Kans., $30; Friedenstal Ch., Tampa, Kans., $19.66; S. S. Menn. Ch., Donnellson, Iowa, $19.32; P. J. and Lena Waltner, Pretty Prairie, Kans., $25; S. S. Bergthal Ch., Corn, Okla., $26.94; Herold Ch., Bessie, Okla., $6.04; Interest—Conf. Trust Fund, $312.25; S. S. Bethel Ch., Volt, Mont., $7.21; Bethesda Ch., Henderson, Nebr., $98.08; S. S. New Hopedale Ch., Meno, Okla., $12.88; Zion Ch., Elbing, Kans., $278.69; C. E. Soc., 2nd Ch., Beatrice, Neb., $30; Menn. Ch., Escondido, Calif., $8; A. M. Church, Milford, Nebr., $33.28; First Ch., Geary, Okla., $21; C. E. Soc., Bethesda Ch., Henderson, Nebr., $82.62; Menn. Ch., Upland, Calif., $372; Cornelius Jantzen, Plymouth, Nebr., $25; Interest Refund, $8.36; Bethel Ch., Hydro, Okla., $13.90; S. S. Bethel Ch., Lustre, Mont., $44.05; S. S. Eden Ch., Moundridge, Kans., $165; S. S. First Ch., Beatrice, Nebr., $234.21; Elisabeth Voran, Moundridge, Kans., $15; Bethany Ch., Freeman, S. D., $85; Emmaus Ch., Whitewater, Kans., $791.29; Grace Hill Ch., Whitewater, Kans., $39.40; Hoffnungsau Ch., Inman, Kans., $40.04; Careful Gleaners S. S. Class, First Ch., Berne, Ind., $42.20; C. E. Soc., First Ch., Berne, Ind., $6; Living Links S. S. Class, First Ch., Berne, Ind., $100; Male Choir, First Ch., Berne, Ind., $188.91; Bergfelder Ch., Mt. Lake and Delft, Minn., $100; Mennoville Ch., ElReno, Okla., $12; West Zion Ch., Moundridge, Kans., $51; Jacob H. Krehbiel, Moundridge, Kans., $30; John A. Dueck, Laird, Sask., $30; David Toews, Rosthern, Sask., $80; Immanuel Ch., Los Angeles, Calif., $135; Bergthal Ch., Corn, Okla., $10.65; Ch. and S. S., Pratum, Ore., $28.35; Congo Inland Miss., Goshen, Ind., $50; John H. Claassen Legacy, Whitewater, Kans., $54.60; Bergthal Ch., Pawnee Rock, Kans., $20; Mission S. S. Class, Bergthal Ch., Pawnee Rock, Kans., $15; San Marcos Ch., Paso Robles, Calif., $50; Salem Ch., Marion, S. D., $250; Bethel Ch., Mt. Lake, Minn., $200; First Ch., Wadsworth, Ohio, $16.25; Friend, Alexanderwohl Ch., Goessel, Kans., $75; Menn. Ch., Lehigh, Kans., $10.30; Menn. Ch., Deer Creek, Okla., $7.96; Calvary Ch., Quarryville, Pa., $21.49; Bethesda Ch., Marion, S. D., $80; Menn. Ch., Pulaski, Iowa, $8.35; Grace Ch., Pandora, Ohio, $53.25; S. S. First Ch., Reedley, Calif., $30; Mrs. M. Horsch, Beatrice, Nebr., $5; S. S. Hoffnungsfeld Ch., Moundridge, Kan., $46.15; S. S. Bethel Ch., Inman, Kans., $29.02; C. E. Soc., Hoffnungsau Ch., Inman, Kans., $17; S. S. Bethel Ch., Lustre, Mont., $13.99; First Ch., Berne, Ind., $585.79; Refund, $8.01; First Ch., Reedley, Calif., $136.63; S. H., Newton, Kans., $32; Katie B. Schmitt, Halstead, Kans., $25; Rudolf Mueller, Halstead, Kans., $15; Mr. and Mrs. L. M. Ledig, Upland, Calif., $250; Bethel Ch., Fairfield, S. D., $25; A. T. Neufeld, Inman, Kans., $15; Menn Ch., Buhler, Kans., $37.65; Zion Ch., Donnelson, Iowa, $100; Bethesda Ch., Henderson, Nebr., $38.43; Agatha Claassen, Newton, Kans., $5; S. S. Johannestal Ch., Hillsboro, Kans., $32.26; Menn. Ch., Canton, Kans., $59.04; S. S. Bethel Ch., Fortuna, Mo., $14.77; Hereford Ch., Bally, Pa., $118.00; Friends, Newton, Kans., $63; S. S. Immanuel Ch., Los Angeles, Calif., $17.23; A. T. Neufeld, Inman, Kans., $10; John T. Neufeld, Chicago, Illinois, $20; Hoffnungsau Ch., and S. S., Buhler, Kans., $42.04; First Ch., Madrid, Nebr., $9.31; Conf. Coll., Winkler, Man., $325.43; Collection, Altona, Man., $27.72; Eigenheim Ch., Laird, Sask., $100; Anna Andreas, Beatrice, Nebr., $50; S. S., Monroe, Wash., $10.96; Bethel Ch., Perryton, Tex., $11.26; First Ch., Philadelphia, Pa., $32.85; S. S. First Ch., Philadelphia, Pa., $10.21; Kuyf Family, Philadelphia, Pa., $5; First Ch., Nappanee, Ind., $250; Pt. Jacob S. Voth Legacy, $1055.25; Ex. Com., Miss. Soc., (Mrs. J. G. Regier, Treas.), $857.80. Total, $9743.23.

Balance in Bank, July 1, 1930		$ 215.35
Gifts for General Fund	$ 8,355.76	
Gifts for Orphans, Teachers, etc.,	569.00	
Gifts for Sundries	422.61	
Interest and Rent	395.86	9,743.23
Refund		15.00
Balance and Total Receipts		$ 9,973.58
Money Borrowed during month		17,500.00
		$27,473.58
Paid on Orders during month	$20,408.25	
Paid on Debt during month	6,500.00	
Paid on Overdraft	.25	$26,908.50
Balance in Bank, August, 1, 1930		$ 565.08

(On August 1, 1930 the Board has a debt of $17,500, with $11,500 unpaid orders.)

Respectfully submitted,
J. E. Regier, Ass't Treas.
J. G. Regier, Treas.

JOTTINGS

The address of Rev. J. B. Epp is 536 S. Hope St., Los Angeles, California.

Dr. and Mrs. S. K. Mosiman of Bluffton College made a motor trip across the continent. In California they were the guests of Dr. H. J. Krehbiel.

The Young People's Society of the West Swamp, Pa., church is making the rounds of the neighboring churches. Last Sunday evening they were the guests of the Bethany church, Quakertown, and rendered a program.

The Saucon church, Coopersburg, Pa., Rev. Linford Folke pastor, was honored with a visit by Rev. Erwin E. Young of Delaware, Ohio, where he is pastor of a Reformed congregation. Rev. Young preached at the evening service.

Howard Liechty, a native of Berne, Ind., and a graduate of Bluffton College, who has been in Sidon, Syria, for the last four years, returned to his home town last week, but plans to return to Syria within the next few years.

Rev. and Mrs. P. R. Schroeder and daughters of Freeman, S. D., are in Berne, Ind., the scene of Rev. Schroeder's former pastorate. They are visiting friends and expect to remain in Berne until after the All-Mennonite Convention.

Rev. G. T. Soldner of Souderton, Pa., who is touring the Middle District in the interest of Witmarsum Seminary was in Bluffton, Ohio, last week. From there he left to attend the Young People's Retreat at Shipshewana, Ind. He also plans to attend the All-Mennonite Convention at Berne, Ind. From there he expects to return to Souderton.

Witmarsum Theological Seminary, Bluffton, Ohio, will open its tenth year as an independent and union institution on September 16th. Ten years ago the Seminary was organized under its present charter as a Union Mennonite Seminary.

The past ten years have brought larger results than the most optimistic had anticipated. An Alumni Association of fifty or more members, all active in Christian work, mostly in the Christian ministry, and enthusiastic about their institution, is a great asset. Any institution that succeeds does so largely on the support and encouargement of its graduates. Witmarsum is very fortunate in having the number and type of graduates which it has.

A special session of the Board of Trustees will be called in October at which time the future program of the institution will be considered along with plans for the financial campaign for permanent endowment.

Persons interested in entering the institution this Fall should address inquiries to President J. E. Hartzler, or Dean P. E. Whitmer, Bluffton, Ohio.

The Missionary Society of Salem church, Dalton, O., held an all-day meeting in the home of Simon Gerber some days ago. The result of the meeting was the making of eleven comforters by the older ladies and a quilt by the juniors.

The African Mission Band, from Moody Bible Institute, held a series of meetings in the Calvary (Central Conference) church that were specially interesting for the reason that one of the members of the band was a local boy, Walter Guth.

Eden church, Moundridge, Kansas, was recently the scene of a remarkable gathering at which time students and graduates rendered a program intended to show the great value of the college to them, to the community and to the church. It was pointed out that 74 per cent. of Bethel's graduates were either ministers, missionaries or teachers.

Dr. Theodore Wedel, a son of the late Professor Wedel of Bethel College, who is a professor in the Northfield, Minn., College, after spending a year in Europe with his family, has just returned to America. The Wedels stopped for several days with friends in Berne, Ind. Dr. Wedel translated some of his father's works into English, making them available to a larger circle of readers.

The program of Eden church, Schwenksville, Pa., last Sunday included the celebration of the Annual Harvest Home and a special Infant consecration service. The pastor, Rev. Freeman Schwartz, made it a rule to give five minutes in the Sunday School to a review of the lesson.

The following notice in behalf of the Publication Board of which Rev. H. J. Krehbiel, D. D., is chairman, and Rev. M. J. Galle is secretary should receive attention from all ministers and their congregations. "Das Mennonitische Lexikon" is a valuable piece of work, containing material and information of great interest to Mennonite history. It would be sad indeed if it could not be completed. Our brethren in Germany are sacrificing time, money and energy, but, due to the depression, they will need our assistance to complete the task, and we in America are interested to help retain this valuable data. At the last session of General Conference, where delegates showed a vital interest in behalf of this work, it was recommended that all churches have occasional offerings (annually) for this purpose. The Publication Board is willing to assist in every way possible, and therefore in order that help may be given to our brethren in Germany soon, and to remind our churches of the Conference resolution No. 61, the Board submits a request to all churches to take an offering for "Das Mennonitische Lexicon" on the last Sunday of August, or just as soon thereafter as convenient. All contributions are to be sent to J. F. Lehman, Berne, Indiana.

Mennonite Hymn Book

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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The Mennonite Immigration to Pennsylvania in the Eighteenth Century.

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By C. Henry Smith, Ph. D.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission.

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The Coming of the Russian Mennonites

By Dr. C. Henry Smith

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

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1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
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By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, SEPTEMBER 4, 1930 No. 35

EDITORIAL

There are persons who having resided in the East have had the pleasure of crossing the continent to enjoy what the country of the Pacific Coast and other sections have to show. They returned enthusiastic about this country of inexhaustible resources and the great productivity, yet not 50 miles out of Philadelphia they pass through Lancaster County, the most productive county in the U. S. A.. Having seen it often is perhaps a reason why they do not appreciate this land so near home. Perhaps when we say that no king is a hero to his valet we hit the nail on the head.

Being accustomed to a thing leads us to lose its charm. It is a matter of satisfaction to know that Lancaster County was the scene of one of the earliest Mennonite settlements. They were poor Swiss people who came but they had vision enough to see magnificent farms taking the place of the dense brush and heavy timber.

Among many interesting characteristics of our Russian brethren is that their handwriting in the Russian betrays the German trend. For a time it was almost impossible for Mennonites of Russia to get letters out to their friends. The postmaster would watch for letters whose addresses looked as though the writer knew German and these letters were seized. Seizure, however did not put a stop to Mennonite correspondence very long. Children who had not acquired a German style of writing addressed letters in their childish scribbling way and so the letters safely passed those who were watching for them.

The word "All-Mennonite" is a term that expresses a hope rather than a realization—the hope that the Master's prayer that we would all be one would be realized among Mennonites. At the recent meeting of the All-Mennonite Convention, which is a voluntary organization that just gives opportunity for unofficial expression, there were several of the many kinds of Mennonites represented, but it will require both time and patience before there will be a really All-Mennonite convention. The miracle of all Mennonites fellowshipping together has not yet happened, but having said what we have, does not mean that a gloomy view should be taken. The fact of the matter is that such conventions with the ideas and ideals they express are very healthy signs. These meetings call attention to the leadership and organizations of our church that the hatchets our fathers used on their brethren and handed down to us as choice heirlooms are to be moved from their honored places and carried out to the middle of some bottomless lake and thrown overboard. As one of the speakers expressed it: "So long as Mennonites continue to quarrel it is inconsistent, as well as useless, for them to attempt to bring a message of peace to the world."

The convention program was well planned and exceedingly well manned. There was balance and good sense in the discussions and if the convention accomplished nothing more it certainly did effectively stress our common ethical teaching.

Once our fathers quibbled over doctrines, and it was upon exceedingly small differences and they very often agreed to disagree. To read the story of the wranglings about the incarnation, even so early as in Menno's time, makes one feel that the fathers of our faith, efficient as they were in some things, were sadly wanting in common sense. And they didn't improve much as time went on. From doctrines that were and must forever remain speculations they turned to forms—not forms of worship, but forms of dress. It may be that the modern Mennonite is not ready to carry with him everything that characterized the ancient one, but there is also an element among Mennonites who hesitate having their piety measured by the shape of the hat or the cut of a garment. Such things at best are but formal remnants of former ages. There is no particular objection if they are not absolutely discarded but there is a reason for telling the world that Mennonitism stands for more than these. Indeed, it is thoroughly believed in many quarters that we have something worth-while to give to the world and that we should forget the differences for which we of this age can hardly be held responsible and unitedly assert ourselves in diligently applying ourselves to giving to men the real message of our faith—the message of Peace.

THE PAUL RADER MEETINGS IN CHINA

(Sent in by Rev. H. J. Brown)

On October 20th-23rd, Paul Rader and Leland Wang conducted a series of revival meetings in Tsinan, the results of which eternity alone can reveal. Most of this great city, as well as many other places throughout the province were touched as local people and those who had come from outside for the meetings sat from day to day listening to the powerful, direct gospel messages delivered by these men of God.

Individuals and groups of Christians had been praying for days in advance of the meetings for the outpouring of the Holy Spirit on the speakers and hearers and at the very first service scores of men and women publicly confessed their sins and begged for pardon. This kept up at each meeting and the Lord only knows what would have been the result had it been possible to continue the meetings for two or three weeks. Many who had been church members for years confessed their sins and got right with God. Several missionaries who were avowed modernists were decidedly upset and, we hope, put on the right road.

The meetings at Peiping are never to be forgotten. This great metropolitan city with its big missions and long-established churches was stirred not a little, by the visit of the evangelists. Their photos appeared on the front page of Peiping's leading newspaper, whilst interviews and articles concerning the campaign were published daily. Old missionary-residents found it difficult to recall a precedent of a similar campaign, in which most of the churches co-operated and during which the unadulterated Gospel of Jesus Christ was preached in such a powerful way.

After a few days, the Chinese Church on the Mi Shih Ta Chieh, where the first evening meeting took place, became too small, and, a few days later, even the Central Hall of the Salvation Army, holding 1,000 persons, was filled to capacity. For the last meeting, the big Methodist Church was chosen and it was here, that a crowd of 1,600 people gathered to hear Rader's last message on: "Sin and Salvation." In all the previous meetings, there had been scores of people, who made public decisions, but during this final meeting, which lasted for three hours, the scene was most remarkable. Even before the address was quite finished, people began to move to the front, some weeping, some crying, others praying with a loud voice, until a large group of between one and two hundred men and women were found kneeling around the pulpit, seeking pardon or making a new consecration.

All felt that evening, that the campaign had been too short and that the evangelists were going to leave the city just at a time when the showers of blessing began to fall. Yet, those who so heartily co-operated in the meetings are most thankful for the awakening and blessing that has come to several churches and Christian bodies and have already, in a message to the "Chicago Church," expressed their earnest hope that it would be possible for Mr. Paul Rader to return next year.

Then, the campaign should be made to last for several weeks and the follow-up work should be done in a more extensive and thorough way.

RECEPTION OF THE HARBIN REFUGEES AT SAN FRANCISCO, CAL., ON AUGUST 13, 1930

By H. J. Krehbiel

Brother J. Friesen, the representative of these refugees, who lives in Reedley, had been notified that on the above date a group of 19 of these refugees would arrive in San Francisco on the Taiyo Maru. When former groups had arrived Mr. Friesen had always met them, but he told us that he could no longer afford to do so as each trip to San Francisco, counting the loss of time and the expense of the trip, cost him $25.00 and he had made nine (9) such trips. As all the members of this group are "Kirchliche", i. e., Conference People, Rev. Regier and I decided to go to San Francisco to receive them. Bro. Friesen gave us the directions as to how we were to go about it when we reached the city. We drove to San Francisco on the 12th and on the morning of the 13th went to the Custom House to obtain a permit to go inside the Custom inclosure, which was gladly given us by the Collector of Customs. Then we went down to Pier 34 where the ship was to arrive about 10:30 A. M. We presented our permit and were admitted into the enclosure. There we found Rev. M. B. Fast of Reedley, who had come by train, and Bro. J. A. Klaassen, who lives in San Francisco, and has been at the wharf to meet every group that has arrived. The Custom officials know him as "Grandpa" and admit him without a permit. They even allow him to board the ship to see the immigrants, which they tell me is against the rules.

After the ship had docked and the first class passengers had disembarked, Bro. Klaassen passed the tall policeman and the two inspectors and went aboard the ship. In about 30 minutes he came back onto the pier and while I was talking with him it occurred to me, that he might be able to take us aboard. I asked him about this and he replied that we might try. So we did, but the inspectors who permitted him to pass stopped us. He came back and explained to them that we should like to see the immigrants inasmuch as they were to live in our community at Reedley. One of the inspectors inquired whether we were American citizens, and after we had answered in the affirmative he permitted us to go aboard the ship. By this time the last of the refugees was up for a hearing before the immigration inspector in the first-class dining room. After this man was dismissed I talked for a few minutes with the inspector, who was very kind and gentlemanly, and I might say as much for all the officers whom we met. Then Rev. Regier and I tried to find the refugees, a task which we found rather difficult because the Japanese officials whom we asked for information could not speak English and there was great confusion because passengers and baggage were still being discharged.

We kept going down and down, finally reaching the place in the hold of the ship from which they were unloading baggage through a hatchway and here we found the refugees at their tables eating dinner. I told them that this afternoon a smaller steamer would take them to an island in the Bay where they would have to pass a medical examination after which they would be brought back tomorrow about noon to Pier No. 5 (Five) where we would meet them. In the meantime I wished them a good appetite and a hearty welcome to America. They all smiled and thanked me, and anybody could see by their happy faces how glad and thankful they were.

THE UNION CHURCH

Jesus conceived of the Church as a body of those who believe in Him and are his followers here on earth. It was his intention that there should be a bond of union uniting all believers together in faith in Him as the head of the Church, united as the tree and the branches are united. Whether Jesus intended that we should in our day wipe out all denominational lines separating the great body of his followers into various groups, we are not prepared to say. In all probability the Christian people will not for a long while yet, be ready for this ideal state. We confess, however, that it is quite difficult at times, to see why we have these denominational lines if we really are united in the bond of Christian love and fellowship.

Jesus did intend that his Church, the body of believers, should be his representatives here on earth during the time of his absence, that his Church through the help and power of the Holy Spirit should do his work for Him. It is his intention that this same Church should give a clear-cut message to the world, a message that could be both understood and seen. It is his wish that his Church be united in preaching the message of the essentials of salvation, the message of the Cross of Calvary. The Church preaches her message by words and still more by life attitudes, for, what the Church is in the lives of the individual members or in her united life, speaks so much more effectively than words The Church delivers her strongest message in

THE MENNONITE

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living real Christian love. The real effectiveness of this love-life depends upon her being in truth a united Church.

Jesus intended that his Church be a united Church of all races and nations. John 10:16. "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

The Gospel invitation knows no favorites either in race, color or condition in life. Whosoever will, may come. "Whosoever believeth in Him should not perish but have everlasting life." While not all speak the same language, or think the same way in all things, nor live in the same way, yet in listening to his voice and accepting Him and in faith in Him and in love for Him, they are one united body, one fold, one shepherd.

Jesus in his wonderful prayer in John 17, says, vs. 20, 21: "neither pray I for these alone, but for them also which shall believe on me through their word; . . . . that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

All believers, the Church, shall be one in faith, trust and understanding, like Jesus and the Father were one. The Church shall be one in laying her will into the hands of Christ and God, united from within, the Church as a whole, also denominations within themselves and still more particularly congregations. One in heart love for God and Christ, a visible heart-love. One in willing obedience, not to self-will, but to God's will, which obviously necessitates an honest effort to know His will first of all. One in Christian living of such a real nature that the world sees and recognizes Christ in it, a living that makes Christ real to those who see and hear. Jesus prayed that his Church might be one so wholeheartedly "that the world may believe that thou hast sent me." The united life of the Church is to clearly represent Jesus, that those of the world may be convinced that God actually sent Him into the world, that the world may be led to believe in Christ. Do our many Mennonite divisions help in this?

II. Jesus intended that his Church should be united in working together and living in a harmonious spirit among all the members thereof. Paul also had this in mind in I Cor. 3:3. "For ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men?"

What would Paul say today of some of the things of a similar nature one sees only too frequently in the Church, the body of Christ? It surely was not Jesus' thought that there should be strife, divisions and envyings, competition between denominations, between divisions of denominations and saddest of all, only too frequently within the limits of congregations in which the love of God and of Christ is preached and sung. Is this an evidence of being one in Christ? What is the influence of such a state of things on those within? What is the influence on the youth and age of the Church? Sad experience tells only too plainly and clearly.

The Church is to be the messenger of Christ. What, however, is the influence of such a condition on those without the Church? Will it reveal Christ to the world? Much will the Church, in many instances, have to answer for at the day of judgment. When Jesus prayed that his Church might be one, united in Him and in God in love, we believe, he meant it from the smallest congregation on up. The Church is to be united in thinking, working, living, in putting Christ first in life, in seeking first the kingdom of God and his righteousness. When really united in Christ, the causes that lead to division, to lack of harmonious spirit, will disappear.

III. Jesus intended that his church should be united in keeping herself morally and spiritually clean. Paul but repeated the thought of Christ in II Cor. 6:17, "Wherefore come out from among them, and be yet separate, saith the Lord, and touch not the unclean thing and I will receive you." She is not to be united in sympathy with the unbelieving idolatry of the world. She is to be so strong and definite in her belief in Christ and God that that very fact separates her from the unbelieving part of humanity.

Neither Jesus nor Paul, we believe, had in mind the separation or isolation from others in this world. Nor should she look down upon those not of her, in the spirit of superiority, the spirit akin to that of the Pharisee of the parable of Jesus. The rather should she manifest the spirit of the Publican, "Lord be merciful to me a sinner", in the same parable. Nor should the Church manifest the spirit of exclusiveness, a failing that is only too common among Christian church people, even some Mennonites are quite guilty of this. We are not at all convinced that such exclusiveness is an evidence of moral and spiritual cleanliness. The Church is to be united in shunning the ways of the world which are contrary to the ways of Christ. She is to be united in being in the world but not of the world. The stone lying in the water gets wet only on the outside. The ship floating on the water and partly in it, is entirely safe so long as the water does not get into the ship. The Church, the messenger of Christ, must touch those to whom she would deliver his message. It cannot be done at long range or from a position on a height above the common range of humanity. She is to unitedly mingle with the world and help the world but keep herself morally and spiritually clean.

IV. The Church is to be united in the unity of the Spirit among believers. Paul says in Eph. 4:4-6, "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all and in you all." When the Church recognizes this one God and Father, one Lord, one faith and one Spirit and permits Him to permeate and dominate her, when the individuals who comprise the Church do this, then it is difficult to see how she can be otherwise than a united Church. The Holy Spirit unites hearts, people. He can not separate nor divide people nor their interests. The Church, filled with the Holy Spirit of God, will be a united Church, united in Christ Jesus.

Let us now apply this idea of a united Church to our own Mennonite Church. Why the many divisions with their conflicting views and ideas about some of the non-essential things, conflicting views which hinder the Christian harmony from being complete between the different divisions? Our Church should be united in delivering the massage which Christ has given to her to deliver to the world. Can she do this while she is not united in a harmonious spirit of work, service and witness-bearing?

We believe our Church should be united in the great work of Missions. The scattered efforts, united into one harmonious whole work would be more effective, we believe. She should be united in the great and very important work of higher education. First of all be united in whole-hearted approval of this work and then united in support of the institutions for higher education established by the Church. We are not convinced that it is best for each of the divisions, or at least a number of them, to have their separate institutions. Fewer schools and all of them adequately endowed and fully up to the required standard and heartily supported by the influence and means of the united Mennonite Church, would undoubtedly better serve the purpose of higher education among our people and others who may desire to attend our schools.

A united effort in the work of our publications, instead of the present scattered use of energies, talents and means, would be productive of more far-reaching results. The present multiplicity of publications within the Mennonite denomination tends toward separation rather than toward unity and entails a needless amount of expense.

A united Mennonite Church in relief work is greatly to be desired. We have seen what can be accomplished along this line in the work of our united relief work among our Russian brethren through the united relief work.

So long as our beloved church is divided into many branches having their separate activities, it behooves those of the different branches and indeed those of the different congregations to support whole-heartedly all the activities in which their branch may be engaged. It behooves us of the General Conference to be thoroughly united in the support of our mission work, in the support of our schools by directing our influence toward our schools, by giving our means to the support of our schools, by influencing our young people to seek their higher education in our own schools instead of other schools. It behooves us to be united in the support of our publication and relief work.

We need above all things to be united in prayer for all that has to do with the work of our Church. We need to pray that we may be united and our praying will be effective only when we act as we pray. Our actions, attitudes will largely answer our prayers.

A. S. Bechtel.

WOMAN'S WORK

Newton, Kansas.

With the annual meeting held in June, the Mission Society of Bethel College church ended its 33rd year of activity. As we look back to review the work of our society in the past, and in particular, the work of the year just ended, we naturally wonder what other societies of the General Conference have done during the year. Once in a while we find in this column a report from a society telling of its work and its plans. These reports help the societies to get acquainted, and help to bring about greater unity and cooperation in the great enterprise—missions.

Our work this year consisted chiefly in quilting, which, of course, was the main source of our income. Other means used for raising money are the membership dues, birthday money, collections taken at our social gatherings, etc.

Seven quilts were finished during the year. This work was done by some 12 to 14 members who met at regular meeting and meeting place every other Wednesday afternoon. The remainder of our 57 members support the work of the society by taking active part in the comfort knotting and sewing for mission stations, and donate to the food sales and dinners. A total of $220.00 was given for missions, for relief work, as Christmas money to missionaries, to the Concordia Hospital in Winnipeg and to other benevolent causes.

We believe, that in order to carry on mission work successfully, abroad as well as at home, our young people—the prospective missionaries—must have a liberal education. So we try to help support the home base, our own denominational institution—Bethel College. In 1926 the members pledged themselves a gift of $500.00 toward the Science Hall Fund of Bethel College, to be raised, if possible, within five years. This sum was raised in a surprisingly short time, and in 1928, another pledge of $500.00 was made to the Haury Memorial fund of Bethel College. Of the latter pledge $300.00 have been raised. These funds we raise by means of food sales, dinners for various clubs, and personal gifts from persons interested in this cause.

Through the grace of our Heavenly Father we have been privileged to help along in a small way in mission work, and we pray for our, as well as for all similar societies that we be not weary in well doing: for in due season we shall reap, if we faint not. Gal. 6:9.

Mrs. G. R. Gaeddert, Sec'y.

"STEWARDSHIP OF WOMEN"

A Book Review

"When we think of stewardship we are beginning to think of other things beside money. We are beginning to realize that God has given into our keeping many trusts: strength, personality ,influence, talents, time, money, prayer and numerous other things. He, the owner, expects us to administer them for Him. Whether we are faithful or unfaithful stewards depends upon the use that we make of these possessions or abilities."

Women have been greatly blessed of God. To them He has committed wonderful trusts, tremendous possibilities. And down through the ages there have always been women who have responded to His generosity with faithful stewardship.

We are all blessed with homes, and a home may be made a wonderful opportunity for stewardship. Or it may be used selfishly, wholly for one's own enjoyment and the entertainment of one's friends. We may invite into our homes only those of our friends from whom we may expect return invitations, or we may entertain some lonely, half-forgotten old people who are seldom invited to dinner, and share our best cooking and our prettiest table linen and china with these who so seldom have the opportunity to enjoy such things. Or, perhaps there may be some lonely young boy or girl, in our community, or college student away from home for the first time who would be helped and encouraged by our companionship and hospitality.

"Especially would such hospitality be appreciated by young people from foreign lands. They more, perhaps than any others need friendship, and in a number of cases foreign students have been brought to know Jesus through the kindness of some devoted Christian man or woman."

Women have also an important stewardship in creating and maintaining a Christian "atmosphere" in the home. Of course, every member in the family may make some contribution to it, but it seems to be the woman who really determines what the "atmosphere" of the home shall be—whether it is such that people enjoy coming into the home and somehow go away strengthened and refreshed, or whether they feel a coldness that repels.

It is very true that the "atmosphere" of the home does not depend upon the amount of money spent upon its furnishings, rather upon the spirit of good fellowship and genuine kindness, that is manifested in the every day living of the people in the home.

If God has blessed you with a home He wants you to regard it as more than a blessing. He wants you to see it also as a stewardship. Through it you can reach for Him lonely folks who need Him and need you.

Stewardship of Sewing

"Just as the nation in time of war calls women to the use of the needle, so the church in peaceful days challenges them to respond to the needs of the world. Needles may be mighty fastors in Kingdom service. Just as Dorcas of old earned the gratitude and devotion of the women of her day, so may the women of our day serve those in need. Through the use of the needle women may be able to make contacts that will be the means of winning men and women, boys and girls to Christ."

A great deal has been done for children who are ashamed to attend S. S. because they do not have proper clothes to wear. Perhaps in your community there may be a family who would appreciate a gift of a quilt, that is beautiful as well as practical.

"In as much as ye have done it unto one of the least of these, my brethern, ye have done it unto me." This should be the motto of the service of sewing. The same spirit of giving your best when entertaining friends in the home, should be expressed when sewing for those who are in need. There is so much sordidness and ugliness in the world, that every woman should count it worth her while to make every contribution beautiful as well as practical.

Then there is, of course, always the need of funds to carry on the work of our own local church as well as that in the foreign field. "We are told that fine young men and women present themselves to mission boards for service either at home or in the foreign field, only to be told that there is no money with which to send them out. And we know there are men and women who have given years of service on some mission field, whose lives are inseparably bound up with those of the people whom they have served, who are being dismissed or detained indefinitely at home on furlough because there are not sufficient funds to allow them to continue their work." "Behind these and similar conditions is the lack of giving on the part of church members, and behind the lack of giving is the lack of love for Christ and His cause."

In ancient times the practice of tithing was part of the religious law. We wonder why it is not being given more attention in our giving today. "If every Christian would give one-tenth of his or her income directly to the Christian enterprise, there would be plenty of money to adequately finance it without indirect methods of raising money."

There are, of course, the women in the home who do not have a regular income, and these will be able in some other way to make worthwhile contributions. In some churches "mite boxes" or "thanksgiving boxes" are used by women. Other churches condemn these methods and all other indirect means such as bazaars, church sales, bake sales, etc., as falling below the standard of New Testament giving.

"Daw Tin, a Burma woman, earned ten dollars a month, one-third of which she gave to

Christ. In order to do this she did without condensed milk for her coffee of which she was very fond. Do American women give as much?"

We have also the stewardship of time. "To spend time with Jesus is still the one thing needful. It is necessary to spiritual development and growth. We cannot be like Christ unless we have fellowship with Him. A daily devotional period is a requisite to sturdy Christianity. When you plan your day do you give first place to the Master? He does not want the leavings either of time or money. He wants the best, the first portion, the freshest hour. We so often let the many important demands upon our time crowd out the most important thing of all."

"Intercessory prayer is an especially important stewardship. God has entrusted us with power by which we can bring strength, comfort and guidance into other lives."

Time spent in calling upon those who are for some reason not able to attend the services and other activities of the church, is a very much worthwhile ministry. A member who has become indifferent to the church may be won back into the fellowship by some kindness in a time of need.

The opportunities for service on committees and all the different organizations of the church are all service for the Master.

The stewardship of motherhood is one of God's most important gifts to women. Every child that is born into the world has a right to the very best in the way of physical care, moral and religious training, that will help him to develop character. "Each child has a God given individuality, a personality and talents different from other children. Such things must be respected and no effort made to mold a child into something that he is not fitted for."

An understanding heart is most important and valuable on the part of every mother. Many mothers are too busy for compainionship with their children, consequently they seek it elsewhere and the golden opportunity to win the confidence of her boy or girl is lost.

Children are often wrong, but the mother who will take time to think things through with her children, and who will concede that they are right when they are, is a mother who will hold their confidence. Nothing is ever gained and much may be lost when a mother takes the attitude that because she is mother she is never wrong.

We have spoken of the "atmosphere" of the home. This is a very important factor in the child's development. "Any child reflects that which he sees or hears, and a consistent and persistent attitude in the religious life will definitely influence the child."

"And if a mother should be so blessed as to have a son or daughter hear and heed the call to go out as a foreign missionary, she must gladly and willingly give her child to whatever place God has for him." "Stewardship knows no reservations. All must be willingly given."

Probably the most effective stewardship that we can bear is that of a Christ-like life. One of the world's greatest needs today is more really Christ-like Christians."

Ghandi is reported to have remarked: "If your Christians were like Christ, we would all have been Christians long ago." "Dr. Brown said in an address last year, 'The one argument that the world cannot get away from is the witness of a person who lives like Christ.' If you wish to really be a mighty power for Jesus Christ, ask Him to live His life in you. Try to reproduce His qualities, seek to practice His teachings."

"So often our attitudes are unlike Christ's. Little jealousies, mean gossip, small quarrels, nourishing injuries, and harboring grudges, dishonors Jesus Christ and men and women seeing them will not be drawn toward our religion. The life that has the greatest influence is the life free from such characteristics."

The world wants more men and women who have caught the spirit of the Master and are expressing it in everyday relationships of life.

"I have given you an example," He said.

CHRISTIAN STEWARDSHIP

Over against the Treasury
He sits who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live;
He sees the silver I withhold,
Who left for me His throne of gold,
Who found a manger for His bed,
Who had not where to lay His head:
He sees the gold I clasp so tight—
Am I a debtor in His sight?

—Sel.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The MYPS Work

by the
Young People's Committee of the General Conference

*A
United
Mennonite
Youth
Through
Christ*

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
September 14, 1930

How Increase Our Membership. Acts 2:42-47.

Planning the Meeting

Years ago some of us boys tried to walk on railfences but we just could not stand on the middle of the rail for any length of time. Neither can a C. E. society or any other organization stand still; we must either go forward or we will go backward. Someone has said every organization is quite eager to become more efficient and to enlarge the membership with the possible exception of the graveyard and the cemetery.

THE COMRADESHIP HOUR

Monday, Sept. 8
Make the society serve—Read Rom. 12:4-8.

Tuesday, Sept. 9
Create a spirit of good will—Read Phil. 2:14-16.

Wednesday, Sept. 10
Attend the meetings—Read Ps. 84:1-4.

Thursday, Sept. 11
Win souls—Read Acts 9:32-35.

Friday, Sept. 12
Gain spiritual power—Read Acts 1:8.

Saturday, Sept. 13
Talk up the society—Read Acts 18:24-28.

This meeting might well be planned on the evangelistic basis of "win them one by one." And in addition to that let there be the note of constructive criticism, kind but firm, even if it hurts. Give topics to individuals who will be experts criticising reception of members, the kind of programs, the spirit of reverence, the lack of efficiency in carrying on the work of the organization, etc.

In the Lesson Text

Acts 42-47 is vibrant with enthusiasm. Read this portion of Scripture once more. Can you feel the enthusiasm? Often times when we do have visitors they are not made to feel at home.

In the Apostolic Church visitors were brought in and there was such vibrant enthusiasm that they soon became boosting members.

What a fellowship they enjoyed. There was such a power within the group that all who entered the fellowship soon became purified. Is that true in our societies? If we would be vitally interested in the work of our society we must take responsibility. To sit back, or to merely read a clipping or to stay at home when a topic is assigned to you will spell death to your society and to your interest in the work.

How to Kill the Society

A newspaper reports the story of a man who operated on himself for appendicitis. The article closes with this statement: "The operation was successful, but it killed the man." There are a number of habits which some of our societies have which are certain to kill, a number of these practices are not altogether strange to you perhaps.

So, my friends, to kill a society follow directions closely:

1. Play a joke on one of your inactive reckless members by electing him president.
2. Appoint committees but do not expect any reports from them; it may embarrass the chairman.
3. Begin late always.

4. Do not participate in singing, it might show too much interest and create too much enthusiasm.

5. Let the pastor do all the praying. What do you pay him for anyway?

6. Plan carefully to keep Jesus Christ out, topics and discussions should deal with secular, social and political aspects.

7. Give plenty of clippings and insist that they be read.

8. Meetings should never be planned earlier than the day of the program. Preparation would result in too helpful a service.

9. By all means, refuse to welcome a visitor, for if you would be friendly he might come again.

10. Cultivate the art of irreverence in the meetings. Giggling love-sick couples can be of help.

11. Let each member who is assigned a topic be sure to stay away from the meeting.

12. Above all, I repeat if you would kill the society, keep out Jesus Christ for He would help to make your young people more Christlike and of greater service in God's vineyard.

HOW MUCH RESPONSIBLITY SHOULD COLLEGE STUDENTS ASSUME?

In these days of higher education, there are times when many perplexing problems confront us. One of these is the relation of college students to church work. Colleges and universities are sometimes severely criticized and accused of consuming the zeal for religious work. It is claimed that young men and women who have been good workers in the church before they left for college, refuse to do anything in the church when they return again. I shall present the problem frankly from the viewpoint of a college student and hope that it may inspire some one who has not had many educational opportunities to offer the other side of the case, in a later issue of the Mennonite.

When the young men and women in a community leave for college in the fall, their work in the church must be done by those remaining at home. This would include those who have never attended school beyond the grades, those who are attending the local high schools and a few who are teaching in the community. Everything seems to run smoothly during the winter months until the college students return in June. Immediately on their arrival the high school students and other local church workers lay down their tasks and expect the college students to assume all responsibility. Such is the case in many of our churches today, especially where many from one church attend college.

Having consulted with several students, we have unanimously agreed that we are willing to help in the work of the church during the summer months, but would prefer to have the others retain the leadership. The superiority idea, of which we are often accused, simply does not exist (except in a very few cases) so those with less education need not be afraid to work or to speak in our presence. We claim that there is no need of a Christian Endeavor program being given by college students alone (as so often happens) when there are plenty of others who should have an opportunity to develop their public speaking talents. It is not our desire to shirk responsibility, but a better spirit of cooperation must be maintained if the work of the church is not to suffer. We are fully aware of the double criticism cast upon us that when we take the initiative and assume leadership during the summer months, we are "trying to run everything," or, if we fail to lead the work, we are "lazy and won't do anything." Such criticism, however, need not affect us, for it is usually the idle gossip of a few who contribute nothing themselves.

In conclusion, we would again heartily invite any one to discuss this topic of the College Student and church work especially from the viewpoint opposite that of a student.

Delvin Kirchhofer, Dalton, O.

"FORWARD"

During the 19th century there lived in Eastern Pennsylvania a man, whose life motto was "Forward". It is to the forward-looking vision of this man, John H. Oberholtzer, that the Eastern District Conference owes its beginning, and it is impossible to sketch the history of that body without noting his influence upon it, particularly during its formative period. A few familiar facts about early Mennonite history in America help us to understand the conditions which led to its formation.

In 1683 a group of thirteen German families founded in Germantown the first permanent Mennonite settlement in America. Other immigrant groups came, settling either in Germantown or moving north and west into the surrounding territory. In this region a number of Mennonite churches grew up, some which are still active. In 1842 one of these churches, Great Swamp, called to the ministry John Oberholtzer, then a young school teacher and an able writer and speaker. Soon after entering the ministry Oberholtzer perceived that the churches were not prospering as they should. No records of church activities were kept and there was a general lack of system and aim. He, therefore, drew up a constitution and submitted it to the Franconia Conference in 1847. That body, however, fearing innovation, excluded Oberholtzer and fifteen other ministers who supported his plan. Since no agreement could be reached between the two groups, those excluded determined to organize themselves under the rejected constitution. This they did on October 24, 1847, with some churches following their pastors boldly into the new group while others were divided. It was this organization which became the Eastern District Conference. Oberholtzer had never desired separation and in 1860 he made a special effort to restore unity by publishing a little book stating his reasons for desiring harmony and cooperation rather than division. His overtures were not accepted and no reconciliation was possible. Oberholtzer advocated the union of all Mennonite groups and learning of the General Conference movement in Iowa in 1860 he gave it his support and became one of its early leaders. Through his influence the Eastern District Conference added its strength to the General Conference. In the East new churches were constantly being added to the Conference until we have today 26 congregations with about 3200 members. The annual meeting is held the first week in May. The Sunday School Convention and The Christian Endeavor and Young People's Union hold separate annual meetings.

In training his young people Rev. Oberholtzer was faithful to his "Forward" ideal. As a teacher he had learned the value of instruction and training. One of his first steps as a minister was to meet with his young people on Sunday afternoons and give them systematic Bible instruction. Later this work was extended to all the children and the work gradually developed into a Sunday School. Organized in 1857, this was the oldest Mennonite Sunday School in America. Rev. A. B. Shelly before his ordination to the ministry became the first superintendent. He was very much interested in the work and he became one of the organizers of the Eastern District Conference Sunday School Convention on October 2, 1876. This convention still meets annually and is an important factor in coordinating the activities of the various Sunday Schools in the District. The meetings are a source of instruction and inspiration to those interested in Sunday School work. The missionary emphasis has always been strong and at present the Convention is raising $600 for the Girls' Home in Saskatoon, Canada.

The Christian Endeavor Movement in its beginning found a ready response among the Mennonite young people. On January 15, 1887, the first C. E. Society in the Mennonite Church was organized in the Hereford Church at Bally by Rev. C. H. A. van der Smissen, who was the pastor at that time. Six years later the first session of the Christian Endeavor and Young People's Union of the Eastern District Conference was called and arranged for jointly by the late Rev. Ann J. Allebach and Rev. N. B. Grubb. It was held at Quakertown on Memorial Day in 1893 and every year since that time Memorial Day has been the day selected for the annual meeting. For many years the meetings were held in the old Saucon church but since 1922 they have been held at the different churches in the District. Several projects have been undertaken by this Union. In 1923, $1000 was raised to purchase an automobile for Missionary S. T. Moyer and a few years later together with the Sunday School Convention they gave $5000 for the Bauman Bungalow in India. This year they are endeavoring to raise $1000 for general missionary purposes. Missionary interest is high probably because two of its young men are now serving their Master in India, Rev. S. T. Moyer and Dr. Harvey Bauman and the memory of Annie C. Funk, missionary to India 1906-1912 is not forgotten. Other young people have also gone forth to labor in the Master's vineyard as ministers, teachers and missionaries. There is close cooperation between the Sunday School Convention and the Young People's Union. Each year the Sunday afternoon program of Conference is prepared by them and the Green Lane Retreat is fostered by both groups.

We have touched but lightly some of the outstanding achievements of the past and now face the future adopting as our own the watchword, "FORWARD."

Mary B. Borneman.

"ON TO BERLIN"

(Concluded)

By Emma Ruth

On the third Sunday the C. E. delegation received a special invitation to be in attendance at a six o'clock service in the St. Giles Cathedral of Edinburgh, the church of John Knox. Some of us who had never been inside of a cathedral, much less worshipped in one, had pictured that we might have something of a C. E. rally with singing, speeches of welcome and responses. We had been requested to meet at a certain entrance from which we were ushered to a section with long, high-backed pews in the front of the cathedral. As we entered this colossal sanctuary the visions of our informal Christian Endeavor meeting vanished. We were as in the presence of the great spirits of past centuries and we felt the sacredness of the place. In the hour which followed I suppose we witnessed and participated in as formal a service of worship as is ever held in a Protestant church. Dr. Poling had a small share in the service, but from beginning to end a very strict order was followed, without any announcement whatsoever, much less an introduction or greeting. It was an experience never to be forgotten, but not satisfying as a devotional hour. A certain warmth which seems to radiate the very love of God in our own service was lacking.

The fourth Sunday, which perhaps was the mountain top experience of the tour in more ways than one, found us literally on the summit of Mt. Rigi in Switzerland. It was a glorious day, the first day of real sunshine since we left New York. A boat trip across Lake Lucerne brought our party to the foot of Mt. Rigi. Then a trolley car carried us to the top and there on a grassy knoll the group of 450 Endeavorers assembled for their Christian Endeavor Meeting at 1 P. M. Rolling hills dotted with the homes of Swiss peasants, valleys with orchards, fields and beautiful lakes lay before us, while in the distance we could see the long range of snow-capped peaks of the Swiss Alps. Amidst such surroundings we joined in a service of praise. Our songs were mingled with the bleating of the mountain sheep and the tinkle of the cow bells. "This Is My Father's World," Dr. Clark's favorite song, never seemed so full of meaning as when we sang it on this occasion. C. C. Hamilton, one of the International Society officers had charge of the meeting. He asked all the field secretaries present, nine in number, to stand with him and direct our thoughts in prayer. Scripture verses were given voluntarily all over the group, many of them having particular reference to the environment in which we found ourselves. It seemed there was but one who could give a fitting message to the group in this most sacred hour. Dr. Poling, the president and leader of Christian Endeavor, in a very short talk, stressed the need of the mountain-top vision, which, however, must be realized in service in the valley.

The singing of "America", while Miriam Brown and Frances Breg, two small girls of our party, stood by the side of Dr. Poling, holding American flags, "Blest Be the Tie" and "God Be With You" brought this memorable Christian Endeavor meeting to a close.

THE MAN YOU MIGHT HAVE BEEN

By Grenville Kleiser

The man you might have been
You surely still can be;
The way is straight and clear
If you will only see.

The man you might have been
You can be, it is true;
But claim the good as yours,
And yours will come to you.

The man you might have been
You yet can be, you must;
Resolve to do your best.
Be strong today, and trust.

The man you might have been
You ought to be, you will:
Be brave, have faith, go on,
Success is o'er the hill!

—The Youth's Instructor.

THE S. S. LESSON

September 14

Jeremiah, the Prophet of Individual Religion. Jeremiah 1:4-10; 31:27-34.

Golden Text: "Each one of us shall give an account of himself to God." Romans 14:12.

Jeremiah, the son of a priestly house, was called early to the prophetic office. He was a native of the city of Anathoth, in the country of Benjamin. He began his prophetic work in the reign of Josiah and continued in it with zeal for about 42 years when the Chaldeans destroyed Jerusalem and he escaped into Egypt where he is believed to have died two years later. Piety, integrity, patriotism and zeal characterized Jeremiah. Tradition says that he died a martyr, having been stoned to death by his countrymen because of his having rebuked them for their idolatry.

"Of all the prophets of the Old Testament Jeremiah is said to have been the prophet of the human heart." He would have nothing from his hearers but their hearts. And this is still the true way to preach, even though the price to be paid is similar to that extracted from Jeremiah. This prophet never for a moment doubted his authentic call; he was always certain of having been set apart by God for the work of speaking His word to the nation and more especially to the individual soul."—Torrey.

"A certain soap maker having run out of superlatives to define the perfection of his product, hit upon a statement that said in a novel, compelling way the last word that could be said concerning it: "As we couldn't improve the product we improved the box." We cannot improve the contents of religion, but we can improve the container—ourselves. Much has been said of the kind of religion needed in the present day. There is but one sufficient religion and that is Christianity. It needs not to be changed or improved, though some methods of advocating it may be bettered. The box is what the people see. Make the box more attractive. It's a good slogan for the church—"Improve the box." Jeremiah was the prophet of individual religion. He desired to make over the people."—Doran.

Jeremiah is often called the weeping prophet. He was the most persecuted of the prophets, having been smitten, put in stocks, shut in the court prison and cast into the dungeon. Jesus emphasized the trying state of those who are true children of God. They must expect persecution. He calls persecution blessed. It was the lot of the prophets, and it will be the lot of those who are fearless in their testimony against unrighteousness in any form.

The first part of the lesson text gives us a description of the call of Jeremiah as he himself described in his first address to the people. God reveals to him that before his birth he was destined to become a prophet. In the Bible a prophet is not only one who foretells future events. He also fore-tells the messages of God. One who can say, "Thus saith the Lord," has the authority of God behind him. He is a prophet. There are many prophets whom he not only calls but has already destined them for a special work. God will not leave his people in doubt concerning his will, neither will he leave them to wander from Him without sending to them messengers of His love and forgiveness as well as His desire concerning Him. Jeremiah was such a prophet and so is every teacher, preacher and servant of God. Jesus was our great prophet, but all those who walk in his footsteps have prophetic offices to perform.

Like Moses of an earlier age, when called to declare the will of God to his people, Jeremiah complained of his inability to speak, but unlike the case of Moses for whom God provided a speaker in the person of Aaron, God commanded Jeremiah to speak the words he was instructed to say. There are different conditions that God considers when He chooses and sends messengers, but, He is all wise and selects and directs according to His divine wisdom. Jeremiah was commanded to be fearless as were many other servants of God mentioned in the Bible. The servant of God has no occasion for fear while he is doing God's bidding. The hand of the Lord touched the lips of the prophets. It was a special consecration and the bestowal of special authority. The tenth verse is the commission that God gave to Jeremiah. It was a comprehensive commission. It affected not only individuals but nations. God is the God of the universe and his special people have a responsibility far beyond their own particular surroundings.

The second portion of the lesson deals with the New Covenant that God promises to institute. There are many precious promises concerning this covenant. God says, "I will sow." The sowing of seed gives promise of an increased harvest if good. There shall in those days be no more bitter complaining by the children concerning the sins of the fathers. Each one will be responsible for his own wrongdoing. The new Covenant shall bring the knowledge into the hearts of the people. They shall all know that Lord. These are glorious things said by this prophet of old, but the covenant by which we have a knowledge of God and His love is ours. It may be written on our hearts. Every one is personally responsible to God.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR AUGUST, 1930

P. J. Friesen, Butterfield, Minn., $10; New Hopedale Ch., Ringwood, Okla., $8.50; S. S., First Christian Ch., Moundridge, Kansas, $62.93; Bergthal Ch., Corn, Okla., $10; Bethel Ch., near Fortuna, Mo., $28; Emmanuel Ch., Noble, Iowa, $20; P. Dick, Waterloo, Ont., $2; Whitewater, Man., $5.45; Crystal City, Man., $8.25; Herald Ch., Morden, Man., $18.67; Morden, Man., $26.19; Hochfeld, Man., $.68; Rosenort, Man., $10; Plum Coulee, Man., $17.96; Lowe Farm, Man., $9.10; Niverville, Man., $21.80; Arnaud & St. Elizabeth, Man., $14.35; Elim Ch., Gruental, Man., $31; Kleefeld, (Holderman Ch.) Man., $7; Winnipeg, Man., $24.01; Glenlea, Man., $15.19; Willen and McAuley, Man., $9.45; Drake C. E. Union Ch., Drake, Sask., $12.25; Rosenfeld Ch., Altona, Man., $2; C. E. Soc., 1st Ch., Lost Wood, N. D., $40; S. S. Class No. 33, Menn. Ch., Berne, Ind., $24; Karl Friesen, Beatrice, Nebr., $5; Interest, Conf. Trust Fund, $27.50; A. M. Ch., Milford, Nebr., $23.12; Hebron Church, Buhler, Kans., $51.85; First Church, Newton, Kansas, $305.41; First Church, Paso Robles, Calif., $34.22; First Ch., Aberdeen, Ida., $48.22; Alexanderwohl Ch., Goessel, Kans., $212.22; S. S. Brudertal Ch., Hillsboro, Kans., $74.44; Friend, Chicago, Ill., $5; C. E. Soc., Bergthal Ch., Corn, Okla., $25; Dan Meschberger, El Reno, Okla., $60; Jacob Meschberger, El Reno, Okla., $5; Henry Funck, El Reno, Okla., $1; Menn. Ch., Burrton, Kans., $4; Ch. & S. S. Pratum, Ore., $42.15; C. E. Soc., Bethel Ch., Inman, Kan., $12; Jacob Klaassen, Laird, Sask., $50; Bethanien Church, Kingman, Kans., $13.15; Friend, Beatrice, Nebr., $20; First Ch., Allentown, Pa., $100; H. D. Voth, Escondido, Calif., $15; Menn. Mut. Fire Ins. Co., Loss, $125; Grace Hill Ch., Whitewater, Kans., $31.31; Sr. C. E. Soc., First Church, Philadelphia, Pa., $30; Hoffnungsau Ch., Inman, Kans., $28.50; Menn. Ch., Hanston, Kans., $16.71; Bethlehem Ch., Bloomfield Mont., $52.79; C. E. Soc., First Ch., Mt. Lake, Minn., $15; First Ch., Mt. Lake, Minn., $18; Grace Ch., Pandora, Ohio, $36.85; Bethel College Ch., Newton, Kansas, $79.97; A. T. Neufeld, Inman, Kans., $20; Mr. and Mrs. Daniel J. Unruh, Lansdale, Pa., $5; Christian Ch., Moundridge, Kans., $190; Menn. Ch., Dundurn, Sask., $16; Garden Twp. Ch., Moundridge, Kans., $7.97; Menn. Ch., Butterfield, Minn., $65; Salem Ch., Wisner, Nebr., $40; S. S. Johannestal Ch., Hillsboro, Kans., $22.71; S. S. Bethel Ch., Inman, Kans., $39.84; Ruth Stucky's S. S. Class, Eden Ch., Moundridge, Kans., $4.07; Ratzlaff Reunion, Newton, Kans., $5.45; S. S. Class No. 53, Menn. Ch., Berne, Ind., $27.20; Menn. Ch., Berne, Ind., $615.75; Bethel Ch., Hydro, Okla., $19.09; Bethesda Ch., Langham, Sask., $14.75; S. S. Bethel Ch., Dolton, S. D., $80; Menn. Ch., Pulaski, Iowa, $9.50; Ex. Com., Miss. Soc. (Mrs. J. G. Regier, Treas.) $846.31.

Total, $4035.84.

Balance in bank, Aug. 1, 1930		$ 565.08
Gifts for		
General Fund	$3,448.17	
Orphans, Teachers, etc.	307.20	
Pension Fund	7.97	
Sundries	245.00	
Interest and Rent	27.50	$4,035.84
Balance and Total Receipts		$4,600.92
Money Borrowed during month		5,000.00
		$9,600.92
Paid on Orders during month	$8,062.75	
Paid on Debt during month	1,000.00	$9,062.75
Balance in bank Sept. 1, 1930		$538.17

(On September 1, 1930, the Board has a debt of $26,500.00.)

Respectfully submitted,
J. G. Regier, Treasurer,
J. E. Regier, Asst. Teas.

Newton, Kansas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR AUG., 1930

Foreign Missions, Gen'l Treas.:

Bethel Miss. Soc., Wolf Point, Mont., $50; Hoffnungsfeld Miss. Soc., Moundridge, Kan., $36.50; Johannestal Sew. Soc., Hillsboro, Kan., $19.

Home Missions Gen'l Treas.:

Hoffnungsfeld Miss. Soc., Moundridge Kan., $36.50; Johannestal Sew. Soc., Hillsboro, Kan., $19.

Expenses of Ex. Com.:

Bethel Mission Soc., Fortuna, Mo., $4.44; Mission Soc., Sugar Creek, Ohio, $2.50; Ladies Aid, Geary, Okla., $1; Eden Sew. Soc., Inola, Okla., $2.40; Ebenezer Sew. Soc., Bluffton, Ohio, $1.50.

Miscellaneous:

Bethel Sew. Soc., Mt. Lake, Minn., Evangelist, China, $60; Do. Orphan, India, $30; Newhopedale Sew. Soc., Meno, Okla., Biblewoman, India, $36; S. O. Circle, Upland, Calif. Biblewoman India, $35; Sew. Soc., (Country) First Menn. Ch., Newton, Kan., Korba Station, India, $30; Salems Ladies' Aid, Freeman, S. D., China where needed, $75; Sew. Soc. Hillsboro, Kan., Concordia Hospital, Canada, $10; Total, $448.84.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

A service of the Roaring Spring, Pa., church was held at the summer home of Rev. Snyder on the Juniata River. Two young men, Arthur and Gerald Dick, received baptism at that time.

A feature of the Central Conference this year, meeting in the Danvers, Ill., church was a series of Bible expositions given by Rev. R. H. Nicodemus of Covington, Ohio.

Bethel College class of 1930 has arranged to have new seats placed in the College chapel. The seats will be of the opera type. The cost of the venture is nearly $1000.00 and a greater portion of the sum has already been raised.

The Foreign Mission Board of the General Conference held a meeting at Berne, Ind., last week. Members of the committee remained in the vicinity after their meeting in order to attend the All-Mennonite Convention.

At its meeting some days ago the Central (Ill.) Conference passed a resolution authorizing its Publication Board to take measures toward uniting the work of Publications of the General Conference and the Central Conference under one Board.

Quite a pleasant sense of welcome overcame the visitors to the All-Mennonite Conference when they noticed that the local Chamber of Commerce had placed a placard in the windows of all the business places announcing Berne's greeting of welcome to the visitors.

The Young People's Convention held last week in Halstead, Kansas, is reported to have been very well attended. Rev. Arnold Funk presided. The general theme of the Convention was, "Serving Our Generation."

The delegates to the All-Mennonite Convention at Berne, Ind., were delighted with the splendid hospitality shown by the local congregation. To many it was a peculiar experience to gather in the largest Mennonite church in the world. The amazing statement was made by one of the speakers that the next largest Mennonite church seats 1700 and is in Congo District in the heart of Central Africa.

The Home Mission Committee of the Western District Conference held a meeting in Newton, Kansas, last week. Members of the committee attending were Revs. Kliewer, A. F. Dyck, John H. Epp, C. E. Krehbiel and P. H. Unruh. Rev. Arnold Funk was present at the meeting in the interest of the new congregation in Wichita, Kan., which church he will serve until fall while continuing to serve his own congregation, Johannestal. The committee is searching for a suitable person to take charge of the work in Wichita.

Mennonites have left Canada to settle in other countries. From 1921 to 1926 about 6000 moved to Mexico and from 1926 to 1929 about 2000 migrated to Paraguay.

In the North church, Freeman, S. D., Rev. Deissler illustrated his address with interesting slides. The pictures were taken by him three years ago on a visit to the Holy Land. The preacher at the South church last Sunday evening was Rev. David Eitzen, who was on his way home from the wedding of his son in Oklahoma.

In western Canada (Manitoba, Saskatchewan, Alberta and British Columbia) there are 92 churches with 357 ministers. The total membership of the churches is 20,122. The total Mennonite population, including infants and persons not yet received into church membership is 40,000.

Bluffton College will open Sept. 17. There will be five new members on the teaching staff. The old library in the College Hall has been remodeled and several class rooms and offices take the place of the reading room and stack room. Ropp and Lincoln Halls have been redecorated. The new library building will be in full operation.

The Eastern District Sunday School Convention will be held Saturday afternoon and evening, Sept. 27, in the Zion church Souderton, Pa. Miss Ida Winder, Assistant Secretary of the National Council for the Prevention of War will be the speaker. Mr. Louis Lutzweiler will bring the message with his Xylophone. The full program will appear later.

August 15, the pupils of the Ebernezer church, Bluffton, Ohio, with their teachers of the Daily Vacation Bible School gave a program. There were five classes with an enrollment of 126. Mrs. Waldo Hofstetler, Mrs. P. A. Kliewer, Miss Clara Bixel, Minerva Hilty and Mrs. Esther Kliewer were the teachers. Rev. P. A. Kliewer, the pastor, was superintendent.

It is probably known by everyone that Christians at our mission stations do not receive charity from the Woman's Missionary Association, but the missionaries love to give them small gifts at Christmas time and therefore requests go out from the Association for gifts for this purpose. It is requested that Christmas money for Oklahoma, Montana, China, India and the Home Missions be sent to Mrs. J. G. Regier, Newton, Kans., now, stating whether it is intended for the natives or is to be a personal gift for the missionaries. It is urged by the Executive Committee that this matter receive prompt attention so that the money may reach the stations in time.

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Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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By C. Henry Smith, Ph. D.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, SEPTEMBER 11, 1930 No. 36

EDITORIAL

A Chicago newspaper was responsible for the statement that more than twice the number of people who took the Keely Cure for drunkenness before the days of Prohibition are now taking the cure. Dwight, which is less than a hundred miles from Chicago is the place where the Keely Institute is located. Before the time of prohibition the patients always numbered more than 1200. Each one taking at least 30 days for the cure. Besides this, the institution sold the right to administer the cure and in most of the states institutions were established so that the number of patients in the country, besides those at Dwight, was multiplied. Since Prohibition the institution has withdrawn the right to give the cure from other establishments and all the patients are treated at Dwight. Instead of there being more than twice the number of persons submitting to the cure, as the Chicago paper asserted, there are seldom at any time more than sixty. All of which the paper that acts as patron for the wets might have learned if it had taken the trouble to consult data which might have easily been secured had there been a desire to give exact truth, instead of an apparent effort at misrepresentation.

We do not say that simply the statistics of the Keely Institute demonstrate a lack of drunkenness above figure of years ago, but, we see two things: First, the wets are not bothering themselves about the correctness of their claim, and secondly, the rich, who are in a position to take the costly cure, are not finding the necessity for doing so so generally as they did when the country was wide open.

The country is now in the throes of hard times. No time is to be compared to it except possibly the hard times of '93. Now at least many of the working people are owning homes, a condition that did not so generally exist during the last decade of last century and the banks in industrial centers still have millions in the Savings Departments, accumulated largely by people who in the old wet days would have carried their spare cash to the saloons.

Various veteran and other military organizations have, during the past six months, felt themselves under the necessity of passing resolutions calling upon the nation to withhold naturalization from persons who have conscientious objections to taking part in military activities. The Schwimmer Case, as acted upon by the Supreme Court, was responsible for bringing to notice the several cases that have developed since that notable decision. We are still in a time when people can easily be led to look at things through military eyes. The right of conscience, though so loudly proclaimed at times, means nothing to those who cannot take a Chrisian view of dealing with enemies. The glorification of war is still mistaken for patriotism and military spokesmen, seeing their particular privileges weakening, naturally raise objection.

We maintain that one can be a good citizen even though one does not approve of murdering people whom one never has seen, let alone those against whom one has nothing to complain. Murder can never be impersonal. No less a person than James Russel Lowell, whose loyalty to the country the nation never doubted and showed its confidence by sending him as an Ambassador to the Court of Great Britain, once wrote in the Biglow Papers:

> "If you take a sword and draw it en go
> stick a feller through
> Government ain't responsible for it, God
> will send the bill to you."

The Race Question is not one of local limitations. The world has become too small to confine such a difficult matter to a continent or even a part of a continent. We associate negroes with Africa and certain portions of our own country where they have for no fault of their own been the constant cause of irritation. All the world was interested in the wonderful celebration of the 1,000th anniversary of Parliamentary government which recently took place in Reykjavik, Iceland. No one would have thought that there would be anything like a negro problem to be considered so near the North Pole. Yet, such was the case. The manager of a hotel undertook to refuse a negro admittance to the hotel dining room, whereupon the guests by a vote of 336 against 19 registered their dissent. We venture the guess that that minority of 19 were the type of persons who would make trouble for the negro in any part of the world and we also believe that these same persons have in no way ever been annoyed by negroes anywhere. This idea of race superiority is unjust and generally is most loudly asserted by persons who have never given evidences of a superiority of any kind.

We are grateful to a brother in a middle west state for setting us right with references to several Mennonite churches in his community that are divided with reference to their conference connections. The many varieties of Mennonites is often responsible for confusions among those who are not personally familiar with the locations in which the churches are found. One wonders whether the separation into various groups will continue forever among those who call themselves Mennonites. There are, of course, those who believe that such differences in organization are justifiable and that a union of the parties is something not to be thought of. There are others again who stand ready to make generous concessions if only there will be a coming together. Again there are parties who will admit no one to be a real Mennonite until that one comes to accept everything they hold, no matter how trivial. Indeed the trivial things have often been magnified by them into things fundamental. Well, it is not for us to suggest a plan of union, but we cannot help noting that the Mennonite people have lost in numbers and in influence almost from the beginning because their leaders believed their chief tasks to be a diligent application of every power they could command, either toward casting suspicion upon the motives of those in the church who did not agree with them in small details, or of making those against whom they had or imagined they had a grudge that must be fought out to the limit. The matter of rule or ruin never puzzled them. They could never associate their private ideas from ideas which they were interested in keeping alive in the church whether it hurt it almost to death or not.

TO OUR FRIENDS IN AMERICA

Of this quiet land of India, the American press has been flooding both countries with such extravagant stories of conditions that a few words should be heard from some of us who live here.

Seldom have I heard such a lot of buncombe as has come in the magazines we receive and the letters as well. I am beginning to believe all the rumors of the American press being absolutely unreliable to be largely true.

In a letter I am just sending off to my sister who is sailing for India I said, "Here where we are, things are safer than in Montgomery Co., Pennsylvania, at least a whole lot quieter. A week ago I wrote elsewhere, what still appears to me to be no exaggeration, "that of the 20,000,000 who are my nearest neighbors, I believed 19,500,000 did not yet hear that Mahatma Gandhi was in jail." From my inquiries since then, I would now say, "of the 20,000,000 who are my nearest neighbors, I believe that 19,599,000 do not yet know that Mahatma Gandhi is in jail and care less."

What are the conditions here? Well, we may be getting only one side of the story. Here in our isolation in the Central Provinces we may not be aware of much that is going on outside. But of all the papers and magazines which have come to us—those from America certainly have more terrible things than anything we read or hear of from magazines printed in India.

My own personal opinion is this, that the large part of this is bunk, buncombe, played up by radical parties for political purposes, much of which is manufactured in the U. S. A.

Just before leaving America we had spent nine months in New York City. There in public gatherings, in Hindu and Indian resturants, in lecture halls, in student gatherings, I came across sons of Mother India who were studying and staying in that great city. From what they reported and from their forebodings I was alarmed. It seemed to me that in going back to

India we would be going into a furnace of political and social foment. Lo and behold, as we returned, all seemed almost as normal. India is on the trek. No one questions that. But India was quiet then, and relatively so now.

My conclusions since landing and seeing for myself and specially when bombarded by such unusual press stories from America, is that much of this is pure propaganda, and that much of its source is New York City and other radical student centers of America. I believe that much of the coloring is manufactured right in America out of incidents which happen here. We do well to remember that Theosophy and at least one other "ism" which is now supposed to be purely oriental and of Indian origin was founded in New York City.

As for us and the members of our mission, we are perfectly safe. Missionaries make business trips to Calcutta, make trips far up to the hill stations in the Himalaya Mountains. Our work is absolutely stable and undisturbed. People are more and more willing to listen and accept our message. I would rather have taken the space and time to have told of the wonders of Christ working right here in our midst. But the discouraging things from America, preposterous and unfounded, seemed to warrant taking your time and mine.

Yours for India and Christ,
Samuel T. Moyer.

MENNONITE FUGITIVES IN CALIFORNIA

We have about 160 immigrant fugitives from Harbin, in California at present. Of this number 14 are at Shafter, 85 miles south of Reedley, 4 at Paso Robles, 140 miles west, and 6 at Chico, 300 miles north. The rest are near Reedley. In the Reedley group there are 65 "Kirchlichen". The rest, with a few exceptions, are members of the Mennonite Brethren church. All these immigrants have come here directly from Harbin, with the exception of 20 "Kirchlichen" and 16 of the M. B. church who came from Washington because they could not earn enough there to make a living.

Those who came directly to San Francisco, have all come at the expense of the M. B. Board, with the exception of one family and a few individuals, for whom private parties had forwarded the money. About 40 "Kirchlichen" thus owe their traveling expenses to the Hillsboro Board. They are very thankful to this Board for their great kindness. From 15 to 20 are coming into San Francisco every month now, and it requires about $130 for each person. The Treasurer of the M. B. church sees in advance that he will not always have sufficient funds and the immigration may have to be curtailed, unless our Board should also decide to send some money.

At present a number of these men and women are working in fig orchards 30 to 50 miles from Reedley. This work may last until November 1. Others are cutting grapes. Where they may be able to find work later on we do not yet know. Reedley is no longer a colonization center. But we are glad that we have been able to assist these people in getting a small beginning. The Mennonite churches of Reedley provided them with the most necessary furniture and cooking utensils and other California churches sent some clothing. They are now free to go where they choose. We encourage them to scatter somewhat, as it is not advisable for all to look for work at the same place. Two families are now making preparations to go to Ohio. The majority would rather raise grain and stock than fruit, as they have learned this from early childhood. Most of the families have already secured old autos to go to work, and with these they would also travel long distances. if Mennonite settlements would invite, offering them an opportunity to get started.

We want to do our best to keep the immigration doors open. These men all work on farms, but when too many come to the same place, voices are soon heard. They are not adverse to scattering if thereby they can assist the cause. All are very willing workers and we are thankful to God, that the doors into our land are still open. **J. M. Regier.**

MINUTES OF THE FORTY-SECOND ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the First Church Nappanee, Indiana, August 23rd to 26th, 1930

On Saturday afternoon the ministers of the District held a meeting. The topic for discussion was "The Middle District Conference—

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Whither Bound?" Rev. A. R. Keiser had charge of the meeting and most of the ministers took part in the discussion. Saturday evening and Sunday afternoon were devoted to the Young People's Work.

Sunday morning, Rev. E. S. Mullet, pastor of the local church, opened the meeting with a song service and led in prayer. Rev. W. S. Shelly discussed the regular Sunday school lesson, "The Friendship of David and Jonathan". This was followed by an address by Rev. S. M. Musselman, who spoke on the subject, "The Fiftieth Anniversary of Mennonite Missions." He gave a retrospect of the work accomplished by the General Conference during the past fifty years. In 1880 we began our mission work among the American Indians, we now have mission stations in Oklahoma, Arizona, and Montana. In 1900, the work in the foreign field was started in India. The work in China was begun in 1911. The results have been very gratifying and the Lord has blessed our work in a wonderful way.

Rev. P. E. Whitmer chairman of the Conference, next delivered the conference sermon. He spoke on "Our Christian Goal" and used as a text Hebrews 6:1. Our goal in life should be to become Christ-like, to strive after perfection. It is not enough to make a profession. We must seek to live the gospel. We must be willing to go the second mile. There can be no reservation in mind, body, or spirit. The choir from the local church rendered several inspiring numbers. On Sunday evening a union service was held in the City Park. The Male Chorus from Berne rendered an excellent sacred concert.

On Monday morning the Conference began its regular session. Rev. Adolf Friesen led the devotional service.

Reception of delegate certificates:

Apostolic Mennonite, Trenton, Ohio, 235 members, 8 votes, Rev. J. E. Amstutz.

Bethel Mennonite, Fortuna, Mo., 144 members, 5 votes, Rev. J. D. Warkentin.

Chapel, New Stark, Ohio, 60 members, 3 votes, Rev. N. O. Blosser, Clarence Moore.

Ebenezer Mennonite, Bluffton, Ohio, 460 members, 16 votes, Rev. P. A. Kliewer, Wm. Luginbill, Philip Hilty.

Emanuel Mennonite, Noble, Ia., 246 members, 9 votes, Rev. H. J. Schrag, Rev. Allen Miller.

First Mennonite, Berne, Ind., 1072 members, 36 votes, Ben Sprunger, Jerry Liechty, E. A. Luginbill, John Eicher, Edison Sprunger, Rev. C. H. Suckau.

First Mennonite, Bluffton, Ohio, 413 members, 14 votes, Rev. S. M. Musselman, Prof. E. J. Hirschler, E. S. Lape, Elmer Kennel, Prof. B. D. Smucker.

First Mennonite, Chicago, Ill., 65 members, 3 votes, Rev. Wm. Clyde Rhea, Myrtle Craig, A. J. McGrady.

First Mennonite, Nappanee, Ind., 148 members, 5 votes, Rev. E. S. Mullet, Dan Metzler, N. A. Lehman, Elva Schrock, J. S. Slabaugh.

First Mennonite, Summerfield, Ill., 140 members, 5 votes, Rev. Adolf Friesen.

First Mennonite, Wadsworth, Ohio, 190 members, 7 votes, Rev. W. S. Shelly.

Pulaski Mennonite, Pulaski, Ia., 205 members, 12 votes, Rev. Paul E. Whitmer, P. C. Suter, Mrs. Paul E. Whitmer, Martha Suter.

Pulaski Mennonite, Pulaski, Ia., 205 members 7 votes, Rev. W. W. Miller.

Salem Mennonite, Dalton Ohio, 220 members, 8 votes, Rev. A. R. Keiser.

St. John's Mennonite, Pandora, Ohio, 282 members, 10 votes, Rev. John Thiessen, Gideon Lehman, John Schneck, Mrs. John Thiessen.

Sugar Mennonite, Sugar Creek, Ohio, 137 members, 5 votes, Omar Blauch, Rev. Lester Hostetler, Mrs. W. A. Beechy, Wm. A. Beechy, Mrs. Frank Brady.

Wayland Mennonite, Wayland, Iowa, 358 members, 12 votes, Rev. Elmer Basinger, Mrs. Selma Sommer, Frances Eicher.

Zion Mennonite, Donnellson, Ia., 203 members, 7 votes, Rev. Delbert E. Welty.

The secretary requested that a German secretary be appointed or elected. This request was granted and Prof. E. J. Hirschler was elected. The minutes of the last Conference were read and approved. The secretary read the following telegram which was received from the Central Conference in session at Danvers, Ill.

Greetings of love in the Master's name. May the Spirit of God inspire and guide you in your conference session and work.

(Signed) **R. L. Hartzler,** Sec'y.

These greetings were received with thanks and the secretary was instructed to send a letter of greeting as the Central Conference had already adjourned.

The following order of the day was adopted: Morning session, 9:00 to 11:30; Afternoon session, 1:30 to 4:00; Evening session, to begin at 7:30.

The chairman appointed the following temporary committees:

1. Nominating Committee: Rev. S. M. Musselman, Rev. C. H. Suckau, Rev. A. R. Keiser.
2. Resolution Committee: Prof. E. J. Hirchler, Rev. Wm. Clyde Rhea, Rev. W. S. Shelly.
3. Committee on Complimentary Votes: Rev. Lester Hosteler, Rev. E. S. Mullet, Rev. John Thiessen.
4. Memorial Committee: Rev. W. W. Miller, Rev. J. D. Warkentin, Rev. N. O. Blosser.
5. Auditing Committee: Rev. Delbert E. Welty, Rev. Adolf Friesen, Rev. P. A. Kliewer.
6. Election Committee: Ferdinand Wiens, O. J. Yoder.

Mr. E. T. Albertson, General Secretary for the Council of Religious Education of the State of Indiana, gave an address in which he pointed out the value and importance of religious training. He gave very many valuable suggestions for Sunday School workers.

The secretary gave the statistical report of the Middle District Conference.

The forenoon session was closed with song and prayer.

Monday Afternoon

Song service followed by devotional service, conducted by Rev. C. H. Suckau. He read I Cor. 13, and gave some helpful comments.

Complimentary votes were granted to Rev. and Mrs. F. J. Isaac. Greetings from the Young People's Retreat held at Lake Shipshewana were read. This was followed by the report of the Auditing Committee. The committee reported that it had examined the different financial reports and found them correct. This report was accepted.

Rev. W. S. Shelly gave the following financial report for the Educational Committee:

Receipts

Balance from last year	$268.64
Interest	10.79
Contributed by Sunday Schools	75.70
Total	$355.13

Expenditures

Postage	$ .72
Hectograph	5.00
Total	$ 5.72
Balance August 22, 1930	$349.41

(Signed) **Wilmer S. Shelly,** Treas.

This report was accepted as read.

Rev. Paul E. Whitmer gave a verbal report for the Evangelization Committee. This report was accepted as given. Resolved that the delegates be instructed to present the need of the Evangelization Committee to their congregations and that an offering be taken for this purpose.

In the absence of the Conference Treasurer, the secretary read his report.

REPORT OF THE TREASURER OF THE MIDDLE DISTRICT CONFERENCE FOR THE YEAR 1930

CONFERENCE TREASURY

Receipts

Balance on hand August, 1929	$ 7.02
Conference Offering	22.19
First Mennonite Church, Berne, Ind.	55.00
Mennonite Church, Nappanee, Ind.	15.00
Bethel Church, Fortuna, Mo.	3.00
Grace Mennonite Church, Pandora, Ohio	16.25
Total	$118.46

Disbursements

Rev. J. E. Amstutz	$ 5.50
Rev. E. S. Mullett	6.00
Rev. A. R. Keiser	6.00
Bluffton News	6.50
Prof. A. E. Kreider	50.00
Total	$ 74.00
Balance in Treasury	$ 44.46

WITMARSUM SEMINARY

Receipts

Grace Mennonite Church, Pandora, Ohio	$160.76
Mennonite Church, Summerfield, Ill.	37.50
St. John Church, Pandora, Ohio	50.00
Mennonite Church, Nappanee, Ind.	120.00
Mennonite Church, Pulaski, Iowa	45.00
Bethel Church, Fortuna, Mo.	38.75
Wayland Mennonite Church, Wayland, Iowa	75.00
Salem Mennonite Church, Dalton, Ohio	28.50
Total	$555.51

Disbursements

Witmarsum Seminary	$555.51

J. F. Lehman Treas.

Resolved that the report of the treasurer be accepted as read.

Prof. B. D. Smucker, one of the Field Secretaries of Bluffton College, gave a report of the work of the college. The college appreciates the support which the churches gave in putting over the Endowment Fund Campaign. The College has been admitted into the Ohio Association of Colleges and now seeks admission into the North Central Association of Colleges.

Since 1915 the college has granted 451 degrees, 184 have done graduate work, 35 are now doing graduate work and 3 are candidates for the Ph. D. degree, 11 have already earned the Ph. D. degree, 28 the degree of A. M., 11 the degree of M. D., 10 the degree B. D. The college has turned out 127 high school teachers, 16 superintendents, 26 college or university professors, 15 ministers, 24 missionaries, 11 physicians, 10 Y. M. and Y. W. secretaries, 4 librarians, 2 lawyers, 2 journalists, 3 chemists, 3 music teachers.

In 1915 the total assets at Bluffton College were $281,000.00, in 1920, $372,000.00, in 1925, $655,000.00, in 1929, $1,351,000.00. In spite of the drought and financial depression, the college is expecting the largest enrollment in its history.

The following officers were elected for the coming year: President, Rev. W. W. Miller; Vice-President, Rev. John D. Warkentin; Secretary, E. W. Baumgartner.

Aat this time the chairman introduced Bro. and Sister F. J. Isaac and Bro. Allen Miller, who responded with a few remarks. After the singing of a song, Rev. Lester Hostetler discussed the topic: "The Holy Spirit and Mennonite Church Unity". The Holy Spirit strives to bring unity, not division. Christ prayed that His disciples might all be one. The Holy Spirit leads in three directions: (1) the acknowledgment of one Lord and Master; (2) the unity of mankind; (3) the fellowship of believers.

After prayer had been offered and a song had been sung, Rev. W. W. Miller spoke on the topic: "The Holy Spirit in Daily Life". The Holy Spirit should be our Guide in all we do. He shows us what God's will is for our life. No one will do His will who does not love God. He brings peace, joy, and strength to all believers. Next was the closing song and prayer.

On Monday evening the Women's Missionary Society gave an excellent program.

Tuesday Forenoon

Devotional service was in charge of Rev. P. A. Kliewer, who read a portion from June 10. He pointed out the positiveness of this passage. Jesus is the Great Shepherd and we are the under-shepherds. He is able to provide for all our needs.

The following Educational Committee was elected: Rev. Wilmer S. Shelly, for one year; Rev. Lester Hostetler, for two years; and Prof. E. J. Hirschler, for three years.

The following resolution was passed: Resolved, that the number of votes cast for each candidate be announced.

The following were elected on the Evangelization Committee: Rev. Delbert E. Welty, for two years; Rev. Paul E. Whitmer, for three years; Rev. E. S. Mullet was elected on the Program Committe, and S. J. Moser was elected to the Board of Trustees.

Dr. J. E. Hartzler, President of Witmarsum Theological Seminary, gave the following report:

Report Witmarsum Seminary

In May of this year we closed the ninth year under our present Charter. These years have been fruitful, more fruitful than most of us anticipated nine years ago, at the same time we have nothing of which to boast. A Theological Seminary is a new thing in the Mennonite Church and will be for a good many years to come.

A word of appreciation to the supporters of the Seminary is not out of place here. The Conference and individual support have their advantage in keeping the institution constantly before the Church. The disadvantage of the present system becomes evident in such years as the present with our financial depression along with the drouth. The present system of support largely fails us in such times as this.

The mechanization of human life, the opportunity for the securing of income rather than the promotion of creativity in matters intellectual and spiritual, the craze for excitement to offset routing, and the placing of the profit motive above the service motive, all have their bearing upon the institution. It may not be right to say that folks are not as spiritual as they once were, but they certainly are finding it more and more difficult to support the various institutions of the Church.

The year 1930 is one of crisis in practically every form of institution. Witmarsum Seminary is no exception in this regard. It has been our most difficult year. There is no cause for alarm if we frankly and fearlessly face the real issues, if we will readjust ourselves and inaugurate an effective program, if we make a proper distribution of labor and if we will continue the spirit of co-operation.

Institutions, like working men, can not serve best if they are hungry. Ninety-five per cent. of our anarchists do not own their own homes. Home owners are seldom anarchistic in their attitude. It's the man who is hungry while others are well fed. The Seminary has been living on very limited means and it seems to me that the time has come for the various Conferences to co-operate with the institution in a program for endowment. We ought to have one institution at least within the denomination which was invited in at the front door rather than to have maintained a mere existence on "hand-outs" at the back door. I suggest that this Conference, along with the Central Conference, take some forward step in this connection.

Respectfully submitted,

J. E. Hartzler, President.

The following motion was passed: Resolved that the Seminary report, given by Dr. Hartzler, be accepted with thanks and his recommendation be referred to the Resolution Committee. Another motion was passed that the 1931 meeting place of the Middle District Conference be held at the Emanuel Church, Noble, Iowa, as first choice. Should the Emanuel church not extend the invitation then the Conference is to be held at the First church at Bluffton, Ohio.

Rev. N. O. Blosser spoke on the topic, "The Holy Spirit and Evangelism." Before the disciples were sent out to evangelize the world they had to wait in the upper room until they were endowed with power. We too must wait for the power of the Holy Spirit, if our work is to bring results. God's command to us is to go. He is able and capable to give us the power to do the things that He wants us to do.

The next topic was, "The Holy Spirit and the Bible." This topic was treated by Rev. Delbert E. Welty. The Holy Spirit is God working in man: God himself in vital contact with the individual soul. The Bible is inspired because it is able to inspire us. It is an infallible guide to salvation. This was followed by the closing song and benediction.

Tuesday Afternoon

Devotional service led by Rev. Wm. Clyde Rhea. He based his remarks on the latter part of II Tim. 3. He emphasized the fact that all Scripture is inspired of God.

The request came from the Secretary of the General Conference that the matter of choosing a place of holding the next General Conference be considered. The following resolution was passed: Resolved that a committee of three be appointed by the chairman to confer with the Secretary of the General Conference to locate a place for the next session of the General Conference. The chairman appointed the following committee: Dr. S. K. Mosiman, Rev. S. M. Musselman, Rev. P. A. Kliewer.

Rev. John Thiessen next took up the topic, "The Holy Spirit in Missions." He based his discussion on Acts 1;6-8. The Holy Spirit makes for an international mind. It breaks down the walls of race prejudice, for in Christ there is neither Jew nor Greek. The Christian Church is the medium between the Holy Spirit and missions.

Rev. Eash of the Central Conference of Mennonites reported concerning the action taken by their conference to merge the publication interests. He reported that their conference was in favor of uniting the Mennonite and the Evangel. The following resolution was passed: That our conference commends the merger of our publication interests and urges its completion.

The Resolution Committee presented the following resolutions for adoption:

Report of the Resolution Committee

Be it resolved:

(1) That we thank our Heavenly Father for His divine guidance throughout the Conference sessions; for the pleasant surroundings and favorable weather under which we were permitted to hold this conference.

(2) That we express our gratitude to the First Mennonite church of Nappanee for their kind hospitality and abundant provisions for all our physical needs and comforts.

(3) That we express our commendation to the speakers for their helpful messages on the Holy Spirit.

(4) That we request each congregation to contribute to the Middle District Conference treasury a sum amounting to five (5) cents per member before the next district conference.

(5) That we rejoice with Bluffton College in its completion of its Endowment Campaign and its recognition by the Ohio College Association. We hope it may continue to serve the educational needs of our young people in preparing them for a life of service.

(6) That we appreciate the service Witmarsum Theological Seminary has rendered in the preparation of Christian workers for our denomination, and we recommend that our churches continue to give the Seminary their support.

(7) That we recommend that the Middle District Conference elect a committee of three members to investigate the needs of Witmarsum Theological Seminary, in conference with the Board of Trustees, President, and the Alumni Association of the Seminary, and endeavor to suggest ways and means by which the Middle District Conference might help to meet those needs.

A motion was then passed that these resolutions be adopted as read. A motion was made and carried that the committee provided for in resolution VII be nominated from the floor of the conference and elected by ballot. The following committee was elected: Rev. W. W. Miller, Rev. E. S. Mullet, and E. W. Baumgartner.

The closing address was given by Rev. A. R. Keiser on the topic: "Perpetuating Pentecost." Pentecost is the Holy Spirit in action. It is normal Christianity at work. A person whose eyes are enlightened sees the hope to which God calls him that he may be in Christ and serve Him. He beholds the riches of glory with the inheritance of the saints. The Conference closed by singing the hymn, "Blest Be the Tie that Binds," followed by prayer.

Paul E. Whitmer, President.
Elmer Basinger, Secretary.

WOMAN'S WORK

PAWNEE ROCK, KANSAS

Aug. 30, 1930.

Dear Mennonite:

I am wishing all the readers God's richest blessing in their work.

I shall endeavor to give a short report of our Ladies Missionary Society. Our society is nearly twenty-five years old and has 42 members. We begin all our meetings with Scripture reading and prayer and sing several hymns. After these exercises we go to work. We often make comforts. We also sew for India and Montana. We have also sent clothes to our brethren in Canada and Washington.

Annually lists are handed out to all of our members on which are stated the items each one is supposed to contribute for India and Montana. Am glad to say that our members respond gladly.

Every three months we give a program. Missionary themes are often given, music is rendered and much valuable information is gained from all our missions. Missionary letters are read and are always welcome. We meet monthly every first Thursday in the month. We gain much inspiration from our programs, missionary letters, and also through working together for a common cause, namely of giving what we can for our Master and doing that willingly and gladly.

In our August meeting Mrs. Henry C. Schultz was elected president after a year's leave. She had served sixteen years in our society and will with our help we hope serve many more. Mrs. P. A. R. Unruh was elected treasurer. She has served seventeen years. When we think of these years of service we should be glad that we can do something for the Master, not only by being a faithful officer, but also by being a dutiful member. Mrs. Chester Siebert, Larned, Kansas, Route 1, was chosen as our Secretary.

Wishing all the readers well in their work and that no one may tire in working for the Kingdom, I remain, **Mrs. Sam J. Schmidt.**

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

September 21, 1930

How to Improve Our Organization and Teamwork. Acts 6:1-7.

Planning the Meeting

Last week we discussed methods by which the efficiency of the society might be increased by enlarging the membership; this week the test of that efficiency will be the organization and the teamwork of the workers. Again we will need to take stock account let one individual or a group of your members study one phase of your organization and bring their recommendations and another person or group another phase. In a way this should be a pep-meeting generating new interest in C. E. and creating a better spirit and more teamwork among all the members.

THE COMRADESHIP HOUR

Monday, Sept. 15
Organize to meet needs.—Read Tit. 1:5-9.

Tuesday, Sept. 16
Large-scale organization—Read Num. 2:1-6.

Wednesday, Sept. 17
Division of labor—Read Ex. 18:14-27.

Thursday, Sept. 18
Working together—Read Lk. 10:1-2.

Friday, Sept. 19
Plan finances—Read I Cor. 16:1-2.

Saturday, Sept. 20
Each doing his part—Read Neh. 4:13-23.

Thoughts from the Text

The first difficulty which arose within the Apostolic Church was in connection with the distribution of the funds to the needy. The accusation was not directed to laziness or any intentional fault but to the over-burdening of the workers. There is no virtue in having "the few faithful" do all of the work in Christian Endeavor. The best organization is that where all are working at a real task.

The Greek widows became somewhat suspicious because they were not properly cared for, the same is often true of the idle workers in the society, they become suspicious of the workers.

The Apostles showed great wisdom in dealing with the problem in hand, they added more wheels to their machinery so that their organization could function more perfectly. Let us, however, beware of having so much machinery that all our available power is needed to keep the wheels running.

The qualifications of the seven deacons can quite well be applied to every Young People's Society member, "They were men of good report, full of the Spirit and of wisdom". Integrity and wisdom, however, was not enough, spirituality was likewise required. This new regulation immediately showed itself quite beneficial for we read "the word of God increased, and the number of disciples multiplied greatly, and a great company were obedient to the faith."

Team-work.

Teamwork is quite essential in practically every field of life today. Moses might have worn himself out as judge in the wilderness and have forgotten to press on toward the Promised Land had his father-in-law, Jethro, not advised to appoint deputy judges. Every man on the team is required to play a good winning game in all kinds of athletic sports. Perhaps our best illustration is that of a see-sawing team of horses trying to start a heavy load. Their pulling by spurts never moves the load but often does result in broken machinery. But when the team which knows how to work together is hitched to the load—the driver speaks and into their collars they press, every muscle strains and the load moves. We need teamwork in Christian Endeavor, for "how shall two walk together unless they agree?"

The Law of the Jungle

Now, this is the law of the jungle,
As old and as true as the sky,
And the wolf that shall keep it may prosper,
But the wolf that shall break it must die.

As the creeper that girdles the tree-trunk,
The law runneth forward and back;
For the strength of the pack is the wolf,
And the strength of the wolf is the pack.
—Selected.

FRIENDLY CHATS

"Jesus said unto them, Come ye after me and I will make you to become fishers of men." Mk. 1:17.

In a whirling new-fashioned world it is refreshing to hear a call and an invitation which is also a challenge, it is not a call "to get" but "to become". There are only two places in this world in which to seek happiness, namely; "inside of us", and "outside of us". Outside of us in getting and inside of us in being.

Jesus Christ is the One calling us, He is worthy of a whole-hearted following for He is approved of God, tried, sympathetic to our every need, and He has a real program for us.

His qualifications of discipleship are obedience and a "desire to become" increasingly. We notice Christ always chose men who were busy at some task and those whom He called gave no excuses.

The task assigned was not some endurance test, neither was it in the acquiring of material things, but it consisted in helping Him to build the Kingdom of God—to become fishers of men—what a task.

Let us rise up and follow him.

UNITY OF THE SPIRIT

The youth of the Mennonite Church is finding hope and courage. We have been ashamed and discouraged in being a denomination of less than 100,000 and divided into 17 varieties.

The hopeful aspect lies in the fact that we are coming to the place where more and more we are working and thinking together in our schools and retreats. And above all, if about 250 men and women can gather, coming from many different branches to discuss and listen to the discussion of our common tasks and problems as was done in the All-Mennonite Convention in Berne, Indiana, then the Spirit is working. Ignorance, selfishness and intolerance must decrease and Christ will surely increase.

"THE FAR-REACHES OF THE PEACE PROBLEMS"

The General Conference has a Peace Committee. Its membership is given in the Year Book under the General Conference Organizations.

An inquiry has come to give a brief explanation about the type of work that is being done. Since many who might read this have not been at the last General Conference, it seems quite proper that an explanation be given. The most direct task given to this committee is to prepare one peace Lesson for each Quarter. In the former General Conference instruction was given to attend the Conference of Pacifist Churches. This Conference was composed of three denominations, Friends, Brethren Church and Mennonites, while individuals from other denominations were also participating in the movement.

Our committee is at work and we have endeavored to prepare a Peace Lesson for each Quarter, distance and other factors have caused our plan to fail in part this year. We trust it will be better in the future. These lessons are published in the English in pamphlet form, while they appear in the regular German Quarterlies. The Peace Lessons can be secured by ordering them from the Mennonite Book Concern, Berne, Indiana. November 23rd is the next Peace lesson. At first it might seem that this is a very inadequate agency to propagate peace sentiment, still it is the gradual conviction based on sound principles that bring the best results.

Now that the Kellogg Peace Treaty is signed and the London Conference has been held, and our more or less stubborn U. S. Senate has ratified it, one might wonder what is to be done now.

Several things might well be considered by our Christian Endeavor Societies and our Sunday schools. We are a part of this nation and as such we have a right and duty to express our opinions. We are on the verge of imperialism and we ought to protest against such movements as the Nicaraguan intervention. A missionary in Brazil has said that our recent actions in Nicaragua has put a handicap on missions in all Latin-American countries for the next ten years.

It is the opinion of many Christian workers in Japan that if the immigration laws discriminating against Orientals could be changed to a quota basis and eliminate the discrimination, it would be worth more than the sending of a hundred new missionaries.

From some quarters the suggestion has come that we ought to do something like the Quakers are doing for the promotion of friendship and good-will. Our big and immediate task is to help our Mennonite Brethren out of Russia and to settle somewhere but in a smaller way we might bridge the race and color lines by having various types of meetings with local groups of other races and nation occasionally, and thus lay the basis for mutual understanding and good-will.

A. J. Neuenschwander.

CALIFORNIA'S SECOND ANNUAL Y. P.'S RETREAT, LAKE SEQUOIA, CAL.

July 24-29.

What Is a Retreat?

Many years ago it was the practice of Christians to withdraw from the rush of the everyday world to meditate on God. Today there is a deep conviction that young people, young Christians, should be given the opportunity to withdraw to some quiet spot and there in prayerful systematic manner receive a clearer vision of the opportunity and challenges of the Christian life. Surrounded by God's wonderful out-of-doors guided by capable leaders, and in an atmosphere of deep and earnest devotion, they can not fail to feel God's presence near.

The Daily Schedule

6:00—Rising whistle.
7:00—Breakfast and family altar.
8:30—Bible study, Bro. Joe Hedgepeth.
9:20—Recess.
9:30—"Young People's Tasks", Rev. A. J. Neuenschwander.
"Story Telling", Mrs. Elsie Horsch.
10:30—Chapel service, Bro. Joe Hedgepeth, Rev. H. J. Krehbiel.
11:10—"Mennonite History and Doctrine", L. J. Horsch. "Junior Methods", Mathilda Reimer. "Church Music," Mary Eymann.
12:00—Dinner and noon recess.
2:00—Hikes and nature study trip.
3:30—Swim period.
5:00—Orientation forum.
5:30—Supper.
7:00—Vesper services on lake shore.
8:00—Campfire program.
9:00—Meditations.
9:30—Lights out.

This schedule served us for five days with slight changes in the Sunday program. Approximately forty young people attended the entire Retreat. A Retreat such as this permits every boy and girl to live the full Christian life—fun, fellowship, study, communion with God, which is carried back down into the valley and put into practice among our own fellowmen.

Impressions

Our daily schedule was perhaps a little full, but every minute was enjoyed from the time that the "getting up" whistle blew until the lights were turned off at night.

Instead of having a prayer-group meeting each morning, each individual was urged and expected to go out by themselves among the trees, on the mountain-side, or on the lake shore for quiet meditation and communion with God.

The fellowship with the young people and with the faculty leaders is something which we will not forget. Each new friend that we made has become a part of us. None of us will ever forget Bro. Joe—his classes, his jokes, and best of all, his inspiring and gripping stories; a personality never to be forgotten. Nor will we ever forget our "Camp Daddy", C. F. Mueller, who was always busy and yet had a smile, a kind word, and a message for everyone of us. We couldn't have wished for a finer or better faculty who were always ready to help us and discuss our problems with us.

The most important feature of the Retreat was the vesper service each evening held on the lake shore just as the sun was setting.

In the peace and quiet of the evening when the heart most keenly longs for God, then it was that our hearts and thoughts ascended in unison to our Maker. As we sat looking across the lake our thoughts were directed towards God by one of our leaders or one of young people.

Our Campfires were never lacking in hilarity, pep, enthusiasm and fellowship, group singing, stories, stunts and marshmallow roasts. At our last campfire meeting we had a very touching story by Bro. Joe, after which we were led in the candle-lighting services by L. J. Horsch. With our candles burning we marched into camp singing "Follow the Gleam".

We are all agreed that the Retreat was held in an ideal spot; a beautiful lake surrounded by mountains which are densely covered with pines, firs, cedars and Sequoias. Up there away from the world, "Near to the heart of God" we walked and talked with God.

GOING TO COLLEGE

You can lead a horse to water,
But you cannot make him drink;
You can lead a boy to college,
But you cannot make him think.
You can send a boy to college,
Or an up-to-date high school,
You may cram his head with knowledge,
And he turn out a learned fool.

It is in the inborn nature
Out of which true manhood grows;
Nourished by a helping nurture,
It will blossom as the rose.
Not the lazy simless trifler
Will attain the lofty height;
But the plodding, steadfast toiler
Gains the summit by his might.

Boys must long to go to college,
If true learning they would gain;
They must thirst and strive for knowledge,
Education to attain.
Boys must will to go to college,
Whatsoever the expense,
They must work to get their knowledge,
Winning through experience.

There's no royal road to learning,
No airplane journey to the goal;
With persistent, earnest yearning
And the struggling of the soul,
Through long years of perspiration,
Is the crown of victory won—
Comes the need of education
And the verdict, "Nobly done."

M. P. Hayden.

I'VE BEEN IN HEAVEN

A young girl gave a bunch of roses to a crippled child on a railroad train. The child held them to her lips, pressed them to her heart and fell asleep. When the father of the child came in from the smoker and saw his little girl asleep with her head against the stranger, he said to her, "The Lord's blessin' rest on ye for your kindness to my motherless bairn." When the little girl awoke, she said, "Father, I've been in heaven." It didn't cost the young girl much, but it meant a lot to the child and her father.—Sel.

FRIENDS, CHOOSE

Choose your friend wisely,
Test your friend well;
True friends, like rarest gems,
Prove hard to tell.
Winter him, summer him,
Know your friend well.

On July 25th, House of Commons ratified London Naval Treaty, which passed third and final reading without a vote; Emperor of Japan submitted treaty to Privy Council for ratification, with approved forecast.

THE S. S. LESSON

THE S. S. LESSON

September 21

Jonah (A Narrow Nationalist Rebuked)

Jonah 3:1-5, 10; 4:1-11.

Golden Text: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is acceptable to him." Acts 10: 34, 35.

Jonah who was one of the earliest prophets, having lived about 150 years after the death of Solomon, or during the reign of Jeroboam II. It was a time of great prosperity in Israel. The military success of Jeroboam having raised the country to an empire whose greatest possible enemy would be the kingdom of Assyria. It was in just such a time that God was purposing to show that his sway was a wider one than just over the people of Israel and that the Assyrians were his people as well as Israel. This was new to the Israelites, for they felt that Jehovah was their own personal God and any considerations he had to show were for themselves alone.

Jonah, having received a commission from God to warn the people of Nineveh, thought he could pervert the plans of God by unfaithfulness and running away. He was not the only one who thought he could run away from God. He had to have it impressed upon him that God is the God of all nations and of the whole world. This impression was forced upon him both in a severe and in a merciful way. The severe way caused him to be thrown overboard and the merciful way was God's preservation and rescue of this disobedient prophet. Providence often work the same way in our lives. We come under the law of the harvest and whatsoever we sow we must reap, often in greatest distress and trial. On the other hand, though we come to a just retribution for our iniquities, God is merciful and often comes to our help in the most unexpected ways. This is especially true if we repent and show a willingness to do his will and obey his commands.

A great many people are either troubled about the miracle in the book of Jonah, or else they disbelieve it altogether. We cannot see how the Bible means much as God's book for our guidance and instruction if we do not accept it entirely as it has been given to us by inspiration. Jesus quoted the miracle in Jonah and made it have a bearing on his resurrection. To reject it then is not only rejecting the word of our Lord, but casting suspicion also upon the doctrine of the resurrection. If we believe in the resurrection, as every true Christian should, there can be no trouble in our minds about the lesser miracles recorded in the Bible.

Disobedience does not defeat the pupose of God. It did not do so in the case of Jonah and it will not do so in the case of any other person. He who tried to run away from God found himself running in the other direction.

The message of Jonah to Nineveh was one of stern warning. Its iniquity had become a stench to heaven. What we have learned in recent years from those who have dug the ruins of Nineveh from the sands that have covered them for centuries we know that they were a cruel race and that they were given to some of the basest forms of idolatry. They deserved the punishment waiting for them, for the punishment for sin is always death. But not only the people of this wicked ancient city have deserved destruction because of their iniquity. "All have sinned and come short of the glory of God." "The soul that sinneth, it shall die." But God does not delight in the death of a hardened sinner. He is a God of mercy and time and time again he sends his warnings, just as he sent them to Nineveh. Though an unwilling one Jonah, was a messenger of mercy. God is ready to show his grace to all who seek it in true sincerity. Their repentance was the secret of the saving of the wicked city of Nineveh. "Unless ye repent ye shall all likewise perish" comes to every sinner the warning. Jesus made the theme of his first public messages, "Repent and believe the gospel." Every sinner high and low must begin his entrance into the kingdom of God that way.

Jonah thought that the Lord should destroy the city to satisfy his own bitter feeling against those who were not of his kind. He had a feeling of infinite superiority over non-Hebrew races. It took the world long to realize that God is the God of all creation and that his mercy and forgiveness is available to all who come to him in the way he requires. To him the life of the vine that sheltered him was of greater importance than the lives of the many in the city. National selfishness is the root that ever has made it possible for men to realize that there should be a brotherhood of all men under God. Our modern attitude toward foreigners or toward those of other races is a mean and heartless selfishness akin to that of Jonah. Race hatred will continue so long as men have not the love of God in their hearts.

REPORT OF BUSINESS MEETING OF LADIES' MISSIONARY SOCIETIES OF MIDDLE DIST.

Held at Nappanee Church, Nappanee, Indiana, August 25, 1930

The chairman, Mrs. Selma S. Sommers, opened the meeting by reading Psalm 67.

Prayer led by Mrs. J. D. Warkentin, Fortuna, Mo.

The election of officers resulted as follows:

President, Mrs. Paul Whitmer, Bluffton, Ohio.

Vice-President, Mrs. Selma S. Sommers, Wayland, Iowa.

Secretary and Treasurer, Mrs. Helen Schneck, Pandora, Ohio.

Program Committee: Mrs. J. E. Amstutz, Trenton, Ohio, Chairman; Mrs. Wilmer Shelly, Wadsworth, Ohio; Mrs. C. T. Habegger, Berne, Ind.

The following program was given in the evening:

Song—"Come Thou Almighty King".
Prelude—Mrs. Stanley Welty, Nappanee, Ind.
Song—"We've a Story to Tell to the Nations."
Scripture Reading—Mrs. Selma S. Sommers, Wayland, Iowa.
Sentence Prayers by one delegate from each church.
Vocal Solo—Mrs. C. T. Habegger, Berne, Ind.
Talk—"How Can Our Missionary Societies support the Home Missions More Effectively?" by Rev. J. E. Amstutz, Trenton, Ohio.
Talk—"Blessings of Home Mission Work," by Miss Cregg, Chicago, Ill.
Song—"Oh Zion Haste".
Talk—"How Can our Missionary Societies Support Foreign Missions More Effectively", by Rev. Musselman, Bluffton, Ohio.
Offering.
Talk—"Changed Lives in Foreign Mission Work", by Mrs. Thiessen, Bluffton, Ohio.
Vocal Solo—Mrs. Carl Stucky.
Talk—Mrs. Isaac.
Talk—Mr. Isaac.
Vocal Duet—Verena Bucher, Pandora, Ohio, Charlotte Basinger, Pandora, Ohio.
Benediction—Rev. W. W. Miller, Pulaski, Iowa.

The offering amounted to $27.94 which is to be equally divided between the foreign and home mission boards.

CONTRIBUTIONS

Odessa, Wash.,
Aug. 30, 1930.

Contribution given for the Pacific District Conference Treasury also for Portland, Ore., mission which takes in from May 1, 1930 to Sept. 1, 1930 as follows:

For P. D. C. T.

First Mennonite church, Upland, Cal., $17.40; First Mennonite church, Aberdeen, Idaho, $35.30; First Mennonite church, Newport, Wash., $6; First Mennonite church, Aberdeen, Idaho, $1; Zion Mennonite church, Dallas, Ore., $7.98; First Mennonite church, Paso Robles, Cal., $25; Immanuel Mennonite church, Los Angeles, Cal., $106.27; First Mennonite church, Upland, Cal., $52.50.

For Portland, Ore., Mission:

Immanuel Mennonite Adult C. E., Los Angeles, Cal., $4.61; Immanuel Mennonite Adult C. E., Los Angeles, Cal., $4.11; Mennonite Sunday School & C. E., Pratum, Ore., $32.50; First Mennonite church Y. P. C. E. Society, Aberdeen, Idaho, $15.

The Lord bless all givers.

Gratefully acknowledged,
J. M. C. Jantz, Treas.

CONTRIBUTIONS EMERGENCY RELIEF BOARD, MONTH OF AUGUST, 1930

For Russia:

Rev. P. H. Unruh, Goessel, Kan., $16; A Friend, Beatrice, Neb., $20; Mrs. Cornelius Tiahrt, Aberdeen, Idaho, $20; A Mission Friend, Beatrice, Neb., $20; Christian Mennonite church, Moundridge, Kan., $222; Gerhard Wiens, Newton, Kan. $20.75.

For Canada:

Goessel Mennonite church, Goessel, Kan., $32; San Marcos Mennonite church, Paso Robles, Cal., $13; Bruderthal Mennonite church, Hillsboro, Kan., $42.45; Tabor Mennonite church, Goessel, Kan., $15.62.

General Fund:

Escondido Mennonite church, Escondido, Cal., $8.25; J. W. Lorenz, Pretty Prairie, Kan., $1; Mary-Martha Circle, Lehigh, Kan., through Mrs. J. G. Regier, Treas., Ex. Comm. Sewing Societies, $10; Zion Mennonite church, Elbing, Kan., $20.50; Emmaus Mennonite church, Whitewater, Kan., $40.25; Buhler Mennonite church, Buhler, Kan., $21.52; First Mennonite church, Aberdeen, Idaho, $50.64; West Zion Mennonite church, Moundridge, Kan., $29; Alexanderwohl church, Goessel, Kan., $57.22; Bergtal Mennonite church, Pawnee Rock, Kan., $41.74; Bethel Mennonite church, Perryton, Texas, $14.34; Herold Mennonite church, Clinton, Okla., $5.76; Buhler Mennonite church, Buhler, Kan., $27; Bergtal Mennonite church, Pawnee Rock, Kan., $148.10.

For Harbin:

Magdalene S. Landis, Folcroft, Penn., $5.

August 1, 1930 balance on hand	$ 266.00
Received for	
Russia	318.75
Canada	103.07
General Fund	475.32
Harbin Refugees	5.00
Total	$1168.14
Paid out during month	886.75
Balance on hand August 31, 1930	$ 281.39

Gratefully acknowledged,
C. F. Claassen, Treas.

JOTTINGS

The congregation of the Kingman, Kansas, church suffered the severe loss of its building on August 24 through fire. The cause of the fire was lightning.

Rev. N. B. Grubb of Philadelphia occupied the pulpit of the Second church Aug. 31, in the absence of the pastor, Rev. S. M. Grubb who attended the All-Mennonite Convention at Berne, Ind.

Since its dedication in 1926 seventy persons have been admitted as residents at the Bethel Home for the Aged at Newton, Kansas. Others have been refused admittance because of lack of room.

The secretary of General Conference, Rev. C. E. Krehbiel, gives notice of the appointment of Bro. J. J. Eymann, Reedley, Cal., to fill the vacancy in the Board of Trustees till the next session of Conference, caused by the death of Bro. S. D. Ruth of Beatrice, Nebraska.

The members of the Bethel College church, Newton, Kansas, gave a farewell social in honor of Rev. and Mrs. H. A. Fast. Rev. Fast has served the Bethel College congregation as pastor for a number of years. He leaves Newton to continue his studies in the Hartford, Conn. Theological Seminary.

Committees representing most of the Mennonite churches in and about Newton, Kansas, met for the purpose of arranging for the organization of religious training schools in the several church centers. Profs. P. J. Wedel and J. R. Thierstein of Bethel College were in charge of the meeting.

The Sixth annual Bauman Reunion was held on Labor Day in the Hereford Mennonite church Bally, Pa. The Business Session was held in the morning. The noon hour was spent in renewing acquaintances and playing games. A very interesting program was rendered in the afternoon which included an address by Rev. Norman S. Dettra, Allentown, Pa.

Freeman Junior College opened its doors for the 28th school year Sept. 1. The formal exercises for the opening took place in the evening when Dr. Oliver Buswell, president of Wheaton College, gave the opening address. Dr. Buswell continued his stay in Freeman by holding a series of Bible lectures every evening throughout the week except Saturday. He also gave addresses at the Chapel exercises each morning during his stay.

The "Church Barn" at Berne, Ind., which at the time of its erection in 1909 was an innovation to church equipment will have to have a number of feet on one side removed to make room for a new highway. In the days of horse and carriage this shelter was a great convenience to people attending service. Today its usefulness is almost a thing of the past and it will probably disappear altogether in a little while.

The Hereford Mennonite Church at Bally Pa., will hold its annual Harvest Home Services on Sunday morning, September 14, 1930.

The Flatland, Pa. church celebrated its Annual Harvest Home, September 7. Rev. Hattel of Allentown brought the message. Several singers came with him to furnish special music.

The Eastern District Sunday School convention meets, September 27 in the Zion church, Souderton, Pa., Roland Johnson is president of the convention. It is expected that all of the schools of the district will be represented.

Dr. Irwin Bauman, one of the sons of the Hereford Mennonite Congregation at Bally, Pa., occupied the pulpit of the Bally church on Sunday morning September 7th. Dr. Bauman is one of the instructors at Bluffton College.

On Sunday, September 7, Rev. Carl Landes was fully installed as pastor of the First church, Philadelphia. The services were in charge of Rev. D. J. Unruh, president of the Eastern District Conference, assisted by Rev. N. B. Grubb.

The East Swamp, Pa. church has named September 14 for its Harvest Home Service. Rev. W. S. Gottshall, the pastor, says: "We heard a man say lately, 'The people called meetings for the purpose of praying for rain, how many thanked Him when the rain came?"

According to reports the Bethel Retreat was attended by an attentive and interesting group of young people. The daily attendance at the morning classes was from 35 to 40 while the evening meetings were well attended. It is generally agreed that the Retreat was a very successful one.

Sunday evening, August 17th, the mission committee of the Senior C. E. Society of the Second church, Beatrice, Neb., featured a special mission program. Brother Daniel Schirmer, a Hopi Christian and adopted son of our missionary Maria Schirmer, Moen Copi, Arizona, gave an address concerning his life and experience. Daniel worked for Brother H. A. Claassen during vacation and made many friends among the Beatrice people.

Under Jottings of August 14, the statistics for the Canadian Middle District Conference are quoted and it is stated that in this Conference there are 12 mission societies and that in 12 of the churches instruction is given in German. It should, however, read that in 12 of these 34 churches there are no mission societies and no regular instruction is given in German. Neither of these churches opposed mission societies or the teaching of German. They only did not get to introduce them but will no doubt do so in the future.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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7. Establishing Frontier Homes—Kansas
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, SEPTEMBER 18, 1930 No. 37

EDITORIAL

Emergencies do not wait upon one's convenience, and, when they arise there remains but one thing to do and that is to meet them squarely with all the energy one can command. Church budgets are exacting just now with the country passing through a period of terrible depression causing multitudes the gravest anxiety for their present and future necessities. Foreign and Home Missions, like individuals, also have to face depression and that with needs that run into thousands instead of hundreds of dollars. There is famine in China. Our Russian Mennonite brethren are far from self-supporting. It also happens that there are urgent needs in the home church. The new roof is a necessity, the heating plant has ceased to function and local charities are persistent in their demands. On top of all such necessities has come the terrible hurricane in the West Indies that brought death and destruction to thousands and the need for all the assistance that can be brought to bear on the unfortunate country. In a sense, we are again in times that try men's souls. Yet can we complain when our problems have largely to do with personal discomforts while those of others are matters of life and death? If one takes the trouble to look up the records of our beloved church at times of dire need in other parts of the world we will discover that the church has not refused or failed in taking its share of the responsibility involved, and it is sincerely hoped that there will continue to be a generosity that gives and gives because it is more blessed to give than to receive.

It was quite refreshing some nights ago to hear a young minister, just out of the seminary, telling his people of the church that had called him to its ministry say: "I shall not speak of My Church. It is our church and so I want to continue to regard it." One of the grating things on some people's ears is to hear some preacher continually speaking of "my church", my members, my deacons", etc. The fact of the matter is that only popes and kings have the distinctive privilege of pretending that they own those who submit to their over-lordship. In the Mennonite Church, particularly, there is no ruling class or even ruling council. All are brethren in the sense of being equal as well as being bound by the sacred ties of love and fellowship. The influence of the ministry and the church upon those who are not connected with it is certainly not good when he who is to be among the people as one who serves gives the impression of having and exercising dictatorial power.

The fact that churches seem to be losing in interest in some quarters because af the slim attendance at regular services is trying enough to either the minister or the church member who has the good of the cause at heart. It has become the habit in some quarters to say that "churches are going to the Bow Wows" or that "the church is losing out" or "that they are on the toboggan slide", or something else to the same effect. We are happy to say to our readers that such propaganda is largely of the devil's suggestion. The churches, we grant, are in some quarters, in serious straits because they have not been able to keep up the intensive program they once followed or has been laid out for them. For example, there were times when church services were conducted in scattered locations once in two, three or even four weeks and ministers had to keep busy in going from place to place but the membership had a leisurely time of it. Then came a time of weekly, twice a week and three times a week services besides Sabbath schools and other organized meetings that partook of a more or less devotional nature. There were no automobiles then and other attractions, such even as Sunday visiting and Sunday newspapers were frowned down upon. The attendants lived in the immediate neighborhood of the church which was as much a community institution as the country store. But times have changed. We will not shield the slacker church member, he or she, who ever they may be, are a great menace to the cause, but we do say that people now often attend and support their church twenty or even thirty miles away because they have swift transportation. People do not so often take their letters with them when they move to the next town or much farther. They continue their membership in the church that holds their affection. It may be that they miss oftener, yet this does not indicate that they betray an utter lack of interest. The following statement from the Federal Council Bulletin is to the point:

" There are 44,380,000 adult persons (defined as those thirteen years of age or older) who are church members. In other words, considerably more than half of the adult population—55% to be precise—are communicant members of the church.

Of the adult church membership 61.5% is Protestant, 30% Roman Catholic, 6.6% Jewish. Other bodies, including Mormons and Eastern Orthodox, total only 1.9%.

During the last twenty years (from 1906 to 1926) the membership of the churches has increased at almost exactly the same rate as the population.

There are almost as many churches in the United States (230,000), maintained wholly by voluntary gifts, as there are public school buildings (256,000) maintained by public taxation.

There are 21,000,000 pupils enrolled in Sunday schools—only 3,700,000 fewer than all the pupils in all the elementary and secondary public schools.

We are not of those who measure everything by a statistical yardstick and identify bigness with greatness; we are far more interested in the spiritual quality of the Church than in its size. Yet figures do tell us something. They at least suggest that it will be time enough to talk about the decline of organized religion when somebody finds some other voluntary movement that can enlist and maintain more than one-half of the people in its membership. The truth is that the growth of the Church in America, entirely without official support and depending wholly on the free response of the individual, has been and continues to be one of the most impressive facts in our national history."

TO THE PASTORS OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF N. A.

Dear Brethren:—

By reports in our church papers you have been informed that our mission treasury is in the red $26,000.00. This deficit has increased in spite of our attempts to save. We have sent word to all our mission fields that only the most necessary expenses will be allowed. No new buildings will be erected. Missionaries home on furlough will not be sent back (except Bro. and Sister Thiessen for whose return a special gift has come in). Missionaries whose furloughs are due will not be permitted to come home until our finances are in a better condition.

But these retrenchments will not wipe out our present obligations. We are asking our pastors to launch some type of special canvass in their congregation which will help to wipe out this debt. This canvass should net $1.25 per member, if our obligations are to be met. If your congregation cannot do this, please report to us. We must, of course, call attention to the fact that after our present debts are paid, our present program calls for an expenditure that amounts to $5.00 annually per member. We have put our hands to the plow, shall we look back?

Goessel, Kansas,
Sept. 1st, 1930.

J. W. Kliewer, Pres.
P. H. Richert, Sec'y.

A VILLAGE TEACHER'S COURAGE

All through the hot season I had not been able to visit the school at Chickney Pali. It was now about ten weeks since I last visited it. Several heavy rains had fallen already but the schools in the different villages had to be visited once more before the real rains. So one of the evangelists and I started out on foot on Tuesday morning. Our plan was to go first to Gorhi, from there to Bheisman, then on to Chickney Pali and finally via Sarakbundia back to Korba. At Gorhi we had a surprise but it was of the disagreeable kind and so I shall not write about that. Some such surprises are not good to remember and much less to write down on paper.

It was Thursday morning. Much rain had fallen during the night and we feared that going on to Chickney Pali would be impossible because of flooded creeks. Barefooted and with rolled up trousers we started out nevertheless. At first we were inclined to go in the homeward direction but finally we decided to go on anyway. The water was wide in some places but not so deep that we could not wade through. We stopped to preach and to sell Gospels in several villages and so it was almost noon when we reached our destination. It was raining again. On the way my mind had been occupied with a severe difficulty at Chickney Pali. There were over fifty children in this school and no school building. Last year the children were not half that number and the teacher could take them into his own house when it rained whereas on sunny days he taught them under the shade of the large mango trees. Now there was not enough space in the house to seat all the children on the floor and besides this another family was living in one of the rooms. It was too late in the season to build a house of any kind for the rains had already begun. Impossible, I thought, the school will have to be closed during the rainy season.

While I was thus occupied with my thoughts we had come to the place from where we could see the teacher's house. How strange it looked! There was another long building close by. We had heard some rumors in the hot season that Motilal with his school boys was building a school house but that was too good to believe. At least if there should be any truth in it at all the kind of a building that they would put up could not be the kind which might be inhabited during the rainy season. There it was though and seeing meant believing. Yes, there certainly was a house of about 28x12 feet; four mud walls; a thatched roof; two wide doors and a window. If I were inclined to philosophize I might not have believed my eyes and might have asked myself, "How do you know it's a house?" and I might have stopped a long time to think about it. Only one window in it is a critical point but I did not have enough self-control to stop for that. I knew the house was meant for the children and it would serve the purpose. In I walked with Motilal master close upon my heels. "Man, how did you do it!" I exclaimed as I whirled around and faced him. He grinned trying in vain to conceal his pride in his own job and was speechless for a little while. The following night I slept in the new school house. It rained but the roof did not leak and I was perfectly comfortable. We shall not close the Chickney Pali school for the want of a building this rainy season.

For a teacher in this section of India to go ahead of his own accord and build a school house to me spells COURAGE. How did Motilal do it? He had collected a little money. He had made the rule that if parents wanted to take their boys out of school without any good reason they had to pay a fine. This is one-horse-power compulsory education but we don't have any other kind here. By this method Motilal was at least getting those people who did not want to educate their own children to help a little in educating others. He had collected the equivalent of one dollar and fifty cents in this way. This was enough to pay for the trees which had to be cut from the forest for rafters, ridgepole, etc. The grass for the roof did not cost much and the mud for the walls was entirely free of charge. The energy for putting things together did not cost anything either in this case but I suppose that was hardest to get. Motilal got it however first, by using a lot of his own energy and second by persuading his school boys between the ages of 10 and 14 to help. The good example of teacher and pupils induced some of the villagers to do some of the heavier work.

Young men like Motilal are the hope of the church in India. The devil always tries to get these. We should pray for them that they may all be kept "For the Master's Use."

J. R. Duerksen.

THE HILLSBORO BIBLE ACADEMY

The Sophomore Class is putting out the notes this semester. They are doing it in their English class and are studying newspaper work in connection with it. Wilma Friesen is the editor.

School has begun with an enrollment of thirty-one. Everybody is studying hard and enjoying school.

It is a worthwhile thing for youth to take

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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a good course in Bible and here is the place to get it.

King's Daughters Organization

The girls formed an organization which was called "Kings Daughters". The following officers were elected: President, Dorothy Unruh; Vice-President, Edna Funk; Sec.-Treas., Della Schwartz. Program Committee: Chairman, Mabel Bartel, Linda Friesen, Marie Bartel. Social Committee: Chairman, Sara Epp, Clara Wiebe, Ruth Enns.

The purpose of this organization is to build Christian character and render Christian programs twice a month.

The devotion exercises are held regularly at 6:50 P. M. on week days. We have these meetings so that we may gather our thoughts of the day to a higher ideal. Very interesting numbers were given on the programs. Some were as follows: an interesting talk by Mr. Frey, and also one by Miss Schmidt, a duet by Marie Bartel and Elsie Duerksen, acompanied on the piano by Dorothy Unruh.

The results of the Sophomore class election was as follows: President, Wilma Friesen; Vice-President, John Remple; Sec.-Treas., Mabel Bartel.

Thursday, September 4, the school had a wiener roast a mile south of town. The time was spent in playing games. We started home in the rain. Everyone reported having had a good time in spite of the rain.

September 2 the girls organized for gymnasium exercise. The captains elected are as follows: Basketball, Della Schwartz; Tennis, Irene Wiens; Baseball, Tillie Rempel; Volley Ball, Sara Epp; Quoits, Edna Funk.

The boys are planning to organize a basketball team later in the season.

THE NEW BIBLE SCHOOL AT JANJGIR

Personally, I feel that the most satisfying and hopeful work in which I have had a share here in India has been the opening of the Bible School. For a number of years our India missionary conference has felt the need of a Bible School in our field. Until this year it was always postponed because there were not enough workers on the field. At the last conference session it was decided, however, to begin the school at Janjgir. Whereas formerly a lack of workers was a difficulty, the difficulty now was a shortage of funds. To undertake the opening of a new school when the Mission Board was forced to cut even our regular budget seemed difficult. Of course there would be no teachers' salaries to be paid since the teachers were regular mission paid people. On the other hand, we knew that we would get no students, at least only very few, unless we would pay the students a stipend or scholarship to make it possible for them to attend. Since there were no Mission funds for this we appealed to the Indian Church for help. We praise God that the Indian Christias measured up to the task. Each of our five churches, not including the Leper church, made itself responsible for two stipends of 50 Rupees each. This gave us the assurance that we could at least expect ten students. With this fine cooperation of the Indian church, we courageously moved on.

The missionary conference gave us the task of drawing up a plan for the Bible School which was to be submitted to the Joint Evangelistic Committee, which is composed of the Missionary Evangelistic Committee and the Indian Evangelistic Committee. On March 12 this Joint Committee met in Champa to consider the plan we proposed. A few co-opted missionaries were also called in. We had an all-day session in which the details of the plan were worked out. To elaborate on the plan here might prove monotonous. Instead I shall say a few things about the way the school is running at present.

On July 3 we opened the school with a special program. Rev. P. A. Penner gave the opening address. It was an impressive message he gave us. We renewed our consecration to the Lord and began the school with Him and for His Kingdom.

There are thirteen regular and two special students enrolled at present. We have two missionaries and two Indian brethren on the teaching staff. The classes hold their session in the Sunday school room of the Janjgir church. The room has been equipped for class work and has quite the atmosphere of a school room.

The students have taken hold of the work very satisfactorily. Most of them are married. A number of them have had some teaching experience. The enthusiam and the devotion with which the students do the required evangelistic work is to me an assurance that the school, by the grace of God, promises to become a mighty instrument for the spreading of the Gospel here in India. Twice a week the teaching staff together with the students goes out to the neighboring village to preach. Here the students have an opportunity to practice what they are taught in the class room. When we get to the village we divide into small groups and then go into the village to preach or do personal work. At the appointed time we again gather at the place where we divided ourselves into groups and then walk home together discussing our experiences and criticising our work. The joy, the enthusiasm and the evident desire to improve their work that is displayed by the students on these homeward walks is most heartening and encouraging for those of us who have a share in the teaching work. The men students are required to go out to preach in the villages twice a week. For the present the women students are teaching in the local Sunday school. After the rains they will also be required to go out.

It is our plan to take the students out for a six-week preaching tour after the close of the school term. This is also to be under the supervision of the teaching staff. The aim is to give the students an opportunity to put into practice the things they have learned and to let them do this under the sympathetic criticism of the teachers. To do this will encure some extra expenses. As yet we have no money to undertake this but we pray and trust that the Lord will put it into the heart of some friend in America to send us some money for this purpose. About $60.00 to $75.00 should make this project possible.

The teaching staff this year consists of the following persons: Miss M. R. Burkhalter, Rev. M. Rufus Asna, Pandit J. Walters and myself. We have a very valuable man in Rev. Asna who teaches the course in Methods of Evangelism. He is a very devout Christian and an experienced evangelist. For twenty-five years he has done evangelistic work in this field. This makes him very valuable in our evangelistic work. Miss Burkhalter is substituting for Mrs. M. Y. Burkhard who is ill at present. As soon as Mrs. Burkhard is able to teach she will take up the work and relieve Miss Burkhalter.

The history of some of our Bible students is very interesting. To give you an idea of the type of students that are attending the school let me relate briefly something about the experiences of several of them. Kripadan is a young man who has had to suffer much when he became a Christian. He went to school in one of our Mission village schools and learned to know about the Gospel there. When he was a young man and worshipped his Hindu gods he found nothing through such worship. So he began to study more about Christianity, but he dared not do this openly. To get a chance to learn more about Jesus he took a position as helper in the mission school of his village. He received 5 Rupees a month which amounts to about $2.00. When he told his parents and relatives that he wished to become a Christian they were very angry. To induce him to give up his intentions to become a Christian they took his wife away and hid her for some time. He says one of his older relatives followed him for some time with the intentions of killing him if a good opportunity presented itself. He and his wife had to leave and so they had to live on the veranda of the school house for a long time. They offered him part ownership of the village if he remained in caste. But all this did not shake Kripadan. He had found Christ and was enjoying the abundant life in Him. These experiences have developed a personality in him that is truly admirable. Patiram is another student who promises to become a great worker in the Kingdom of God. His story of how he searched for light and finally found the way of life in Christ Jesus is truly inspiring. Through the preaching of evangelists and missionaries he came to give his life to Jesus and has already faithfully served Him.

Through work in his home village he has won six families out of his immediate relationship for Christ. After these friends became Christians; he cared for them like a pastor. To hear this boy preach in the villages is an inspiration. Parasram has been a Christian for only about two years. He, too, is very promising. He owned part of a village but had to give up everything when he accepted Christ. Village owners usually do nothing. He came, however, and did common manual work to earn his living while he studied the Bible and learned to read. He is happy in Christ and when he preaches in the villages he does so with power and conviction. To work with these students is a joy and we have the confidence that if the Lord continues to prosper us in this work great things will be accomplished for the Kingdom of God and for the winning of India for Christ. May the Lord grant it, is our prayer and hope.

W. F. Unruh.

P. S.—Since this letter was written about $18.00 has come in for our touring work.

Janjgir, C. P. India,
July 28, 1930.

Dear Rev. Richert:

Since Mr. Unruh is reporting on some of his work I will also write a short report. At present the Six Week Bible Course is being held which all evangelists and Bible women are required to attend. For this reason the Bible women's work has been closed down for six weeks. Most of the other work is going on quite satisfactorily. I am especially happy about the way our dispensary work is progressing. Since July 1 we have a compounder who has been trained by the Drs. Bauman and he is a very fine worker. His work is efficient and the people have confidence in him and in what he does. Before he came we had a man who was very shiftless and lazy and stole a lot of money as he himself confessed before he left. No wonder people had very little confidence in him. The new compounder, Eliah Sidh, is a wonderful help to me.

Recently we have started a project that is partly under my supervision about which I wish to write briefly. For some time we have felt that we should make provision for these girls in the Boarding who are too dull to go on with their school work. We have now opened a class or school, if you please, in which these girls are taught common housework such as cooking, gardening, cleaning, sewing, and Bible reading. Miss Burkhalter supervises the cooking, gardening and cleaning, and I have charge of the sewing and Bible reading. The aim is to make good housewives out of these girls. We have employed one of our Bible women to teach this art to the girls. All the plans are not yet fully laid. Perhaps we should display the girls of this department for marriage when they have completed the work satisfactorily. They will be better wives for having taken this work, I'm sure.

Yesterday we made a few changes in the Primary Department of our Sunday School. Whereas the classes were large before, one teacher having as many as 15 pupils, we now have all classes small. No teacher has more than seven pupils. The majority have only four or five little tots. Our women Bible students, three girls and three married women, teach these classes. This will do away with much restlessness and disorder, for these little Indian tots are just like our American children. The smaller the classes the more efficient the work can be done.

The rains are very pleasant. We enjoy the plains in the rains much more than we had expected to.

Yours in the Master's service,
Mrs. W. F. Unruh.

CORRESPONDENCE

Salem Menn. Church, Ruff, Wash., Aug. 31, 1930—Dear Readers: The Bundesbote arrived today and by reading it I read Rev. P. R. Aeschliman's correspondence of Almota, Wash., which give me an inspiration to immediately fulfill my duty as correspondent.

Ruff, located only about 120 miles west of Almota was not as fortunate as the Pelouse district in receiving the May and June rains and ideal weather to make a splendid wheat crop. The Ruff district is hit very hard this year in having a total crop failure. We have lived here twenty-eight years and this is the first total crop failure. First of all we did not receive the 1929-1930 winter moisture. The little moisture in spring gave the seed sowed in spring a wonderful start. The fields looked very promising in April.

On May 7 we received one of the hardest

frosts we have ever had so late in the season. With, so to say, no moisture left and no rain following the wheat did not grow any taller. The wheat growers believe that the frost did more damage than the lack of moisture, for we have had years with so to say no moisture left in May and the wheat stretched tall enough to be cut. Further east where they received more moisture the wheat revived immediately after the frost and yielded accordingly.

How to get enough feed and means to buy seed is the big problem for the farmers, for there is, so to say, no old straw and one sees by driving into the country a small stock of hay here and there which will not reach very far. Most of the farmers are taking their horses about 100 miles east where they have some old straw and more new straw than they need. The tractor farmers do not need to worry about feed for his horses, but he also must see to earn all he can to have feed for his animal next spring. May the good Lord send us abundance of moisture from now on for the next year's crop, is our wish, but He who rules knows best what we need, for maybe it is for the good of the community not to have a bountiful crop every year.

Most of the men went east and south to work in the harvest fields to earn a little, for there was no work at home. As soon as the apple season opens in the fruit orchards most of the men and many women want to take in the harvest in the apple orchards. Most likely the apple orchards will be overcrowded with labor, the same as the wheat harvest this year. I worked in the Edwall district for eight weeks and I saw the labor condition as I have never witnessed it where the farmers could get all the labor they wanted for a great reduction in price. Men would come daily to the farmers asking for work with tears in their eyes.

In the year past our small church was also able to send from 300 to 600 pounds of old clothing to Canada and Newport. This year all old clothing will be made over at home, for without an income from the land the taxes and interests going on the same it will be very hard on most families to buy very much new until we get a new crop.

Some might think this is a very complaining correspondence. I did not mean it be complaining, but as correspondent I felt it my duty to report how conditions are in our locality.

During the past summer we have also had the joy of having Rev. C. E. Krehbiel, Field Sec., with us who gave us a wonderful message one evening. It also happened that Dr. J. W. Kliewer and family stopped off a day at Lind, Wash., and it being just the day for the Ruff Ladies Aid to be held at the home of Mrs. J. C. Jantz, Odessa, Wash. Rev. M. J. Galle, our minister, who lives at Lind, brought Dr. Kliewer with them to the aid where the latter had charge of the opening exercises.

Rev. Clyde Dirks who was called home from California to the bedside of his father in June left last week for his new position as pastor of a community church in North Dakota.

The Ruff church, so small in membership is thankful for the sister church at Menno to compromise in giving Ruff one-fourth of the church services. Rev. M. J. Galle is serving both churches.

Sincerely,

Correspondent.

Pratum Mennonite Ch., Pratum, Oregon— We are enjoying nice cool summer weather, the crops are harvested and yields were good as usual.

Sunday afternoon, the 24th our C. E. Society met with the society from the Zion Mennonite church of Dallas at Rickreal Park, where both societies participated in a program. The topic, "Education," was very timely, and many helpful thoughts were expressed, musical numbers contributed to make it a very enjoyable afternoon.

Our growing enrollment has forced us to enlarge and re-model our church building. We also put a full basement under it.

We usually have about 220 in S. S. and about 250 or more for our church service. Our record attendance this year is 259 in S. S.. We do not have summer slumps, as so many churches complain of, but have enjoyed a steady increase in attendance. We try to keep our services very interesting and instructive.

Our pastor, Rev. J. M. Franz is doing a splendid, sincere work, and people come from far and near to hear his sound expositions of God's Word. He has also organized a Junior Choir of about 20 members who sing a special number for S. S. each Lord's Day. The senior

(Continued on page 14)

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

WHAT GREATER THINGS?

Jesus said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." What great things did Jesus refer to? Did he refer to feats in the physical realm or new adventures in the moral and spiritual realm?

Great feats in the physical realm are not wanting today. Twenty-one hours after the first alarm of that gruesome Ohio State Penitentiary fire the harrowing sights and the shrieking cries and sounds were thrown on the screens in Broadway picture houses 600 miles away. This past summer explorers have descended into the depths of 1426 feet beneath the surface in a great steel sphere with windows. At about the same time aviators ascended into the thin air to a 43,166 foot climb and they are planning to reach 75,000 feet.

We have advanced by leaps and bounds in the material realm but we have not made much progress in the moral and spiritual spheres. Our greatest discoveries in the coming decades will no doubt be in these latter realms. As a result science will be enriched, life will be more liveable because these new spiritual and moral discoveries will bring readjustments to our "sore-spots" in life today.

Will it not be possible to discover the spiritual laws determining a full life? Can the spiritual verities of life not become as real as the material upholstering of this world? Will we ever learn that love is more dynamic than armies, navies, force and hate? Is it not possible to correct depraved and crooked human beings by means of love, respect and confidence rather than treating them like cowering animals enclosed behind steel bars?

THE SHIPSHEWANA LAKE RETREAT

For six years we have been having Mennonite Young People's Retreats. The first one was held on the campus of Bluffton College. Soon after another retreat was held on the campus of Bethel College. Then the retreat idea was taken up in other sections of the Mennonite church. Today an annual retreat is held by the Pacific Coast Conference in connection with the yearly meeting of the conference. The young people of the Central Conference of Mennonites have for several years maintained one large and enthusiastic week-end retreat annually at some of their larger Mennonite churches in Central Illinois.. About the same time the young people of the Eastern District Conference began an annual week-end retreat at the Y. W. C. A. Girl's Camp of the University of Pennsylvania.

Each one of these several locations has its advantages and its disadvantages. A local church can maintain a young people's retreat quite nicely for a few days but it does not have the facilities to care for a 10-day retreat without imposing an intolerable burden on that church and the good people who provide the accommodations. A college campus with its dormitories, dining rooms, kitchens, assembly rooms, class rooms, libraries is in many respects an exceedingly favorable place for a ten-day retreat. If however a summer school is in session at the same time that a retreat is in progress, the two groups are enough in one another's way to offset many of the advantages of a college campus for a retreat. These practical difficulties have led the retreat organizations to look around for more favorable places at which to hold these annual sessions. The young people of the Eastern District Conference have solved this problem so successfully by using the Girls' Camp of the University of Pennsylvania that other retreat organizations have been looking for a similar location for their annual retreats.

Upon investigation it was found that the Brethren Church has a "Brethren Retreat" on Lake Shipshewana, Indiana about twenty-two miles east of Elkhart, Indiana. This "Brethren Retreat" consists of a large tract of land on Lake Shipshewana in which have been built a few dozen privately owned cottages, an auditorium, and two dormitories, one for men and another for women. These buildings lie upon a hill overlooking the lake. This hill is covered with native trees, mostly oaks, furnishing an abundance of shade. Here the Brethren Church has for some years conducted its annual series of Bible lectures and young people's training school. The annual sessions of their church conference also usually meet here. The place also furnishes, fine facilities for recreation. Boating, swimming, fishing are here in abundance in addition to usual means of recreation such as hiking, group games, tennis, croquet, etc., etc.

Under the fine leadership of Rev. Wilmer Shelly and his committee the Mennonite Young People's Retreat that has been sponsored largely by the young people of the Middle District and the Central Conferences for the last six years was this year held at the "Brethren Retreat" August 12-22. There gathered here thirty-seven regularly registered retreaters besides a number who remained for only part of the ten-day period. Rev. Shelly had also secured the help of a dozen men and women of experience and recognized leadership to serve as leaders and special speakers for the ten-day period. Here the retreaters and leaders lived together, worshipped together, talked together and planned together for the highest temporal and spiritual welfare of our young people and our Mennonite church. Resolves were made to live better lives personally and to render more effective service in years to come to our Christ and his church. We have lifted up our eyes and beheld wondrous things to which we have pledged our loyalty and our service.

Paul E. Whitmer.

THE PERSONNEL OF THE C. E. TOUR

The people of the Christian Endeavor World Friendship Tour are not what we would call a typical Christian Endeavor group in the States. Many of them are "has beens" and know Christian Endeavor as it was carried on some time in the past.

A surprisingly large per cent. of our party of 450 people have passed middle age, even up to 80 years and yet as some one said they are the most ambitious when it comes to sight-seeing. This tour appealed to them because of the Christian fellowship and leadership which affords a certain feeling of security when traveling in a foreign land.

There is another group, perhaps quite small, but some times very conspicious, who have joined the party because they hoped to strike a real bargain. They felt this tour would offer its members some advantages, which they would incidentally share. They were the ones, who on certain occasions declared loudly that they had paid for service and would have it at any cost, making it necessary for our leaders to remind them that we were on a Christian Pilgrimage, and that from Dr. Poling on down we were accepting pot luck as far as accommodations are concerned. To them applies the admonition given us when we started to stay at home if you cannot bear a charge.

As to professions, teachers and preachers seemed to predominate and invariably betrayed their position unintentionally by word and act. Our one Idaho potato grower could just as easily be singled out. The ladies of the party outnumbered the men to such a degree that almost the first question that was put to me by one of the German C. E. leaders, on arriving in Berlin, was, "Aber wo sind die jungen Männer?" Fortunately we had a few along for samples.

Then of course there was that part of our delegation whose chief interest and purpose was the promotion of the Christian Endeavor movement and spirit on the tour, climaxing in the great world's convention in Berlin. This group was headed by Dr. Daniel A. Poling, president of the World's Union, the vice president, Dr. Wm. Hiram Faulkes, the other officers of the International organization. Eleven state field secretaries, and numbers of young people actively engaged in union and society work. One of the greatest blessings and privileges of the trip is just this opportunity of mingling with the leaders of our movement and having personal contact with them in an informal way, sometimes around the table, sometimes on the deck of a boat or in the compartment of a train as we travel along. Out of this fellowship have come friendships of priceless value, which will be treasured through life. **Emma Ruth.**

REPORT OF THE OPEN DOOR S. S. & C. E. CONVENTION HELD AT MONROE, JUNE 13, 14 & 15, 1930

The Convention was opened Friday evening, June 13, with a Convention Address given by Rev. Aeschliman from Onecho. The Welcome Address was given by Rev. Baumgartner and the Response by Rev. Galle.

Saturday morning the meeting was called to order by the chairman, Philip Stucky.

The Convention S. S. theme was, "Since belief in Jesus Christ is the foundation of the S. S. and C. E., how may this belief be used to better present social conditions of the great institution, the Family."

The topics rendered in the forenoon were:

By Creating Unity of Thought......Marie Schrag
By Creating Christian Ideals..Leland Aeschliman
By Creating a Spirit of Unselfishness......Written by Mrs. Lennon, and read by Philip Stucky.
By Creating Christian Cooperation.........Joe Jantz

The topics were all discussed separately with the chairman leading them. The music was furnished by the four churches, Onecho, Monroe, Menno and Ruff.

Saturday afternoon the program continued with two topics:

By Creating Wholesome Social Atmosphere........ Robert Krehbiel.
By Creating Better Understanding between Parent and Child..............Rev. Baumgartner

The business meeting followed, and reports were given from Monroe Sunday School by Oswalt Stucky; Ruff Sunday School by Josephine Jantz; Onecho Sunday School by Rev. Aeschliman; Menno Sunday School by Rev. Galle.

C. E. reports were given from Monroe by Martha Bergman; Onecho, by Blanche Aeschliman; Menno, by Rev. Galle.

The Resolutions Committee reported:

1. Be it resolved that we as a Convention thank our Heavenly Father who gives us all good gifts, for the pleasant weather he has given us and we wish to show our appreciation by a rising vote.

2. Be it resolved that we as visitors thank the people of Monroe for their kind hospitality and show our appreciation by a rising vote.

3. Be it resolved that we, the members of the Open Door S. S. and C. E. Convention thank our chairman for the identification badges.

4. Be it resolved that we as a Convention through our secretary extend our greetings to the Idaho and California Conventions wishing them God's richest blessings in carrying on His work.

5. Be it resolved that we as a Convention send our greetings with the contribution to Mrs. King.

The Convention next year will be held in Menno, Washington. The officers for next year are President, Katherine Krehbiel; Vice President, Robert Krehbiel; Secretary and Treasurer, Bessie Aeschliman. Program Committee: Bertha Gering, Chairman; Oswalt Stucky, Leonard Jantz, Henry Ensley.

Saturday evening Mrs. Galle gave a demonstration of the Tabernacle followed by the Peace Orations which were given by Rose Krehbiel and Vernon Aeschliman. The orations were very good and the decision close with first prize awarded to Rose Krehbiel and second prize to Vernon Aeschliman.

Sunday morning the Monroe S. S. children gave a Children's Day program. Rev. Galle and Philip Stucky gave a short talk to the children following the morning sermon by Rev. Galle.

Sunday afternoon the C. E. Convention Topic, "Christ's Challenge to Youth" was discussed.

Christ Challenges Us to

Follow	Henry Ensley
Serve	Jennie Jantz
Imitate	Gerhard Dyck
Help	Herbert Swartz
Overcome	Blanche Aeschliman
Be Pure	Arthur Franz
Be Peaceable....Written by	Leonard Jantz and read by Esther Jantz.
To Have Communion with God	Bertha Gering

Sunday evening the Convention closed with a cantata rendered by the Monroe choir and two readings by Alice Schrag.

Josephine Jantz, Secretary.

CHRISTIAN ENDEAVOR TOPIC

September 28

How Would I Spend $1,000,000 on Missions?

Luke 10:25-37

Just how would it feel to have a million dollars? Would it give as much of a thrill as we think it would? Would it bring more worries than blessings? Would our friendship gained be as true and dependable as before? Would our temptations be any greater? Would we continue to love our Christ as much as we now do? Surely we can be thankful that our friendship with Christ is not based on wealth.

In the Text

The man with his million may be a great blessing if he consecrates it to the service of God. In answer to both the lawyer and the rich young ruler Jesus replies, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." The lawyer is not satisfied and asks, "And who is my neighbor?" Our neighbor today is any man, woman or child who needs our physical, mental or spiritual ministering!

THE COMRADESHIP HOUR

Monday, Sept. 22
Help the workers. Read Gal. 6:6-9.

Tuesday, Sept. 23
Help missionaries. Read Phil. 4:10-19.

Wednesday, Sept. 24
Help the poor. Read Matt. 6:1-4.

Thursday, Sept. 25
Help carry out Jesus' command. Read Matt. 28:18-20.

Friday, Sept. 26
Listen to the Call of need. Read Acts 16:8-15.

Saturday, Sept. 27
Give generously. Read II Cor. 9:1-8.

We are quite like the certain priest and the religious Levite. We ride in our luxurious cars, we spend large sums for amusements but we leave our mission treasury $26,000 in debt. No missionaries can be returned, none may come home on furlough, no building work may be done—because we pass by on the other side.

In playing the role of the Good Samaritan we see eight essentials:—Sympathy, approach, contact, self-sacrifice, hospitality, care and provision. Do we do as much for our neighbor who may be in need, be he living next door, in Chicago, India or China?

Thoughts on the Topic

1. "Money buys everything but happiness, and takes you everywhere but to heaven."

2. Our slogan should become "Millions for Missions" instead of "Pennies for Missions."

3. Can a man earn a million dollars honestly in a life time?

4. If I had a million dollars to spend for missions I would give it outright and not only give the interest of it.

5. If I had a million dollars to spend for missions I would want to spend it while I was living.

"I'm the Child of a King"

"My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands!
Of rubies and diamonds, of silver and gold,
His coffers are full—He has riches untold.

Refrain:
"I'm the child of a King,
The child of a King;
With Jesus my Saviour,
I'm the child of a King.

"My Father's own Son, the Saviour from sin,
Once wandered o'er earth as the poorest of men;
And now he is reigning forever on high,
And will give me a home in heav'n by and by.

"I once was an outcast stranger on earth,
A sinner by choice, an alien by birth!
But I've been adopted, my name's written down—
An heir to a mansion, a robe and a crown.

"A tent or a cottage, why should I care?
They're building a palace for me over there!
Tho' exiled from home, yet still I may sing.
All glory to God, I'm the child of a King."

WHY THEY DON'T SUCCEED

One of the reasons why some young men and women fail to achieve success in business life is their woeful lack of good manners. What chance has a boy to gain a position if he walks into the manager's office with his hat on, and answers questions by simply saying "Yes" or "No." He may be thoroughly honest and have a good heart, but an unattractive personality and careless ways will surely prove to be a serious handicap.—Dr. A. C. Crewes.

MEDICAL WORK OF BASNA

(By Dr. H. E. Dester)

"What sin have we committed that both the duphadar and I should be sick at this time?" This question was indirectly asked of me by a man who has not been very friendly toward the mission and who, we have reason to believe, has delayed the purchase of land for a hospital. Some ten days ago he came to the hospital with a severe infection of the leg. I tried to explain that it may not be a matter of sin, but God's way of manifesting himself to them. I trust that he may not only give God this opportunity, but also be a little more friendly to the mission in the future.

At the dispensary we have been quite busy the past month. The first three months this year 1175 patients were treated, not including 100 visits of patients coming the second or third time. The income was rupees 290, some over $100. We had 23 inpatients at the hospital, gave 113 treatments for hookworm, 56 for ringworm, and 100 for malaria.

One of the discouraging things we are frequently called to treat here is burns. I was called to treat only one severe case this quarter and that was an old woman who was burnt beyond all hope of recovery.

Another discouraging thing is the distorted standard of values prevalent in the minds of many of the people. Some time before Christmas a village owner came to have his eyes treated for cataract. I did not have the necessary instruments at that time, so I told him to return later. Some time later he asked one of our evangelists what the fee would be. I sent word that it was six dollars. Some weeks passed and he did not come so I inquired and found that he considered my fee too high. He said, "I would rather be blind than pay such a fee," and he was a village owner able to pay many times that amount. Of course, I reduced my fee. The man came and went home seeing, and I trust with his spiritual sight restored also.

Time and again people come in the last stages of some serious illness. When asked why they did not come earlier they often say that they were too busy in the harvest fields, or some similar reason. Recently some men came from five or six out asking me to see a man who had had a serious accident. It was very hot and we were quite busy so I did not want to go. However, I offered to do so for a small fee. They said that they could not pay the fee, so I told them to bring the man to the hospital. They agreed to do so but never came, and I am sure they could have paid the fee easily as well as bring the man here. They were not willing to pay so small a price to save a life.

On the other hand there are many cases which indicate a growing appreciation for medical aid. A little over a month ago a seven-year-old boy was brought from a village some fifteen miles away. Examination revealed stones in the urethra which upon operation were found to be quite large, each measuring one and a half inches long. One of these was partly in the bladder and partly in the urethra. The grandparents who stayed with the child cooperated in every possible way and paid twenty rupees without being asked.

Superstition still plays a large part in the minds of many. Last week I went to see a village owner who was very ill and in the course his illness had been unconscious several times. To treat this they burned him with hot irons, on the feet, legs, thighs, abdomen, hands, arms, forearms, and neck. These twenty-four burns were from one to three inches long. Imagine his discomfort from the illness, the burns, and the flies. The man remained only two days when he was taken from the hospital not appreciably improved. One reason he left so soon, I think, is that he was not satisfied with his ward. The present wards are stall like rooms open to one side. These are very useful, but ociasionally village owner or people of the wealthier class come who are not satisfied.

We again solicit your prayers that the needs here may be met. As long as our fellow men are thus in need so long Jesus says, "Go ye into all the world."

(Dr. Dester is in need of an auto. The funds for it are coming in rather slow. Who has something for it? P. H. R.)

The Goessel, Kansas, Mennonite church recently celebrated the twenty-fifth anniversary of its Elder, Rev. P. P. Buller and its deacon B. H. Friesen. The whole congregation was invited to this celebration. A number of neighboring ministers were present and made appropriate addresses.

THE S. S. LESSON

September 28

Review

Devotional Reading. Ps. 8.

Golden Text: The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments: his praise endureth forever. Ps. 111:10.

1. Abraham. (A Pioneer of Faith). A man of such outstanding character that, when God wanted to call a person through whom the world was to receive revealed religion, he called him. He believed God, that is, he took God at His word and acted on that word without question. Thereafter he became a pilgrim stopping only here and there to erect an altar and his tent. The altar indicated worship, the tent a temporary abode.

2. Jacob (A Selfish Man Transformed). In Jacob we find many of the meanest qualities in human nature combined. He was a liar, a cheat, a deceiver and a thief. He offered even to bargain his service to the Lord for a guaranteed return. Yet, it was to Jacob that the honor of giving the world God's chosen people was given. He had an appreciation and a capacity for spiritual things that Esau missed. The experience at Peniel was the turning point in Jacob's life where Jacob became Israel.

3. Moses. (A Courageous Leader). Moses began his career by trying to accomplish a great task on his own strength and made a botch of it. It required forty more years of preparation added to the forty through which he had passed, before God was ready to use him. He was great along many lines. He was a leader, a law-giver, a teacher, a wonder worker, a writer and poet. In any of these lines alone he would have been remembered by the world. No other man could speak of the coming Christ whom God would raise up as being like himself.

4. Debora. (A Leader in a National Emergency). Though not much was made in Bible times of women in public life Debora is an outstanding example of influential people in the Old Testament. Her task was to lead the people again to appreciate Jehovah's care after they had departed from him. It was her mission to inspire leadership and urge a resistance against a common foe. The victory was a remarkable one. God always raises up leaders for his people when they are prepared to serve him.

5. Naomi and Ruth. (A Study in Racial Relationship). The wars and backsliding recorded in the Book of Judges would give us a faint idea of the religious and family life of the times were it not for the Book of Ruth. One calamity after the other follows the unfortunate family, yet, through it all, we learn to know the loving Ruth. God always has a place in his plans for faithful ones other than those of the Hebrew race.

6. Hannah. (A Godly Mother). The glory of motherhood always stands out prominently where there is piety, prayer and consecration, as in the case of Hannah. The responsibility of parenthood is emphasized when she consecrates her child to God even before he is born. Many of God's greatest men and women came from praying mothers and devout families. Service in God's house should begin in earliest childhood.

7. Saul. (A Man of Great Possibilities Who Failed). A right start is important, but there must be a continuance in the right way. "Obedience is better than Sacrifice" must be an outstanding principle in every service. Saul had the qualifications that men admire. He fell short of the qualifications that God requires.

8. Jonathan and David. (A Noble Friendship). Friendship is a noble expression of the heart, but there may be evil friendships to be avoided as well as good friendships to be cultivated. The friendship of these two youths was a disinterested one. We would miss much if the story had not been preserved for our edification. Earthly friendships suggest a higher and better friendship with the friend that sticketh closer than a brother.

9. Amos (A Herdsman Called of God to be a Prophet). Times of prosperity may be times of spiritual decline. Amos was called from Judah to prophesy in Israel. There is work for some to do at home. Others are called to work away from home. Amos was not of the prophetic clan, but, even the commonest of people may furnish God with his most effective servants. Amos was a faithful person in his lowly calling. God called him to higher responsibilities. Faithfulness in subordinate places is the gate through which one passes to larger fields of usefulness.

10. Josiah. (A Royal Reformer). His mother's name is given because hers was the first opportunity to set his steps aright. A good king

in a time when the nation had but one Bible and that was a lost one makes Josiah one of Judah's greatest rulers. The finding of the Bible, reading it and re-establishing the Passover instituted a revival.

11. Jeremiah. (The Prophet of Individual Religion). The seven distinctive points in Jeremiah's life and call are: 1. God knowing him. 2. God sanctifying him. 3. God ordaining him. 4. God sending him. 5. God commanding him. 6. God encouraging him. 7. God speaking through him.

12. Jonah. (The Narrow Nationalist Rebuked).The Book of Jonah shows God's concern for a heathen people. It also shows that a man cannot run away from God. Jesus refers to the miracle as suggesting his own resurrection.

CORRESPONDENCE

(Continued from page 7)

choir sings for the church services.

Many of our young people have graduated from the teacher's training course, and are active in S. S. work. Another group are now taking the course. We find trained workers a great asset. In remodeling we also added a large choir loft, which will easily accommodate both choirs. In our basement we have five classes. Our Junior C. E. also meets in the basement.

We try to give our Juniors some of the advantages we did not have, and it adds greatly to their experience and will fit them for more efficient work when they grow up.

Early this year we were greatly blessed by a series of lectures by Rev. W. G. Asher of Miles City, Mont. He is a man of God, who understands the Bible and can explain it very clearly. Later we enjoyed visits by Rev. C. E. Krehbiel, and last Sunday Rev. Wall of Mt. Lake, Minn., visited us.

Jacob Stauffer, who is attending Moody's Institute, is home for a few days and preached for us a week ago, at the evening service.

Last June we had the pleasure of having Dallas and Portland visit us at an all day Mennonite Conference. Rev. S. S. Baumgartner's also were present from Monroe, Wash., The convention theme was, "The Power of God's Word." A fine program was rendered. Dinner was served cafeteria style in our church basement.

Wishing you God's richest blessings.

Homer Leisy.

MARRIAGES

Harms-Harms.—On August 29, 1930, by Rev. G. N. Harms, at the Gnadenberg church near Whitewater, Kansas, Mr. William Harms and Miss Marie Harms, both members of the Gnadenberg church.

Claassen-Buck.—On Aug. 20 at the San Marcos Mennonite church Frieda Helen Claassen was married to Carlton C. Buck, Rev. F. F. Jantzen officiating.

DEATHS

Richard.—Michael Richard was born to Christian and Mary (Conrad) Richard in Plama, France, on Mar. 26, 1858, and passed to his reward from his home near Wayland, Iowa, on Wednesday, August 27, 1930, at the ripe age of 72 years, 5 months, and 1 day.

At the age of 13 he was baptized in the Christian faith and affiliated with the Mummelyard Mennonite church in France. A few years later his membership was transferred to an Amish Mennonite church in Wayne County, Ohio; then to the Sugar Creek Mennonite church near Wayland, Iowa; and finally to the Emmanuel Mennonite church near Noble, Iowa, where he remained a faithful and consistent member unto the end.

At the age of 16, both his parents having died in France, he and his sister and the two brothers migrated to America, and established their home in Wayne Co., Ohio. After living in Ohio for four years, Michael moved to Washington and Henry counties in Iowa, where he lived the remaining 51 years of his life.

October 16, 1882, he was united in marriage to Miss Lydia Rich, of Crawfordsville, Iowa, with whom he was permitted to share the joys and sorrows of life for nearly 50 years. This union was blessed with six children, four sons and two daughters.

He is preceded in death by one son, by one sister, and one brother.

He is survived by his wife, four children, Anna (Mrs. John Widmer), William, Leah (Mrs. Harvey Eicher), David and Edward, all of Wayland, Iowa; nine grandchildren, one twin brother, Peter, also of Wayland, and a host of relatives and friends.

Funeral services were held on Saturday, August 30, 1930, at 9:30 a. m. from the late home, and at 10:30 a. m. from the Emmanuel Mennonite church near Noble, Iowa. The services were in charge of his pastor, H. J. Schrag, who was assisted by Rev. Simon Gingerich of the Sugar Creek Mennonite church near Wayland, Iowa. Interment was made in the Eicher Cemetery near the church.

CONTRIBUTIONS

CONTRIBUTIONS FOR BOARD OF EDUCATION

Eden Church, $30; First Mennonite Church, Phil., $9.75; Arlington Ch., $5.65; John J. Pauls, $2.00; Upland Ch., $3.42; Hebron Ch., $3.00; J. Teuschner, $10.50; First Ch., Aberdeen, $10.91; Tabor Ch., Goessel, $7.05.

Gratefully acknowledged,

D. H. Richert, Treas.

JOTTINGS

Dr. Ross Stover, a noted radio preacher, was the speaker at the Anniversary exercises of the Mennonite Home for the Aged at Frederick, Pa. last Saturday. Music was furnished by the band of the Souderton high school.

Sunday, August 31st, Rev. William Penner of Hartford, Conn., occupied the pulpit of the Second church, Beatrice, Neb. He preached German in the morning and English in the evening to large and appreciative audiences.

Rev. John Thiessen, who during his furlough has been serving St. John's Church, Pandora, Ohio since the resignation of Rev. A. S. Rosenberger, will sail with Mrs. Thiessen for his field in India in Nov. During his furlough he has been taking work at Witmarsum Seminary.

The next annual meeting of the Western District Conference is to be held in the Alexanderwhol, Kansas church, near Goessel, October 22 and 23. This is the largest of the district in the General Conference and the meeting will be held in the largest church of that district.

One of the recent Mennonite refugee arrivals in Paraguay writing to friends in Europe describes a church meeting as a simple gathering under a temporary shelter made of canvass stretched over poles. They have prayer meeting on Saturday evening, preaching service Sunday morning and Sunday school and Bible Study in the afternoon and a choir has been organized. He says that the singing of the dear old hymns they sang in the better days of their Fatherland often is accompanied with tears.

A sister living in the country and unable to get to church very often because of an aged mother who needs her attention finds the radio a great comfort, especially on Sunday, when there is opportunity for tuning in on the services that are broadcast. She makes the service all the more real by setting aside the usual sum of money she would place in the collection basket were she able to be at the service of her own church. Recently she sent a considerable sum she had so accumulated into the church treasury. Perhaps there are others who might do the same for the privilege of listening to the messages that come into their homes over the air.

People are hearing much about abandoned country churches. Mennonites being a rural people often note how other denominations in their communities frequently combine small churches and strengthen town churches by the move. According to a resolution of the Southwest Pennsylvania (old) Mennonite Conference their organization accepts the challenge of the vacant church as an opportunity for effective service part of the resolution reads: "Recognizing the serious consequences of the closing of rural places of worship, we urge that our membership should be on the lookout for opportunities to establish Sunday schools in places where they are not in operation with the view to build up congregations, conserving our precious faith, and winning souls to the Kingdom of God."

The Middle District Conference at its last session elected Rev. W. W. Miller president; Rev. J. D. Warkentin, vice president; E. W. Baumgartner, secretary. The next session of the Conference will be held in Emanuel church, Noble, Iowa.

Upper Milford Church, Zionsville, Penna., has selected the last Sunday of September for its Rally Day. Rev. Gilbert Gehman of Columbia Pa. and Rev. Byron Horne of Bethlehem, Pa., were recent guests of the Upper Milford congregation. The Annual Fellowship meeting of the church is to be held October 12, when Rev. Wilmer Shelly of Wadsworth, Ohio, is expected to be present and give the address.

Mrs. Carl Landes, wife of Rev. Carl Landes, of Philadelphia, who, as Martha Jane Graber, was denied naturalization by an Ohio court because in the examination before the court she declared she would be willing to give her life as a nurse in the service of the country as a trained nurse, but would not take life, is scheduled for a rehearing at Lima, Ohio, Sept. 30. Similar cases that have been reheard have won the right to citizenship and it is hoped that Mrs. Landes, whose case commanded nation-wide attention, will meet with a more sympathetic court than before and gain citizenship.

The Gift Day of Bethel Home for the Aged, Newton, Kansas proved to be a successful one. The cash contributions, including a gift of $2,500.00 by the executors of the J. J. and Anna L. Krehbiel estate, amounted to nearly $4,000.00. Among the large amount of food supplies received were 70 chickens and about 1500 lbs. of chicken feed, 21 sacks of flour about 20 bushels of potatoes, one dozen gallon cans of fruit about six dozen jars of canned fruit, many jars of canned vegetables, pickles, jelly, etc.

The Aberdeen, Idaho church received a happy surprise when Dr. and Mrs. S. K. Mosiman of Bluffton stopped off on their return from the "Coast" and attended the service on August 24. Mrs. Mosiman addressed the Sunday school and Dr. Mosiman preached the sermon. The congregation observed communion and received new members into its fellowship, September 7. At a business meeting of the Intermediate C. E. society a plan to raise money for the Church Building Fund was enthusiastically adopted. It was decided that each member give one-fifth of his or her earnings up to Hallowe'en night. They then challenged the Senior society to do the same. The society that earns the most is to be the guest of the other society.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, SEPTEMBER 25, 1930 No. 38

EDITORIAL

There is so much publicity given to the numerous criminal acts occurring in our large cities that the impression has gone abroad that life and property are altogether unsafe and that murder is a common everyday occurrence and that bands of criminals are holding the population in continual terror. We do not wish to gloss over the fact that crime is altogether too common in our cities but, as usual, the millions who live orderly lives are seldom thought of when it comes to recording the events of the day. Violators of the prohibition laws are as common as sparrows and officials sworn to enforce law are exceedingly lax. It is to the shame of the American people that we do not sweep out of office altogether those who deliberately set about defeating the plain letter of our laws. Recent exposures in our daily papers made by Major Campbell, one time probition administrator, in New York showed a slimy track of corruption from high officials to common bootleggers who assume that prohibition cannot be enforced anyway and that it is their privilege to get every possible advantage out of violations of the law. But not all are criminals. Not every locality is indifferent to the open defiance of the Constitution of our country. The little group of very rich men who are abetting every effort to undermine our laws and discrediting honest enforcement have big stakes at issue and do not love their country or their fellow citizens. They want a return to the good old days when the open sale of liquor that paid much of the country's bills and relieves them of the responsibility of being taxed for the country's benefit.

However, having said so much about the crime that defies decency and order, let us take a look at another side of the question. Our large cities are safer places in which to live for the average citizen than ever before. The writer has lived in a city that now has more than two million population for nearly fifty years. He has never seen a murder or known any one involved in one. If liquor runs as free as the Niagara Falls, as they say it does, he cannot direct any one to it or to one who knows where it is. When a boy, when the city was one fourth its present size, it was overrun with notorious gangs whose sway was so strong that it was considered unsafe for a stranger to go into the districts where these gangs were. Our houses had shutters on the first and second stories. No one thought of going to bed without going all over thee house to see if everything was locked up. When one needed a policeman the surest place to find him was in the nearest saloon, or perhaps sleeping in a nearby livery stable. Today houses are built without shutters. Any one with a stout screw driver may find a half a dozen places in the average home where he could break in, in a few minutes without making noise sufficiently loud to arouse the people next door. Gangs of rough necks do not domineer large territories and, if the front door is unlocked, no one discovers it until the master uses it on his way to work the next morning. There may be lots of graft and bootleggers and hijackers may wage war among thmselves but the average citizen who behaves himself is as safe from molestation as he would be in any small village in the country. What most big cities need is not so much a private guard for each of their citizens as a spirit of independence and loyal patriotism on the part of the citizen that will prompt him to qualify for franchise and go to the elections and vote out the officials who are not on the job or have a personal interest in violations of the law.

The meeting of the All Mennonite Convention at Berne brought together a goodly number of Mennonites living in the middle west. Its interests and discussions were largely localized by those attending. Excellent papers were read, inspiring addresses were made which made those present feel that the calling of the meeting was justified and that a contribution was made to Mennonite interests which will go far toward a future cementing of many of those now separated into more intimate relations. It is to be regretted that there was no great opportunity given for a discussion of the papers and speeches made. No one is sure what will be the influence of this and like gatherings on the rest of the church. If the next meeting of the Convention could be made sufficiently large and its representatives could be drawn from a larger territory the much desired closer union might be materially hastened. The fact remains that only the more liberal element in all the branches of the Mennonite church are interested in future closer relations between the various bodies calling themselves Mennonites. At any rate a self appointed company of people without instructions and without responsibility can only express its ideas and ideals. If these have been expressed with sufficient emphasis and if they represent a considerable number of the membership, others in larger numbers may become interested and use their efforts to strengthen the now feeble bonds of close relationship that have been manifested in this and similar meetings.

On another page of this issue the announcement of a Ministerial Conference of the Eastern District will be noted. This time the meeting will be held in the Pine Grove Meeting House in Bowmansville, a little hamlet in Lancaster County, Penna. The east is peculiarly situated in that its churches are nearly all within the traveling distance of a day or less and this makes it possible for a closer association of both churches and the ministers. The Eastern Conference is the oldest local conference in our brotherhood having existed longer than our General Conference. Because of this long and close relationship there is a more intimate understanding of the people of this district with one another than would be possible were they more widely scattered. A glance over the records will show that in the beginning the movement was confined to a few localities and began with a few churches. Most of these churches still survive, although the one church, the Skippack church around which there were associated many of the interests in the beginning has disappeared. The loss of this organization, which in the beginning was large and influential, is made up by the later addition of other congregations that were destined to have a large part in the development of the church. The matter of being satisfied to hold its own was not the only concern of the Eastern Conference. More than any other conference has it developed new churches in localities where there were none and these often were composed of people who were at the start non-Mennonites. It seems to us that if the General Conference is to survive and continue in influence there should be a continued effort to build up along lines outside of their own borders. The continued influx of Mennonites into the cities and the need of new churches in newly established communities should be a challenge to all of our people. There is a need of creating a sentiment among Mennonite people who are living away from the rest of us that they should show their loyalty to the faith of their fathers by establishing congregations for themselves and they should also feel that such establishments should be financed by themselves instead of expecting that the conferences assume entire responsibility for financing such ventures.

EMERGENCY RELIEF WORK

Dear Brethren and Sisters:

Some time has elapsed since our last appeal to you through our church papers. Not that we did not need the funds very badly. There was a small stream of funds flowing continuously into our Relief Treasury. We could have had made use of very much more funds if they were available. We feel that many readers of our church papers do not read the papers so thoroughly during the busy, hot, summer season, and consequently are not so mindful of the contents. We are indeed grateful to our heavenly Father for all those that are always mindful of the needs of their fellowmen.

The greatest problem that confronts the Emergency Relief Board at this time is no doubt the immigration of the Harbin Refugees into the U. S. A. A year ago there 214 Mennonite refugees in Harbin. During the fiscal year ending June 30 about half or a little more came to this country. Some went to Washington and some to California. In Washington the prospects of making a home and a living were not so encouraging for the newcomers as was expected and so a number of the arrivals in Washington went to California. Up to the present time all were takin into the Reedley community and those that could labor found employment there. It is very evident that the Reedley community cannot take care of very many more. At least one group of 19 have arrived in the present fiscal year and others are to follow. Are there not any of our Mennonite farmers who could give some of these poor people work on the farm, and thus help to relieve the Reedley community? About 100 more refugees have again arrived from Siberia at Harbin during the winter and spring months. Many were entirely destitute when they had crossed the Amur river and aid had to be sent to save them from starvation. All these expect to be admitted into this country. It still takes $120 for fare from Harbin to this country. They are a hard working people, ready to refund as soon as possible every cent that is expended on them. Are we not willing to donate or loan so these people can be brought into the land of the free as long as the doors are open for them?

Those that were admitted into Germany from Moscow last fall and winter have mostly emigrated to other countries. Some went to Brazil, taken care of by German interests. A larger number were admitted into Canada. The C. P. R. and Can. Nat'l R. R. are still extending credit to them, but the largest group has been taken to Paraguay, S. A., by the efforts of the Central Mennonite Committee. 300 families instead of 100 as at first planned. This involves large sums of money, and the Mennonite Central Committee is looking to the Mennonite people to lend a helping hand by giving liberally either in donations or loans, to carry the project through.

Many private appeals are coming to the Board either directly from those that are destitute at their home place in the old country and those who have been exiled into Siberia or from their relatives and friends in America who are begging for them. There is great need on every hand.

We have had a severe drought and heat in a large area of our country and although our crops were damaged thereby, yet in spite of drought and heat our heavenly Father has blessed us beyond all expectations and we should show our thankfulness to Him by dividing liberally of the temporal blessings He has given us.

We would like to lay this great work onto your hearts and ask you to remember in your daily prayers the Board and the great work before them.

Yours in the service of the Lord,
The Emergency Relief Board,
John C. Mueller, Sec'y.

NOT CONCERNED ABOUT MODERNISM

The above expression seems to have become quite common and in such a tone, as if this false doctrine and the true Gospel of Jesus Christ are so near alike, that no harm is done if no attention is paid to it, and if a definite stand is taken against it, by proclaiming a warning sound against it, then there seems to be a tendency that such persons seem to be in danger of being branded as "wranglers" by some and by others as those who are engaged in acts, contrary to real constructive church and conference work and thereby cause it to appear that they are hampering the Kingdom of God here on earth.

Not so very long ago, a minister made the following expression, "I am not concerned about modernism," just as we have repeatedly heard, and we told him very kindly but frankly that all modernists talk just that way.

He continued, all that is necessary for our ministers, is just to point the way, as the arrows on our highways only point directions. They remain silent even though the travelers do not heed them and go in the wrong direction.

Now before we continue, we deem it necessary to state definitely what we mean by modernism in our discourse with the minister. In short, a false doctrine that does not accept the whole Bible, as the true word of God, divinely inspired and the only infallible guide of faith, and not believeing that Jesus Christ is the Son of the living God, questioning the divine Birth of Christ, of the Virgin Mary, through the power of the Holy Spirit, doubting Christ's resurrection and ascension and His return for the judgment of the world, etc., a doctrine, discrediting these vital truths of the Gospel and not deeming it a necessity to be concerned about. Cutting the heart and the saving power of Christ out of the Gospel and remain unconcerned. Is it so harm-

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less that we can remain indifferent although it is in some of the church already? A college in our remote neighborhood was so concerned about it, that it gave a number of its instructors the "liberty" to resign, which they very politely did.

How concerned we are about poison that may be harmful to the physical body. The law does not even allow us to sell it if it is not properly labeled, and in spite of all this "concern", innocent victims have lost their lives. How much more should we not be concerned if innocent souls are in danger of falling victims to this deadly teaching, that mostly makes its appearance under cover? Will God not hold us accountable if we sound no warning against a doctrine which may mean eternal destruction to the soul? Should we be so tolerant and not even raise a voice against it for fear of causing disharmony in our church conferences? We attended a county S. S. Convention this spring, which stressed especially the importance of the true teachings of Jesus Christ in this critical time, when we are confronted with this doctrine of modernism.

We seem to live in a time, if one does not take an open stand against this dangerous doctrine, he is considered by some, a real builder of constructive Christianity, and if he sounds a warning against it, he is in danger of being branded a mere wrangler. The true doctrine of the Gospel and this false teaching seems to be so similar in the minds of some that no harm is done in harmonizing them, but to let both grow together until the harvest.

We find that such a false doctrine made its appearance even at Paul's time. Now Paul was concerned about it. He took a bold stand against it and warned. Most likely, if it were possible for Paul today to give his viewpoint on this false doctrine (modernism) in our church papers, he would be classed as a "wrangler" by some. He says, "All Scripture is given by inspiration of God". "If Christ be not risen then our preaching is in vain and your faith is also in vain, and we are found false witnesses of God." John says, "that every spirit, that does not confess that Jesus Christ is come in the flesh is not of God." "This is the spirit of the anti-Christ." "Who is a liar, but he that denieth that Jesus is the Christ." "He is anti-Christ that denieth the Father and the Son." Are not these thoughts real hard blows against modernism or do they convey the thought that it would be perfectly all right in the sight of God not to be concerned about it? We, as one, being of the common stock, cannot help but come to the conclusion from what Paul and John say they must have been concerned about modernism, and were fully aware of its destructive danger to innocent souls. But now in a time of great intelligence, broadmindedness, and tolerance, there seems to be no harm and danger in being so tolerant in harmonizing the Christ and the anti-Christ spirit and call it constructive building, and woe unto him who takes a stand against it!

Now coming back to our worthy visitor's signs on the highway that only point direction, seems to think, when traveling on our big highways, all that is necessary to make it perfectly safe is to watch the arrows and not heed the signs indicating danger ahead as "sharp turn", "narrow bridge", "Stop, Go. — R. R. crossing", "slow", "stop, look, listen", "Cross crossings cautiously". Now these are some of the warning signs, on our highways and woe unto us if we do not heed them. They undoubtedly help to make traveling safer on our highways if heeded. Would it not be equally wise if ministers not only point the way or direction but also warn against the false doctrines that are as dangerous and destructive to innocent souls, as "narrow bridges", "sharp turns", and "rail crossings" are to the physical body?

Now if warning signs are a real necessity on our highways would they not be just as essential on our way to heaven? So concerned when our physical body is in danger, and then be so unconcerned if innocent souls are at stake! It seems to be of little significance what one believes about the Bible and Christ. The cry seems to be peace when there really is no peace. It at least seems that it should not separate us in our church and conference work. Can it be possible for Christian churches, working harmoniously together and having within such a vastly divided spirit as Christ and anti-Christ, as John terms them?

Could God's blessing fully rest upon such an outward united body? Would not such harmonizing seem illogical, ridiculous, and absurd, not to say un-Christian?

J. J. Friesen.

CONCLUSION OF TRIP ACROSS THE CONTINENT

By H. J. Krehbiel.

The desert cities of N. Mexico are as oriental as anything in Asia. The houses are all built of mud brick with flat roofs. The streets are narrow and crooked and sometimes end against a house or a barn, you cannot tell which unless you see the inhabitants, donkeys and dogs and children run at large in the streets. The only difference is that the loafers here are cowboys instead of Arabs like in Asia Minor.

When we reached Kingman, Ariz. on the evening of June 24th, the California students from Bluffton, some of whom had not been home for two years, got homesick and proposed that we drive home that night. I most seriously objected, saying that mother and I had had enough auto riding for one day, and what we wanted was a shower bath, something to eat and a bed. But I had no objection to their going, so we shifted the loads, ate supper after which they started for California, and Walter, mother and I got ready for bed. It was delightfully cool, we had a good rest and decided to get an early start in order to get through the desert when it was not so hot and stop for the night at a camp in the Tehatchipi Mountains of California.

We got the early start and for two reasons that day rode the 484 miles to our home in Reedley. The first reason was a feeling of lonesomeness. In Nebraska and Kansas and Colorado we had three autos and ten persons in our party. Three left us at Colorado Springs and on the evening before four more had left us, so there was only one auto and three of us left. The second reason was the good roads we found especially after entering California. Through the Mojava Desert they have built a new highway on the water level which is graded to a width of 40 ft., paved 20 ft. with a graveled surface of 10 ft. on each side of the pavement. The bridges are 2 ft. lower than the surface and are paved over in the same manner as the rest of the road, so you cannot tell when you cross a bridge. Walter was driving and when he would go less than 50 miles an hour we would begin to wonder why he was slowing down. He thought it a great pity that we were not able to hitch a caterpillar tractor to the old highway and drag it over to Arizona and donate it to that state as it would be a great improvement on anything they have at present.

I can illustrate to you the speed you make on such a highway by telling you that when we left Needles the Santa Fe train on which I usually return from the East was just pulling out. Coming on that train and changing at Barstow and Bakersfield with an hour's wait at each place for connection, I would arrive at Reedley 11:30 P. M., but we arrived at home that evening a few minutes before 9 o'clock. The good roads here in California make touring fiends of the citizens. We met thousands of California autos going east, and at a city in Arizona we were told that 80 per cent. of the autos passing through are from California.

On the trip east our baggage was inspected by Arizona officials for fruit infections and pests. On returning to California we were ordered under an inspection shed where half a dozen inspectors sat dressed in uniforms, and one was assigned to inspect our baggage. He insisted on inspecting even our suit cases which contained our clothing. I wondered if the purpose of this inspection is that one state may guard against infection from the other state or whether the inspection started when California had the hoof and mouth disease is not kept up to give a gang of political henchmen an easy job with good pay. There is always something to be thankful for and I was thankful that the states are prohibited from passing a tariff against each other and asking you to have your passport visaed at an expense of $10.00 when you enter another state of the Union. That would make traveling as aggravating as it is in Europe.

Now those who have a mathematical mind will ask how far did you travel? Not to disappoint them I give the following data—

We traveled 7091 miles by auto, and as we had new tires which I bought before we started, we did not change tires until in western Kansas on the return trip we picked up a nail.

The highest price we paid for gasoline was 33⅓c per gallon, the lowest 18c. For oil the highest price was 45c per quart and the lowest 25c.

Besides this we traveled by train 2648 miles.

The trip from Ohio to Massachusetts and return was at excursion rate, and yet the traveling by train cost twice as much as by auto per mile.

We had a delightful time and enjoyed every minute of it as we believe did all the friends whom we visited, and we trust that the many readers of the Mennonite who made this trip with us in their imagination also enjoyed it.

AMMERICAN MISSIONARIES READY TO SERVE DOMINICAN HURRICANE SUFFERERS

Call Upon Their Protestant Brethren in the United States to Help

Reports from missionaries in Santo Domingo fully confirm statements in the daily press concerning terrific losses and suffering. A cable received this morning from the Superintendent of the interdenominational American missionary headquarters at Santo Domingo City states: **Estimate 2,500 dead, 10,000 injured. Many unattended and dying. 500 cases gangrene, babies dying lack proper food. Hundreds mothers crowding hospital doors for milk. Sixty per cent people homeless, many need clothing. Plenty food but distribution difficult. Red Cross feeding 15,000 daily.**

This is undoubtedly the most tremendous catastrophe in the history of the West Indies. The interdenominational Board for Christian Work in Santo Domingo has large work in Santo Domingo City, including medical and social work as well as evangelistic. The beautiful auditorium-church building recently erected by the Board, where not long ago a thousand people attended a Mother's Day service, was completely demolished, as were the homes of the workers. Even the great mission building, which has withstood many a storm in the past, and the rented hospital were very seriously damaged; the former being almost completely wrecked and the latter so badly that it will not be possible to carry on in it; the present emergency hospital work is being carried on in a school building. Fortunately the staff is safe, but hundreds of church members are among the wounded and homeless. 90% of the capital city was destroyed.

The dreadful hunger and appalling conditions of the moment must be cared for first, but following that will come a long period of sheltering the homeless, re-building homes, caring for the sick and crippled, in a city where even prior to this calamity social service and hospitalization were badly needed.

Ten years ago this unique Board for Christian Work in Santo Domingo, supported by five denominational evangelical mission boards, began its work in the Dominican Republic, more than four centuries after Columbus discovered this wonderful island on his first voyage to the New World. The Board's officers have been, from the first: Mrs. Fred S. Bennett, President; Dr. Samuel Guy Inman, Secretary; Dr. Whitford L. McDowell, Treasurer.

With the first evangelistic efforts the medical work was also begun. And through these years the hospital has been working tirelessly to build up a trained staff of Dominican physicians and nurses to meet the crying need for adequate hospital facilities and public health service.

It is estimated that there is only one physician to every 8,700 people in the Dominican Republic, many villages being without trained medical service of any kind, and organized charities, here as in many other Latin-American countries, are little known. "I rode into a town of over 3,000 people," writes one visitor, "there was neither doctor, nurse, drugstore or health service of any kind."

This neighboring, Spanish-speaking, republic, with a population of approximately a million people, in normal times has about ten hospitals, of which several are private institutions. When the **"Hospital Internacional"** was opened in 1920 the trained nursing profession was unknown among Dominicans. At the time of the disaster it is estimated that there were available in Santo Domingo about twenty to twenty-five trained nurses, comprising the hospital staff, (American and Dominican), graduates at work among the public and students in training. There is no other nurses' training school in the country. With countless thousands dying and in need of medical assistance and nursing it is easily seen that tremendous responsibilities have fallen upon this little corps. The Board is fearful for the lives of its workers who are being submitted to the mental strain and physical fatigue of the relief work. There are no other American missionaries in Santo Domingo working with the native population.

The **"Hospital Internacional"** is being conducted in rented quarters which are most unsatisfactory, yet it has a record of having treated more than 1,200 patients a month last year, operating a successful baby welfare station, for "high and low" alike (being the only one in the Republic), and its records show that patients come in from two hundred towns and villages throughout the country, some as distant as two hundred and twenty-five miles. These folk travel a-foot, in ox-carts, on donkey-back and in Fords.

A new building was begun two months ago, out near the American Legation and the Presidential Residence, in one of the sections of the city most badly stricken but it is hoped that it will be possible to proceed immediately, despite all difficulties, with the building since the need for this plant is now more urgent than ever. The demolition of the church building and the homes of the workers, with repairs on the large central mission building, represent heavy financial losses to the Board.

The Board for Christian Work in Santo Domingo has cabled $10,000 to its Superintendent, Rev. Barney N. Morgan, who is reported by the press as directing Red Cross relief. Careful estimates show the need of $200,000 to cope with immediate relief and prompt rehabilitation. The Board is depending upon the generosity of the membership of the Protestant Churches throughout the United States to support them in the concrete expression of sympathy and helpfulness to suffering neighbors in Santo Domingo by contributions to the $200,000 fund it must raise to meet its responsibilities. Other nations, the Red Cross and the Catholic Church are making their gifts; but this is the one agency that has a definite program and a Spanish-speaking, organized staff to carry on as the weeks go by and Santo Domingo slips off the "front page".

THE TEACHER'S WORK, WEAPON AND WAGES

August J. Leisy

The teacher's work as we ordinarily think of it is merely teaching the class. This in itself sounds very easy and the average Sunday School pupil perhaps does not fully appreciate the efforts put forth by their teachers. The writer has only been a teacher to a very limited extent and can therefore fully appreciate the efforts of the Sunday School teacher. Perhaps the first thing the teacher has to do is to get a thorough understanding of the lesson, incidents leading up to it and other things pertaining to the lesson. With the scholar this is different, although it should not be. It is not absolutely essential that he get all the points beforehand because he leaves that to the teacher. He does not have to study the lesson with such close scrutiny as the teacher must. I mention this that we may more fully appreciate our teachers and not by any means that we should not put forth the same efforts. It is essential in a good Sunday School class that the members study their lessons. This not only is a great aid to the teacher but it brings out thoughts that otherwise might have been missed and altogether makes a much more intelligent discussion possible. The class can therefore help the teacher's work considerable by coming to Sunday School with prepared lssons. The teacher, on the other hand, should be able to present the lesson in an interesting way and in so far as possible bring it down to our own every day life. True, we are interested in history and should be, but the vital points in the lessons are, How do these things affect me? Are we still confronted with those same problems? Does the life of this or that particular Bible character mean anything to me? Points like these can be found in almost any Sunday School lesson and it is the work of the teacher to drive these points home. The teacher can also be of great aid in helping to keep harmony not only in the class but in the entire Sunday School. When a member of the class drops out the teacher should try and persuade him to return and in general to co-operate

(Continued on Page 12)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

MEDITATION

"Come ye apart and rest awhile."

It often does seem that sorrow and trouble do not come singly. The disciples had just returned from their missionary enterprise. Very true they rejoiced that they had the privilege of serving their Master but they were quite tired. And then added to this came the news that John the Baptist had been beheaded by King Herod. In this they saw a foregleam of the persecution which awaited their Master and even themselves.

But O, the joy and satisfaction to go apart and rest awhile with the Master. Nothing will heal jaded nerves, tired bodies and low spirits like such meditation. That is what our world needs today. We need to get out of the rush and bustle of life and take time so that we can think things through with the Master. Yea Lord we would come apart with Thee and rest awhile.

1930 RETREAT

It was my privilege to be one of a group of 37 young people who spent ten days at the Lake Shipshewana Retreat. The group of re-Retreaters were quite cosmopolitan as five states were represented with Illinois having the largest number.

The Retreat was well planned under the guidance of Rev. Shelly. The courses were of special interest to young people, and were led by five able leaders. Dr. Bauman gave "Religion for Youth", Dr. Langenwalter gave "Outstanding Teachings of Jesus"; Dean Whitmer, "Mennonite History"; Rev. Salzman led a course in "Young Peoples Activities"; Rev. Musselman led the course on Missions. Besides these courses three other meetings were held each day. Of these the sunset meetings led by Dr. Langwalter seemed to me to be the most inspiring service of the Retreat. Just as the sun was setting our small band gathered by the edge of the lake and listened to these soul stirring messages, with Abraham's life as the theme. These services made us feel that the Bible was really helpful. The spiritual values of such a gathering cannot be over-estimated in promoting the finer things of life.

This report would not be complete if we did not say a word about the interesting recreational programs provided and led by Rev. Welty. In these programs were included kitten ball, croquet, horse shoe, swimming etc.

The music led by Orlo Sprunger was another of the fine features of the Retreat. Besides the general singing, special numbers including violin, brass numbers, and vocal selections were rendered from time to time.

All in all it was a mountain top experience. Next year's Retreat should be bigger and better. Every Mennonite young person should attend if possible. I have been to state C. E. conventions and "Y" meetings but this gathering inspired me more than anything I had heretofore experienced. Let's go next year!

Don E. Smucker

THE LIFE OF PAUL

(Eastern District Retreat)

Rev. Arthur Rosenberger conducted the class in "The Life of Paul" in a very interesting, inspiring and helpful manner. Paul was considered as a man just as we are, not as is so often the case, as a demigod. Very briefly we shall outline the course of study. Paul after a few years "breathing threatenings and slaughter" against the Christians became their great champion. After his miraculous transformation, Paul labored with such diligence for Christ that to-day he stands second only to Christ in Christian history. To Paul we owe a large part of the New Testament with interpretations of Christ. His wonderful successful life is a marvelous example to all who would follow Christ. We feel sure that all who took the course are inspired with new courage and inspiration to labor on more diligently in the work of the "Maker of Heaven and earth."

George Stoneback, Quakertown.

THE VOICES OF THE PROPHETS

(Eastern District Retreat)

Dr. Langenwalter in the opening period of this course gave the following qualifications for a Hebrew prophet: to know God, to teach, to live consistently with what he knew and taught, and to predict. In searching for the echoes of the voices of the prophets we find that their messages were practical and religious. These men were staunch believers in prayer and were constantly leading onward, being men of vision. The messages of the prophets were helpful, eternal, true and searching. The prophets were advocates of the nobler way The one who goes the nobler way always has the ingratitude for the public but the public always pays the price, and this holds true with the prophets. The children of Israel instead of setting an example for the neighboring countries as the prophets commanded them, chose to lower their standards to those of the other nations. Israel paid the price when the nation was divided and they were taken into captivity.

Paul R. Shelly, Pennsburg.

OBERAMMERGAU IN 1930

The Christian Endeavor party arrived in Oberammergau late in the afternoon, the day before the performance. My companion and I were immediately taken to our rooms in the home of Joseph Bierling, a member of the cast. In anticipation of the long session the following day we went to bed early. The next morning dawned cloudless. After a short morning walk and the usual German breakfast of Broedchen and coffee it was time to find our way to the auditorium. We had been told that there were approximately 5,000 visitors housed in that small village. It was hard to believe until we saw them pouring out of every house into the streets, which run in all directions of the compass, and moving in a great mass toward the auditorium. The play was scheduled to begin at 8:00 a. m. and almost on the minute the warning bell sounded. The seats were quickly filled and that great audience grew quiet in anticipation of what was to follow. Instead of attempting to give a description of the performance, which has been done so many times and yet is quite impossible, let me give only a few observations which made this day an outstanding experience and in many respects the high point of the entire trip.

In the first place we were favored with a beautiful day, which was an exception for us, having had rain practically every day since we landed in Glasgow. It was also an exception for Oberammergau. Many times during this season the players have performed in a drenching rain on the open stage. No artificial lighting could have produced the effects we saw. The sunlight as it fell upon the stage seemed to cast a heavenly glory on the scenes as they were enacted by the players.

Music played a much more important role than I had ever imagined. Each act, of which there were seventeen, was preceded by an orchestral prelude, while the chorus in long flowing robes entered from the two sides and formed a single line across the platform. After a prologue, spoken by Anton Lang, the man who played the part of Christus three successive seasons, the chorus continued the thought in song leading up to the presentation of an Old Testament story in tableau. These living pictures were always prophetic of the scene from the life of Christ which followed. They were most impressive and so well done that one of our party asked if they could possibly be living human beings that had been shown. After the tableau the chorus concluded their song and then in the same dignified manner left the stage before the acting began. Thus the chorus and orchestra were used throughout to give continuity and added meaning to the play.

The efficiency with which the whole performance was carried out was remarkable. There was scarcely a moment's pause from the time the orchestra sounded the first note at 8 a. m. until the curtain fell at 11:30. The same smoothness characterized the afternoon performance which continued another 3½ hours. Everything seemed to move with clock-like precision. The music, the speaking and the acting were far above the average. And to think that the 685 performers, from Anton Lang, who plays the part of Christus, down to those who represent the Volk, plus the 95 musicians are all natives of this little village of 3,000 inhabitants. When you observe them about their daily tasks, in the shops, behind the counter, or in the kitchen, you can hardly realize that they are the same people who create this sublime production. It is as though by some magic power these humble villagers are lifted into a different realm, and a spirit beyond their own speaks through them as they seek to dramatize the passion of Christ.

The first question that is invariably put to one who has seen the play is this, "And how did you like it?" I have been asked this question many times, particularly by Germans, most of whom have never seen it. I have heard dozens of our party being asked this question. The answer is almost invariably the same. "It was far beyond my highest expectation." Somehow its influence, with the tradition of the village back of it, with the earnestness and devotion of the players who present it, is inescapable as one sits under its spell for seven hours. Undoubtedly there are many criticisms that could be offered, but to one who seeks the blessing of it, these are insignificant. It is an experience which cannot be passed on, but which will be made possible for thousands of others in 1934, when a special performance in commemoration of the 300th anniversary of its founding, will be given.

Emma Ruth.

WATCH YOUR TONE

A man went into a store to buy a present for a friend. A pert young lady stepped up and fairly snapped out, "Well, what do you want?" It was done in such a waspish way that he simply said "Nothing today, thank you."—Sel.

RELIABLE COSMETICS HANDLED BY GROCERS

Beautifiers for milady purchased at groceries are much cheaper and more permanent than those that come from drug stores, especially if they are applied internally three times a day.

"Take vanity cases for example," suggests Miss Bertha Clow, of the home economics department at the Wisconsin College of Agriculture. "The newest vanities are gaily colored and the most effective come in several shades of green and are made of leafy vegetables."

Make-up, too, Miss Clow insists, is most satisfactory when it comes from the grocery store. Vanishing cream comes in quart bottles and is called milk. It not only helps the skin, but brings relief to tired bodies, strength to the bones, and makes firm white teeth and ruby lips. Young girls need at least four glasses of this vanishing cream and older girls at least two. Six glasses of water every day also helps in laying a good foundation for the complexion.

A powder which Miss Clow guarantees to be equally well suited to blondes and brunettes is whole wheat or graham flour made up into bread. Rouges may come from two sources, and if both are used the color is sure to be just right. The first which Miss Clow suggests is carrots served twice each week for a month.

A doctor gave her the other prescription for rosy cheeks. He suggested buying a box of rouge at a drug store, walking three miles into the country and burying it three feet deep. Then each morning after a breakfast of fruit, milk, and whole wheat toast, he advised walking out to see if the rouge was still buried. This will insure a long walk and plenty of exercise.

Other beauty helps which Miss Clow finds beneficial are powder puffs made of fluffy baked potatoes, perfumes squeezed from fresh fruit and eye sparklers made from the phosphorus taken from onions.—Exchange.

Dr. Mary Harris Armor, for several years known as the "Georgia Cyclone," at the recent Interstate Conference of the W. C. T. U. at Ocean Grove, N. J., said: "The wets haven't a chance. We will out-fight, out-vote and out-love them."

CHRISTIAN ENDEAVOR TOPIC

Sunday, October 5

How May We Help Folks in Our Community?

Jas. 1:27

"To have a good friend is one of the highest delights of life: to be a good friend is one of the noblest and most difficult undertakings. Friendship depends not upon fancy, imagination or sentiment but upon character. There is no man so poor that he is not rich if he have a friend; there is no man so rich that he is not poor without a friend."

To be a friend to every needy one in the community is a gift and privilege of every Christian Endeavorer. "Bleacheritis" is a serious malady which needs to have a cure. In athletics, this means that thousands are seated on the bleachers letting their muscles become flabby while a score or so are getting exercise which they usually do not need. In Endeavor it is permitting a few to do all the work both in committee work and in the prayer-meeting.

Lessons in the Text

If James is anything he is practical. He boils the positive side of Christianity down to two characteristics: purity and benevolence. If Christianity had emphasized benevolence more we would not have the nasty problem dealing with lodges and fraternal orders.

THE COMRADESHIP HOUR

Monday, Sept. 29
Kindly service. Read Mt. 20:25-28.

Tuesday, Sept. 30
Helping the poor. Read Ps. 41.

Wednesday, Oct. 1
How Job helped. Read Job 29:11-17.

Thursday, Oct. 2
Sunshine visits. Read Mt. 9:23-26.

Friday, Oct. 3
A cottage meeting. Read Luke 10:38-42.

Saturday, Oct. 4
A musical festival. Read Ps. 100.

Members of Christian Endeavor often think it difficult to find something to do to help their church and community. One of the finest arts is to see opportunities as they flock around us continually. Usually our only limitations to serve will be our willingness and our strength.

One of the finest and most far-reaching things which young people can do is to let their influence be felt for Christ and His Church in everyday life. A young Christian may often be the means of winning a chum or schoolmate to Christ. He or she who helps to turn one individual to Christ's way of life is engaged in the "Biggest Business in the World". Christ is the head of that mighty corporation.

The Greatest of Treasures

"We may travel over mountain and meadow,
We may journey through valley and dell;
We may ride on the waves of the ocean,
And hear the sweet story they tell;
But unless we bear burdens for others,
And lift up the heads that are bent,
We can never hope to discover
That greatest of treasures—Content.

We may dwell in a palace of splendor,
We may juggle with nuggets of gold;
But unless we are loving and tender,
Our hearts will be heavy and cold.
Help others. The way will grow brighter,
The way that the Nazarene went.
And lo, our own load will be lighter
And we'll find that great treasure—Content." — Christian Advocate.

If we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with principles, with the just fear of God and love of our fellowman—we engrave upon these tablets something which will brighten throughout all eternity.—Daniel Webster.

WOULD YOU?

"If I knew that the light of a smile,
Might linger the whole day through,
And gladden some heart
With the heavier part,
I wouldn't withhold it, would you?"

THE TEACHER'S WORK, WEAPON AND WAGES

(Continued from page 7)

with other teachers and superintendent toward making a better Sunday School.

The most important weapon of the Sunday School teacher, it seems to me it the Bible. A thorough understanding of it is of unestimated value to a teacher. Not only is it a great help in making some explanation but a good command of the Bible passages often settles some friendly arguments which may arise. The weapon of the Sunday School teacher is entirely different than that of the grade school or High School teacher. No grades are given in Sunday School, especially in the older classes to which I am in particular referring, and no examinations have to be taken. In other words the Sunday School student is not forced to get his lessons but is put entirely upon his own honor. The teacher must therefore appeal to him in such a way as to convince him that it is decidedly to his advantage to come to Sunday School and to come with prepared lessons. The teacher should remember that ability is not alike in all members of the class and should therefore be tactful in conducting the class so that no one will be offended. Another weapon the Sunday School teacher should have is confidence and respect of the class. It is absolutely impossible for the teacher to impress the class with certain principles if the class knows that he is not practising these principles himself. In other words he must be sincere in his work and only in this way can a Sunday School Teacher expect any results.

The wages of the Sunday School teacher cannot be measured in dollars and cents. His wages are similar to other servants of God and in the final judgment he will be proud of the part he has taken in helping to carry on the work of the Lord. We are told in the Scriptures that all those who work in the Vineyard of the Lord will be richly rewarded and we think of that reward as a place in the Kingdom of Heaven. If this were all the wages a Sunday School teacher would receive it would more than repay any sacrifices made, but it is not. I believe that every teacher will admit that he has received not only many things of spiritual value but also of material value. He has directly benefited himself by obtaining knowledge which he perhaps would not have received otherwise. If this additional knowledge is put into practise, it should not only make a better Christian but also a better citizen in the community. There is a good deal of satisfaction in having the respect of your friends and neighbors and I believe that the sincere Sunday School teacher has this.

In conclusion then, I would say that the very heart of a Sunday School is in its teachers. Their work is to help carry on an interesting and beneficial discussion of the lesson, not forgetting that other members of the class also have responsibilities. The weapon should be the Bible together with sincerity in conducting the class, and the wages will be waiting when the great home-coming takes place.

EARLY SENSE TRAINING OF THE CHILD

By A. R. Eschliman, Freeman, S. D.

In previous articles the importance of early influences has been emphasized. Since these early influences are so very important and since the senses are so primary at birth and show such possibilities of development, and since much of the child's personality comes from his environment, it is evident that, if the child is to get the most out of his surrounding, the training of the senses is vitally important. We have abundant illustrations of the possibilities in the development of the sense organs. Take the wine tasters who can tell to the minutest detail the flavors of various beverages; or the coffee tasters in the coffee factory who can detect the slightest variation in the taste of the different brands of coffee. A blind person develops a much keener sense of hearing and touch than one who sees, simply because of the necessity of developing these senses in order to replace the missing one. Our deafmute schools exhibit the same principle. Children who can not hear a word can interpret what one says by reading the lips of the speaker. There is no doubt that any normal idividaul could do the same things but does not because it is not strictly necessary. There are many illustrations of the possibilities of developing the senses, of which Helen Kellar is possibly the chief, but these show sufficiently that ordinarily our senses are very much undeveloped. Someone has said that they are developed only ten per cent. What would be the consequence if they were developed thirty, forty, or even fifty per cent? Few homes are equipped for sense training, hence the importance of organized preschool education, led by people who understand the importance of sense training as well as other problems so vital in childhood and along with this understanding be able to demonstrate the importance of such information. When this importance has been duly demonstrated, changes in many homes will be forthcoming.

The whole solution of the training of the senses is very simple if properly understood. Just help the child from the first indication of desire to observe and handle anything and everything in his environment that will not harm him or that he will not harm wastefully. Where there is not a sufficient number of things at hand they should be supplied. A generous supply of articles of the right kind offered at the right time would solve many problems of behaviour. Nature has provided that every sense of the child should be active. If the senses are denied these activities there is bound to be undesirable developments. If plenty of activities are offered and wisely directed the possibilities are almost limitless. The child should be wisely encouraged to handle, manipulate, and observe. There is no trouble to get him to do this. In most homes the problem is to keep him from going to extremes. It has been shown that children who are carefully trained when at work or play develop keener senses. This development is valuable to them in many ways all through life.

Small children, of course, can not discriminate between fine objects, but they should be given larger ones to manipulate. A little wise guidance in such manipulation will result in something far more important than the "fooling" of most children and will add greatly to the interest of the child's play and life.

No person who has observed children has failed to note their delight in colors. Let them have objects in different colors, say the primary and secondary colors, and call them by the correct color name. As soon as the child can talk he will name them correctly. A child who had thus played with colors was one evening, at the age of twenty-three months, taken to a cantata where different lighting effects were used. She surprised the people seated near her by naming the different colors as they appeared. Children are always delighted with paper. When they are old enough let them have paper of all the different colors and texture. Let them also have all different colors and texture of cloth, also all colors, shapes and sizes of blocks, all kinds of measures. Let them play with and note the differences of the leaves of the different kinds of trees. As they get older show them the different kinds of insects, worms, and play with and handle all kinds of musical instruments. In short let them feel, smell, handle, touch, taste anything and everything at all allowable. This will help to develop keener senses and arouse many questions that open the great door of knowledge and offer many opportunities of learning more important than the ones found in books.

The main problem of this article was to show the importance of sense training. Only a few suggestions have been given. Any parent knowing the importance can work out a program of experiences that will develop for the child an equipment of sense organs that will bring to him much valuable knowledge from the common experiences of life that the parent went without or had to go through a great deal of toil and spend large sums of money to procure in courses in colleges and in the end did not have the wealth of experience that her child with the above-mentioned sense development will have.

NOTICE

The printed report of the Seventh All-Mennonite Convention held at the First Mennonite Church, Berne, Indiana, August 27-28, 1930 is ready for distribution. The report contains the minutes of the proceedings of the convention and the addresses delivered during the two days' session. A copy of the book can be secured by sending 25 cents to the Secretary, Rev. Paul E. Whitmer, Bluffton, Ohio. It is desired that a wide distribution be given to this report because it contains material of unusual excellence in Conditions in Russia, Immigration and Relief among the Russian Mennonites, Missions, home and foreign, Education, Church Union, the Mennonite Ministry and World Peace.

Rev. and Mrs. John Thiessen were the guests of the Berne, Ind. church last Sunday, where they gave addresses. They expect to be returning to their field in India this fall. The speaker at the evening service of the Berne church was Mrs. Chas. Cowman of the Oriental Missionary Society. She told of her work in Japan, Korea and China.

THE S. S. LESSON

October 5

Zacharias and Elisabeth. (Life in a Pious Jewish Home).

Luke 1:5; 6, 57-66, 70-80.

Golden Text: And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke 1:6.

The picture given us of this Jewish family is one that should be an inspiration to every one. Both husband and wife were righteous people. This does not merely mean that outwardly they kept the law. Even for a Jew of those days to be righteous meant to be righteous without and within. Outward appearances may fool some people but it never deceived God. He knoweth the heart and readeth the thoughts of the mind. The life of John the Baptist had a splendid background. We may be thankful that all men, no matter how bad, may if they rightly approach Him, please God, but the greatest number of those who serve Him rightly, will come from homes that serve Him sincerely and consistly. For nearly every great man or woman of God there have been Fathers and Mothers who have set the infant feet aright and set noble examples to the growing youths. The celebrated Bowery Apostle, Jerry McAuley, is said to have remarked that he never knew a man permanently converted unless he had a good mother. The world appreciated the worth of a God-fearing mother and it should not slight considering the God-fearing fathers too, for the father's example and the instruction he gives his children have a very important part in the career of his children. Many boys and girls go to eternal ruin because of the unrighteous life and godless example of the father.

There is something refreshing whenever we hear of a good man and a good wife carefully serving God together to the evening of their life. There is no more satisfactory way of living than for man and wife together serving God in all their ways. Today, they tell us, the family life is losing its hold and the home is no longer what it once was. If this be true, then God pity our nation, for the stay of national life is the pious family life of its people.

To the Oriental no greater calamity can befall the wife than to be childless. This was the case with Elisabeth. Even today the childless home is a lonesome and unsatisfactory one. The home where children are not welcome is the menace of our generation. What will the next age bring the world if it happens that those who are in the world came as unwelcome visitors.

The parents of John made their trial the subject of prayer. Prayer is the only right solution of our difficulties and the intimate family circumstances of righteous people will certainly be matters which they take to the Lord. The great men and women of the world, who were subject of prayer, even before they were born are sure to be the ones, if any, who will make this world a better place in which to live.

We note that the revelation concerning the birth of John came to his father at a time when he was following his regular and usual line of duty. God would have us to be faithful at whatever task he sets us. In being so we may be assured, if we are true to our tasks, God will advance us to greater and more influential lines of duty. It was a sacred and glorious duty that Zacharias was performing in the work of the priesthood, but he was called from that to give the world a son whose part in the great plan of redemption was a most conspicuous one.

In assuring the coming of the child the angel said that he was to be "great in the sight of the Lord." Of no other person but our Lord did an angel declare such a future. In order then to learn what greatness is in the sight of the Lord it is important that we know well the lives of those about whom it was so declared. Greatness with God is not what it is with men. The best kind of greatness that we should then hope to attain is greatness with Him.

No man is perfect. We lack in faith in the simplest things. Jesus was often compelled to remind his disciples of their lack of faith. All of us want to believe God, but all of us are too often given to doubt when we should be the strongest. The penalty for the unbelief of Zacharias was dumbness for a season. Lack of faith frequently brings penalties and losses. The story of his loss of faith should warn us so that we may remain strong and ever ready to accept the promises of God as sure.

John was truly a prophet as his father said he would be. It was his privilege to declare the will of God. Jesus said of him that he was the greatest of the prophets, but assured us that the least in the kingdom was greater than he.

JOTTINGS

Seven young people from West Zion are attending Bethel College.

The recent Middle District Conference adopted a standard for the Schools in the District. There are ten points. A school including all ten points (100%) is a Standard School.

The Bechtel Family Association will hold its 20th Annual Reunion in the Hereford Mennonite church, Bally, Penna., September 20. The local Ladies' Aid Society will furnish the dinner.

In their trip per auto from Kansas to Los Angeles, Calif., Rev. and Mrs. J. B. Epp stopped of several days to visit the Hopis of Arizona among whom Rev. Epp labored as a missionary some years ago.

The Y. M. C. A. Week of Prayer, Nov. 9-15 has for its general subject the theme, Jesus Prays. The daily subjects are, Jesus Prays for Strength; Jesus Prays—A Prayer Which He Taught Others; Jesus Prays for Help to Make the Right Choice; Jesus Prays to Know and to Do the Father's Will; Jesus Prays for His Friends; Jesus Prays—A Prayer of Thanksgiving; Jesus Prays for His Enemies.

The second quarterly ministerial meeting for the Eastern District Conference, is to be held in the Pine Grove Meeting House, Bowmanville, Pa., September 26. The Program calls for a paper on The Holy Spirit—His Person, by Rev. A. M. Fretz, and another paper by Rev. W. S. Gottshall on the Holy Spirit—His Work. Others to participate in the exercises will be Revs. R. V. Stubbs, Howard T. Landes, Carl J. Landes and W. Harley King.

Interior improvements have been made in the Wadsworth, Ohio, Mennonite church during the summer season. One of the ways for interesting the Young People of the church was a Young People's Night sponsored by the officers of the church. Addresses were made by Mr. Chester Hawk and Principal C. J. Mayhew of the local high school. The Junior C. E. Society has resumed its session after a period of suspension during the summer. The Pastor, Rev. Wilmer Shelly, returned from the Retreat at Shipshewana with a very enthusiastic report.

150,000 churches are being invited by the Federal Council's Commission on International Justice and Goodwill to join in observing Armistice Sunday, Nov. 9. In referring to the responsibility of the churches in the present world situation, the Commission says, "The churches are facing today a unique opportunity and duty. They, more than any other single institution, can educate the millions to understand and appreciate the signs of the times. Faith in a warless world is called for. Courage to work and sacrifice for it must be aroused. Faith and courage, understanding and determination, these are the keys to the new world in which wars shall be no more and the energies of the nations shall be turned to the achievement of justice, righteousness, joy and fullness of life for all. These great educational tasks are peculiarly appropriate for the churches."

There are small groups of Mennonites in western Kansas and Colorado. The Western District Conference is interested in their welfare and last week they were visited by Rev. J. J. Ratzlaff traveling under the direction of that Conference.

Sister Frieda Kaufman, of the Bethel Deaconess Home and Hospital, Newton, Kansas, who has been suffering from an injured foot is able to get about in a wheel chair. It is the wish of all who know her and her work that she will speedily recover.

Among those arriving at Bluffton, Ohio, intending to enter Bluffton College were two young men from China, Stephen Wang and James Liu. They come from the district where our Board is doing work and Miss Frieda Sprunger, who has been on the field and whose home is Berne, Ind., knows the young men very well.

A social event of considerable interest in Mennonite circles took place in Berne, Ind., September 14, when Miss Lydia Liechty became the bride of Prof. Henry P. Thielman, Ph. D., of the Ohio State University. Mrs. Thielman is a native of Berne and Prof. Thielman came to this country from Russia in 1924 and graduated from Bluffton College, doing his post graduate work at Ohio State University.

The 56th Sunday School Convention of the Eastern District Conference will be held in Zion church, Souderton, Pa., Saturday afternoon and evening, Sept. 27. Subjects to be discussed are: Opportunites of a Sunday School Teacher, by Jacob Unruh, Mechanic's Grove; Qualifications of a Sunday School Teacher, by Earl Kramer, Philadelphia; Aim of a Sunday School Teacher, by Jacob Fretz, Lansdale. The Convention address will be given by Miss Mary Ida Winter, Associate Secretary of the National Council for the Prevention of War.

A special treat was in store for those who attended the service at Springfield, Pa., last week. Instead of the regular preaching service the Woman's Missionary Society arranged a program including an address by Rev. Norman Cressman, of Bethlehem, who recently returned on a furlough from Indo-China. With him came a male chorus of about twenty-five singers from the Mennonite Brethren in Christ in Bethlehem who rendered a number of Gospel selections.

On September 7th five new members united with West Zion, three by baptism and two by the right hand of fellowship. In the evening, after the regular C. E. program, a reception was held for the faculty of the H. S. and the grade teachers, a short welcome program was given after which the reception was held on the church lawn. Punch and wafers were served.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, OCTOBER 2, 1930 No. 39

EDITORIAL

There stands in the northern part of Lancaster County, Pa., near the city of Reading the quaint little meeting house at Baumansville, belonging to the General Conference. Its history goes back to the time when public schools were being established in Pennsylvania. At the time there was considerable opposition to public schools, particularly in German communities. The sentiment was so strong in Baumansville that the organization of a separate church seventy-five years ago, or a little more, was the result, representing an element with sufficient vision to favor the schools, which many of the other Mennonites opposed. Yet, the community remained strongly German until the introduction of trolley service thirty or more years ago which here as in other places made possible more contact with the outside world. Preaching services in the German language are still heard from visiting ministers at long intervals but the regular services are now in English. Long ago the Deacon complained that the German Hymn Books could no longer be used because few of the people could read German.

Germans who shrug shoulders when they hear the dialect of the Pennsylvania Germans, or those who regard it as something humorous, should remember that the Pennsylvanians have preserved the German as a household language for two centuries in an English speaking country and that in their own homes, if the language survives more than two generations, they think it a wonderful accomplishment. To have preserved a distinct culture for two centuries is an accomplishment hardly equaled except by our brethren in Russia. The difference being that the Russian brethren became a tri-lingual people speaking German, Platt Deutsch and Russian, while the Pennsylvanians use two languages, the English and German. Now that persecution has driven Mennonites to Paraguay and Brazil one wonders how long it will be before the language question among them will have to lead to a decision between the German and the Spanish or the German and the Portuguese. For practical reasons any people should be master of the language of the country in which they live. To Mennonites the continued use of the German language permits an intimate communication between brethren no matter what part of the world they may happen to be living.

Several centuries ago a traveler is said to have brought with him from the East a twig of willow that grew on the river bank near where the city of Babylon stood. This was a descendant no doubt of the willows upon which the weeping captives hung their harps and mourned for the Jerusalem that was forever lost to them. In the course of time a sprig of this willow was brought from England to America and planted in the garden of a southern gentleman. From the weeping willow on a Virginia plantation all the American weeping willows are said to have sprung. Near the place where the writer of this article is now seated there once stood the celebrated colonial mansion belonging to the Norrises in which the "Farmers Letters" were written that had so much to do with creating sentiment that led up to the War of Independence. Miss Norris, a reigning belle of that day, had a famous garden. It is said that Benjamin Franklin once while walking along the dock noted that some of the willow twigs, with which some merchandise was encased, were sprouting in a damp place. He took some of the sprouts to Miss Norris and suggested that she plant them in her garden, which she did, and from those sprouts the more common variety of basket willow is said to have sprung. Willows have became acclimated now. We do not think of them as a foreign importation any more than we think of wheat, rye, oats, clover and barley as foreign to American soil. They have proved themselves to be useful grasses without which we could not do very well.

However, some sorts of plants have made themselves at home here that are no longer welcome. The "Ragged Robbin", is a central Asia plant. Its seed was first carried across the seas in ballast and has now, they tell us, encircled the earth to add one more weed to the many already pestering us. The plantain was first imported as a salad plant. It liked it so well here that it left the gardens and made itself a nuisance generally everywhere. The mullein is a weed as most of us believe. It's a native plant and few of us can see any beauty in it, yet, in England it is cultivated as a house plant and Englishmen cannot understand why we do not admire anything so graceful as the American Velvet Plant, as they call it.

We wonder if it occurred to any of us very often that our being at home in America and calling ourselves American is as much of an accident as is the existence of the various types of plant life here? Even though some of which is useful, come ornamental and some a positive nuisance. Good and bad flourish on the same soil. The fact of our having, or having not, been born here is of no consequence if behind the lives we lead there is nothing that has contributed to the good of our times and our country. The test of character, as of a tree, the Master tells us, is the fruit it bears.

ANNOUNCEMENT AND INVITATION

The ordination of Bro. and Sister J. P. Suderman of Brudertal (and Friedenstal) as missionaries to the Hopis in Arizona is to take place, D. V., on Sunday, Sept. 28th. at 2:00 P. M. in the Brudertal church. All mission friends are invited to a prayerful participation.

This does not mean an increase of workers, but a filling of the vacancy caused by the resignation of Bro. J. B. Frey.

We are also glad to announce that a good mission friend has made a special gift of $2500.00 for the purpose of sending Bro. and sister J. Thiessen back to India this fall, who had already been informed that he could not return on account of the treasury. This gift includes also the expenses for Bro. and sister P. A. Penner to come home on furlough next spring. We wish herewith to express our hearty thanks for this gift. Most of all the missionaries in India will praise the Lord, to whom they prayed very much for this return of Thiessens. Yes, the Lord answers prayers, and he will also answer the prayers to wipe out the present debt of $26,000.-00. Continue to pray for our work. Arizona needs it seemingly in a double measure. It is hard soil there. **P. H. Richert**, Secr.

BLUFFTON COLLEGE NOTES

Opening of Fall Term.

After a very successful summer term with about eighty students attending the session, Bluffton has again opened its doors to the students for the fall term. Already since registration day which came on Tuesday, September 16, the campus has experienced unusual activity. Teachers and students, above all the student organizations, have been unusually busy making plans for a successful and beneficial year for everybody concerned. There is evident a determined spirit which through cooperation and hard work will see to it that this shall be one of the best years that Bluffton College has witnessed. Above all it is gratifying to see the unusually large number of fine and promising young men and women who are with us this year. It would seem that Bluffton is fortunate this year in having a select group of students whose character and potential intellectual resources should bring glory and honor to the institution in the future. The faculty and the leaders in the student organizations are striving to do all possible to bring the most opportunities to and to meet the needs of each one in the College.

The freshman class which has already about eighty enrolled is considerably larger than last year. A large number of old students have returned this year making this perhaps the largest student body ever attending Bluffton. Already there are about 250 enrolled and the next few weeks will bring the number far above that, since the Conservatory of Music usually adds a large number of late registrants. In view of the fact that most colleges and universities are reporting a decrease in the number of students, it is encouraging to find a considerable increase in the student body of this institution.

Larger delegations of students than usual have come from Pennsylvania, Berne, Ind., and the local districts. A number of visitors, many coming from a distance and including parents were greeted by friends on the campus.

Faculty Changes

Five new members have assumed their duties on the faculty. Miss Mary Auten, A. M., is acting professor of biological and botanical sciences. Maurice Troyer is assistant professor of psychology and Miss Clara Birky assists Miss Boehr in Home Economics and has charge of physical training for women. Donald Bowman has succeeded Mr. Harvey Beidler in the physics department and Carl Stuckey has been appointed asistant registrar. Dr. Ed. Kaufman is the acting dean, taking the place of Dean Byers who is on his sabbatical leave. Professors Moon and Quiring are absent on leave of absence. Both are continuing their studies at other institutions.

Buildings Remodelled

Lincoln Hall and Ropp Hall have been completely redecorated on the interior. College Hall has undergone extensive alterations. The old library quarters have been divided into classrooms for English and psychology, a psychological laboratory and offices for instructors. The basement has been remodelled so as to provide two more exceptionally attractive rooms for student activities. These changes have added very much needed and useful accommodations for various phases of college work.

Last Year's Graduates

Most of last year's graduates of the College have gone into teaching, a few have entered business and some seven are continuing their work as graduate students in other institutions. Two of these are studying at Hartford Theological Seminary.

Athletics

The prospects for athletics are unusually bright with a large number of old students back and many prospective candidates among the freshmen. Already the football men are engaged in intensive training and will play their first game against Earlham at Richmond, Indiana, on Saturday, Sept. 27.

Foreign Students at Bluffton

Through the efforts of Dr. Kaufman and the student body two Chinese students have been added to the body this year. They come from the Mennonite mission field where Dr. Kaufman has worked. A Cuban has also been enrolled.

Christian Organizations.

Both the Y. M. and the Y. W. C. A. have been active on the campus receiving new students, planning their work for the year at retreats, and conducting meetings of various kinds. The annual faculty and student reception was held on Friday evening and was enjoyed by all. The spirit of the occasion was very fine and a good year for the organizations is assured with the leadership that they have.

RELIEF NOTES

By Levi Mumaw

Bro. H. S. Bender, who spent the past 7½ months in Germany and gave the larger part of this time in looking after the needs of the Russian Mennonite Refugees during his stay there, has again returned to the United States, reaching New York September 15. He reports a very pleasant voyage home. He spent one day in Scottdale on his way to his home in Goshen, Ind. His report of the work of the summer in the interest of the refugees is very interesting and reveals much care and thought for the successful handling of so many people in their preparation for their journey overseas to the different countries as reported previously in these columns.

A special meeting of the Executive Committee of the Mennonite Committee was held at the office of Bro. M. H. Kratz, 1600 Walnut St., Phila., Pa., Saturday, Sept. 20, at which time Bro. Bender gave a general report of his work and also referred to the present problem by way of helping those who are permitted to reach certain points outside of Russia. The general emigration from Russia is prohibited at the present time. Reports are reaching us telling of the hardships that are being endured and it is thought many are meeting death through starvation and exposure. It is quite evident that many more will meet the same fate during the coming winter if no relief can be brought to them. At the present time there is no definite prospect for such relief.

Of the 3700 Mennonite refugees that had come to Germany last November, only about 300 remain who are waiting to go to some overseas country. It is hoped that these will be permitted to sail within a short time. Besides this group there are a small number who will not be permitted to leave Germany and their support will be provided in that country.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.............................Editor
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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

According to cables received from Paraguay, the fourth group of 60 families reach Puerto Cassado August 17 and left for the colony on the 19th. Another small group of 5 families had been scheduled to leave Germany for Paraguay about Sept. 15, but no definite word has yet reached us of their sailing.

The task of selecting the different groups and accommodating the demands of the refugees in this effort to help them has not been without many difficulties and considerable expense. However, there has been a steady forward movement in the matter and general satisfaction has been expressed by the German government in the execution of the work of moving the Mennonites from Germany. There has been a very friendly cooperation with the officials of the German government in the effort without which the work would not have been possible.

Concerning those who have gone to Paraguay, the fourth group of 60 families reached, assumed certain responsibility for equipment which has been supplied and paid for through the generous response of the American Mennonites. While they are now located on their land and have the necessary equipment to commence cultivating their land, they will not be able to support themselves before their crops are harvested. In their new land they are now approaching the spring time, as their seasons are just opposite from ours, being south of the Equator. Those who have been there from the time of the arrival of the first transport will have the advantage over the others who have come later, but it is hoped that sufficient land can be cultivated and sown during this month and October to bring a harvest sufficient to provide food for the colony, which will be reaped about February of next year. During this time the people must be fed through our support.

The offerings from our people for the past three months have been very light, and only because of funds that have been carried over from earlier contributions has the work been permitted to go on unhindered. It is hoped that our enthusiasm along this line will be revived during the coming few months and that the Committee will be able to meet its obligation to these people as in the past.

Sept. 22, 1930. Scottdale, Pa.

CHINESE AT BLUFFTON COLLEGE

By Ed. G. Kaufman

In answer to the request of the editor I wish briefly to write about the Chinese at Bluffton College.

On August sixteenth James Chung-fu Liu and Stephen Hsin-fu Wang left China for America. On September sixth they landed in Seattle, Washington, where they were met my Mr. Joe F. Habegger. A few days later they arrived in Bluffton where they enrolled as students in the college.

Both of these young men grew up at Kai Chow, China. They received their primary and some of their high school education in our Mission schools. They belong to the Kai Chow church and have served the Mission as teachers. The last two years they attended a Christian University in Peiping and so are now enrolled as Juniors here at Bluffton. Their coming to America has been sponsored by present and former missionaries of our China field, namely: Rev. Sam J. Goering, Dr. A. M. Lohrentz, and Ed. G.

Kaufman. Through the World Service Group at Bluffton College, the students and faculty of the school, as well as the Young People of the Middle District Conference, became interested and contributed a considerable amount to make the coming of these young men possible. Various individuals interested in mission work have also greatly helped in financial and other ways. These young men and their families are poor, even in the Chinese sense, and so are entirely dependent financially. However, they are two of the strongest Christian young men in the Mission, and will, it is hoped, prove worthy of any help given them. While attending college they are working for their board.

In some respects this event is another landmark in the history of our China Mission. A few years ago our Conference Board sent their representative to visit the various mission fields who also spent some time in China. Now, for the first time, Chinese Mennonite Christians have come to visit the Mennonites in America. All this is evidence of the new day in Missions. Christians of America and China must learn to understand each other better. This is only possible by having them meet face to face and as much as possible on the same level. These men are both more than of age and although their English may not be perfect they are keen observers. Their reports to the Chinese Christians will be far more weighty than those of any missionary ever could be. What experiences will they have in our Mennonite communities and what impressions will they take back with them when they return to their own people? They are anxious to get acquainted and have asked for a Mennonite history and reports of our General Conference sessions. What will they find? They hope too, for an opportunity to visit as any communities as possible and personally bring the greetings and thanks from their people to the supporters and friends of the China Mission. They have brought official tokens of appreciation from the Chinese church for our Foreign Mission Board which they hope to present as soon as they have the opportunity.

May the stay of these young men in our midst prove a blessing to them, to the people of our Conference, and especially for the future of our Mission in China and Christ's Kingdom there.

IS MODERN THEOLOGY TREMBLING?

G. H. Enns

What American Fundamentalism with all its fervor and splendid organization has not been able to accomplish, that is, to unsaddle modern theology, seems to be taking place at the present time, quite unexpectedly, through a movement which has its origin in Germany.

Speaking to a president of one of our leading seminaries of the modernistic group, I mentioned the new theological movement in Germany. He appeared to be genuinely interested in the movement and indicated that American religious thinkers would be forced to take notice of this new tendency. "It is so different," he said, "from what we were used to hearing from Germany." Indeed, it is, particularly to those who are not acquainted with the conservative current of religious thought in Germany which has been equally alive ever since the religious awakening in the early decades of the nineteenth century. Schleiermacher, who was greatly responsible for this awakening, gave equal impetus both to the conservative as well as to the liberal school of theology. Though his own theology scarcely deserves to be called Christian, yet it stirred religious consciousness in Germany to such an extent that all parties began a lively activity. Unfortunately it is the case, that in most of the American presentations of the development of religious thought in Germany, the liberalistic current has found full consideration while the conservative has been conspicuously neglected. Such is the method of G. B. Smith's "Current Christian Thinking" also of Albert Knudson's "Present Tendencies in Religious Thought" and E. C. Moore's "Christian Thought since Kant". One receives an entirely different impression of the situation from F. H. R. von Frank's "Geschichte und Kritik der neueren Theologie" or from Grützmachers "Textbuch zur systematischen Theologie und ihrer Geschichte."

It was Albrecht Ritschl and his followers, who succeeded in establishing liberalism in Germany with such audacity that it appeared to the outside world to be the only type of theology current in Germany. Thus, in America, the term "German Theology" became synonomous with "liberalism". Yet the conservative school of thought in Germany has never ceased to be native and is now coming to the front again in the form of a new movement known as the Barthian School or the Theology of Crisis. Though not quite free from somewhat liberalistic tendencies in textual criticism, it is a thorough-going Biblical Christian Theology full of spiritual vigor adn of outstanding scholarship. It has ruled out the doctrine of evolution, refuted the idea of divine immanence or divinity in man, it has cleared the ground for spiritual Biblical Christianity and re-established all the Christian doctrines of sin and salvation through faith in Jesus Christ the only begotten Son of God.

The movement has already captured several universities in Germany, Denmark and Switzerland. It is rapidly gaining ground in England and its influence is beginning to be felt in the United States. Indeed "It is different" and modern theology has reason to tremble. The famous old professor Adolf von Harnach of Berlin, who was the outstanding leader of the liberalistic school since Ritschl, lived just long enough to hear the sound of the trumpet of the new day. He condemned it and died. He must have felt the death blow that this new movement was administering to his own school of thought. We cannot accept his judgment. On the contrary, we hope and pray that a radical change may come about not only in Germany but also in our own country, so that our higher institutions of learning once again may become springs of living water to the glory of God and His Christ, our blessed Redeemer.

PEACE PRINCIPLES IN WORLD RELIGIONS

By Andrew T. Hoffert

Peace Ideals in the Religions of Asia

It was a happy day for the world when religion began to cry out against the vengeance and cruelty of war. This changing attitude is evident to those who compare the war record of early Hebrew History with the universal peace concept of Isaiah and the non-resistance ideals of the New Testament. However, it is not so generally known in western countries that the early religious leaders of Asia took a pronounced stand against the cruelties of war. These leaders, the earlier ones, were contemporaries of Jeremiah, the Hebrew prophet. They lived in the 6th century B. C. They created an atmosphere favorable to peace which has permeated the thought of China and India throughout succeeding centuries. It has given these countries a strong bent toward peaceful methods in settling disputes. Attention is called in this article to the more pronounced views of the leading religions of Asia regarding peace ideals, beginning with the founder of Taoism.

Leo Tse Taught Non-Resistance: He opposed war. "To joy in conquest," he said, "is to joy in the loss of human life." Joy to the victor meant sorrow and death to the vanquished. War offered no cause for glory to those who were thoughtful of others. On the contrary, this early Chinese philosopher urged the returning of good for evil. "I would return good for good," he said. "I would also return good for evil . . . I would likewise meet suspicion with confidence."[1] He was the first to give full expression to the doctrine of non-resistance to evil. Although older in years, he was a contemporary of Confucius.

Confucius Advocated "Reciprocity" in Morals. "What you do not want done to yourself," he said, "do not do to others."[2] This involved thoughtfluness for others. In other words, he stated the "Golden Rule" negatively. In regard to universal benevolence, Confucius would not discard justice. "Recompense injury with justice," he said, "and recompense kindness with kindness."[6] He did not advocate revenge but he would not treat good and evil alike. Furthermore, he held that a "succession of good governors lasting over a century would be able to transform the violently bad and dispense with capital punishment."[4] Thus he sought for a proper example on the part of those in places of authority. His cure for lawlessness rested upon teaching and an appeal to inner control rather than upon punishment.

Mencius Condemned Militarism. He became the outstanding advocate of the moral theory of Confucius. He lived from 371 to 288 B. C. He held that rulers must win men by virtue rather than conquer them by violence. He struck at the motives underlying warfare. Men shut their eyes to the awful suffering caused by war. The king prepares to fight not for lack of food and clothing, but to enlarge his territories and rule the middle kingdom. Instead of that he should prove himself worthy of universal allegiance by just and wise conduct. A king who conquered Yen asked Mencius if he should take possession of it. To this he replied, if the people of Yen would be pleased for him to do so, let him do it. otherwise not.[5] In other words, Mencius advocated "self-determination" for subject peoples. He spoke of the "good old days" when ministers of state, who advocated a war-like policy in order to add land, treasuries and arsenals to their rule, were not called "good ministers", as in these "degenerate" days, but were called "Robbers of the People."[6] Generals who boasted of their skill in handling troops and conducting battles received no praise, instead he called them "great criminals."[7] In his book on "Morals in Evolution" (p. 265), Prof. Hobhouse says:

"The war-like western world has scarcely known a more ingenuous and sweeping protest against warfare and everything connected with it and every principle upon which it is based. And if it is said that the Chinese Empire, under the inspiration of such teaching, has ceased to be able to adequately defend itself against barbarians, it should also be remembered that, under the Chinese system, a population larger than that of Europe live in permanent peace with one another, and that they have in a sense, as their own religious books recommend, absorbed those who have conquered them by peaceful arts."

Buddha's Non-Resistance Principles spread throughout the Far East and in southern Asia. He was born in India about 560 B. C. His teachings entered China during the early years of the Christian movement in western Asia. "Conquer your foe by force," he said, "you increase his enmity; conquer by love and you will weep no after sorrow."[8] He taught that it requires love to overcome hatred, "for never in this world," said he, "does hatred cease by hatred. Hatred ceases by love; this is always its nature." Again he said, "Victory breeds hatred, for the conquered is unhappy." It is secured at the cost of goodwill. He advocated non-resistance to evil. He enjoined upon the enlightened "not to blame" and "not to strike". Also, he said, "Let a man overcome anger by kindness, evil by good; let him conquer the stingy by a gift, the liar by truth."[9] He put a high value on self-control[10] when he declared, "One may conquer a thousand thousand men in battle, but he who conquers himself alone is the greater master." It is not to be surprised that Mr. K. Natarajan, editor of the Indian Social Reformer, made this interesting observation: "Buddha and Christ are the two greatest world teachers and a synthesis of their teachings offer, so far as we can see, the greatest prospect of peace and goodwill among nations."

Hinduism Advocates a Non-Killing Doctrine which it secured through the early reforms of Jainism and Buddhism.[12] In its extreme form this doctrine applies to all animal life as well as to man. These reforms served to remove from Hinduism the vedic ritual of bloody sacrifices.[13] Thus, India has inherited through this means an aversion to war. The law of Manu[14] legalized warfare but rules were set forth to place it on a more humane basis. This prayer from the Rig-veda carries with it the spirit of forgiveness:

"Against a friend, companion or a brother,
A fellow tribesman, or against a stranger;
Whatever trespass we have perpetrated,
Do thou, O Varuna, from that release us."[15]

Mr. Gandhi, through his Non-Co-operation Movement, called upon his country to suffer abuse of political power rather than to resist it by force. He sought to secure political freedom through moral force of non-resistance which involved nation-wide boycott and refusal to co-operate with the British Government.[16] He arose out of an atmosphere of religious piety;[17] by training he is the product of western culture and eastern mysticism; he has imbibed deeply from the non-resistance principles of Jesus Christ.

Mr. Gandhi believes that non-retaliation is the teaching of Christ. "If you have courage to suffer lovingly," he said to a Christian group (The Guardian, Aug. 6 and 13, 1925), "you melt the stoniest heart." Regarding his country, he says, "My nationalism includes the well-being of the whole world. I do not want my India to rise on the ashes of other nations . . . I have taken the uncompromising position that I cannot possibly be a party to a constitution whose basis is brute force." He is opposed to armaments as a last resort. "Our armaments," he insists, "have already failed. Let us be in search of something new, and let us try the force of love and God which is truth." His nationalism involves a free India—"so free that if need be the whole of the country may die—so that the human race may

(Continued on Page 12)

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Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

THE WORLD'S C. E. CONVENTION IN BERLIN

Aug. 5-10, 1930

One of the first thrills in Berlin, at least for some of us Westerners, was a ride on the "Untergrund". Our hotels were located in the down town section, while the convention hall was in one of the suburbs. Once on the train, in less than 20 minutes we emerged again from the subway within a few blocks of our destination. Having arrived in Berlin late in the afternoon of the opening day of the convention it took us some time to find our way around. As we approached the auditorium we heard the strains of music and soon recognized the familiar song, "Ein Feste Burg". It was being played by a band of 80 instruments and thousands of voices singing it. What could have been a finer greeting than this grand old hymn, which is so characteristic of the Germans, and sung by them, as only they can sing it. Perhaps even more impressive was the sight of that vast auditorium filled to the last seat. The flags of all nations were draped about the hall and across the front in large letters was the theme of the convention, "The Master is here and calleth for thee." John 11:28.

Fortunately a space had been reserved for the American delegation to which we were ushered. However, in our particular seats it was almost impossible to understand a word of what was spoken in spite of the amplifiers, that evening. But just to sit and marvel at the size of that great audience and listen to their singing made the first evening a memorable one. The next day we were told that the auditorium seats 14,000, and no less than that had been in attendance the night before.

It was interesting to know how the language difficulty would be solved. Right from the beginning and all through the convention every word that was spoken was given in the two languages. If the announcement, prayer or address was given in the English, it was repeated in the German and vice versa. This was not always entirely satisfactory. In the first place each part of the program consumed double the time it ordinarily does, except the songs, when all languages were sung simultaneously. The interpretations were not always satisfactory. Strangely, the one whom we thought gave such a perfect translation of the English into German was not easily understood by the Germans. They said his accent was too Amerikanisch. We had the same fault to find with the Germans who tried to speak the English. But with all the difficulties, the spirit of fellowship that came from thinking and worshipping together made up for the sacrifice.

There were several outstanding sessions, as there always are at such gatherings. One of these was the evening when there was a roll call of nations. Thirty-two responded, bearing their national flag to the platform and having a representative give a 60 second report on C. E. in their country. After each response the flag was left on the platform, and all were assembled in one large group. Mr. E. P. Gates, general secretary of C. E., who responded for the United States, after a few brief remarks had the entire delegation of 600 pass over the platform rapidly in single file, while we sang "Onward Christian Soldiers". It was thrilling to have a part in this and for a moment to look over that great sea of faces. At the close of this unique session all hands in that vast audience were joined as we sang together, "Blest Be the Tie".

On another evening a mixed chorus of several hundred voices and the "Blaeserchor", or band, gave us a "musikalische Feierstunde". There were numbers by the women's chorus, the men's chorus, and the two combined, as well as special numbers by the band. The music was typically German and sung in real German style with good harmony and plenty of volume. Besides the German chorals, there were numbers taken from Bach, Handel, and Bethȯven. In addition to these chorus and instrumental numbers, 3 solos were sung by George Viinamaegi, baritone, who was trained as an opera singer. During a period of illness he was converted and from that time on dedicated his talent to the service of his Master. His interpretation and rendition of "Golgatha" was a masterpiece. This one number alone would have made the evening worth while. But the whole program was an inspiration and a blessing, particularly for one who could understand the German language.

Perhaps the session greatest significance of the whole convention were the communion services which were held on Friday afternoon—one in the Convention Hall and the other in the cathedral. We chose to attend the one in the cathedral, where Dr. D. Poling brought the message. Rev. Schuermann, a Lutheran minister, and the Pres. of German C. E., presided, and had charge of the Communion service. Representatives of 32 nations were gathered together and regardless of creed or color joined in the observance of one of the most sared rites of the church, an event almost unheard of since its founding. Together they repeated the Lord's prayer, each in his own tongue praying that His kingdom might come. May it be prophetic of the brotherhood which Christians of every nation shall enjoy in the future.

The climax of the convention, at least in numbers, came on Sunday evening. Since I expected to leave Berlin that night I had gone to the hotel between sessions to make final preparations and returned rather late. To my surprise, not only every available seat was taken, but almost every available spot of standing room was occupied, which meant that no less than 16,000 people had gathered to witness the close of this great World's Convention. Again as on the first night the vastness of the audience was a great inspiration. There were several stirring addresses on "The Call of Christ to the Youth of Today". And then to Dr. Poling, who certainly won the hearts of the German Endeavorers, were given the last moments of that great convention. Assured of the loyalty and support of the Endeavorers to his leadership under God, he challenged us to go forward with him in our crusade for Christ. **Emma Ruth.**

THE OPEN FORUM

(This department is for the purpose of discussing frankly, freely but reverently any topics of interest to young people. Send your contributions to the editor and they will appear in these columns. Editor.)

What Young Men and Young Women Should Expect of Each Other

In a discussion of this time-honored problem—ideas, ideals, views, attitudes and perhaps even whims would vary according to the temperament, the mental make-up, and sometimes the mood at the particular time of the person's participating in the discussion.

Furthermore, it seems that although in many cases neither heredity, environment nor even home training have much to do with determining our beliefs concerning relations with the opposite sex. In such cases we are often much determined in saying that we believe no one else is right. Of course, we may have changed our concepts—but we do so invariably because of some experience we have had, and not because of someone else's opinion.

It is a fact that we are—for the time being—so set in our ideas that we hesitate to say much to others for fear we may reveal too much of ourselves and also for fear that we may arouse their antagonism. Regardless of that, in order to make people understand the conclusions we have reached we must be both frank and personal.

What—when we speak of dates—do we mean? Merely an occasion when a young lady and a young man meet, converse on topics of mutual interest and when each appreciates the extra knowledge in certain fields in which the other is engaged? Yes, I think that is entirely proper during the short time it usually takes to become acquainted. But after the acquaintance is made, what is the point in taking one girl, escorting her to various places, spending money on her, is it to merely talk to her? One may engage in a conversation with any girl at any time, in the presence of others and still carry on an absorbing conversation. But when a young man asks a particular young lady to accompany him to any place, and each knows the other, then considerably more than conversation is implied.

Some pretentious young men upon reading the above will loudly cry that they have such base (?) impulses under control. But I would say to them that if they are human beings they cannot honestly say that they enjoyed a strictly "talking date" under any circumstances. I would not however be understood as being an advocate of the detrimental conduct in which some young people of our land engage. I merely mean that I want the girl to give some tangible evidence, more than words, that she has enjoyed herself. You may ask—To what lengths may this go? My answer is that if there is but a grain of common sense in the heads of the ones concerned, nothing will happen of which any young upright Christian need be ashamed.

It is this common sense, gleaned partly from personal experience, and partly from an interpretation of right and wrong as derived from Christian home training, that will cause the young people in the case to understand each other so well that the fine and outstanding characteristics in each become apparent to the other. And then after a deep-rooted affection is established, a conversation, long and interesting will become worth while.

What in the end determines whom one should marry? As aforementioned, the young man who is not a hypocrite cares naught for the girl who does not give him to understand that she likes him. The young man will believe himself in love with any nice girl who treats him as he deserves, and it is the one with whom he enjoys himself the most, the one he learns to know best, the one whose interests, ideals, creed, education, and health are identical with his own, the one whom he has learned to know as an ideal life companion, that one he should marry. We might say it thus: Enjoy the company in conversation or otherwise of many people and when a person comes along with whom your companionship lasts and lasts and lasts, and you are sure about it—while all others "fizzle out", marry that person and be happy.

Should either of a couple ask that the other refrain from keeping company with others? Never. Not until a definite decision has been reached that the two are to be married, and that decision which is usually called engagement should precede the actual marriage by a very, very short time.

I have endeavored to give what I believe nine out of ten young men believe, with the individual differences I spoke of in the beginning. I am convinced that I have lost nothing of the sacredness of that precious relationship between man and woman, one of the finest things God has ordained for His children. The only rule which never varies is to leave it for the Creator to solve and His answer is bound to cause one's life to be lived to its fullest and best.

By One of Them.

(Editor's Note: Do all young people agree with the above article? What do you believe on this important subject?)

IS REAL FRIENDSHIP DANGEROUS?

Friendship is something we all desire. We want friends—real friends who help us over the rough places of life. Many times we think that certain people are our friends but something turns up and we find they turn aside and do not help us. Of course none of us want such friends but we want real friends.

We know that friendship is a golden chain that binds true hearts. So real friendship is true friendship and I do not think it gets dangerous. We read in I Samuel 18, 19 and 20 about the friendship of David and Jonathan. They are a perfect example of real friends because no matter what circumstances they were in they always remained true to one another.

And as we choose our friends let us choose real, true ones, but we cannot hope to find and have such freinds unless we, ourselves, prove ourselves worthy.

Following is a poem which I think is worth while remembering:

It is my joy in life to find
At every turning of the road
The strong arms of a comrade kind
To help me onward with my load;
And since I have no gold to give
And love alone must make amends
My only prayer is—while I live
God make me worthy of my friends.

Clara Lichti,
Upland, Cal.

CHRISTIAN ENDEAVOR TOPIC

October 12

Marks of a Good Citizen. Jas. 2:1-17.

This might quite well be an "Ideal American" meeting. We Endeavorers and we who are Mennonites have quite high ideals for our country and object to ulterior motives and principles. Consequently it is doubly necessary that we should keep in mind the high ideals of American citizenship. This topic should be of great interest to every one who loves his country for the destiny of any nation depends on the citizenship of her people. Christian Endeavor believes in Good Citizenship. This was one of the slogans in the Crusade Program accepted in the great Kansas City Convention.

Notes on the Text

Again our lesson text is found in that most practical of our sixty books in the Bible. Christianity has ever been the friend of good government. In fact it has often been due to the work of the Spirit when autocracy has been replaced by democracy. God's "Gold Test" is always "By their fruits ye shall know them." So if any habit, custom, or institution does not bear good fruit it must go.

THE COMRADESHIP HOUR

Monday, October 6
Honesty. Read Ps. 26:1-12.

Tuesday, October 7
Obedience to Law. Read I Pet. 2:13-16.

Wednesday, October 8
Piety. Read Dan. 1:3-16.

Thursday, October 9
Fair Dealing. Read Mt. 7:12.

Friday, October 10
Hard work. Read II Thess. 3:10-13.

Saturday, October 11
Practical Christian Living. Read Tit. 2:1-10.

The following truths are taught in this great lesson:

1. The equality of man.
2. Fulfil the royal law which can mean only "Thou shalt love thy neighbor as thyself."
3. Obedience to law.
4. The need to show mercy in our judgments.
5. The spirit of active benevolence.
6. The imperative need of old-fashioned WORK.

What Is True Patriotism?

Jesus said "Not every one that saith unto me Lord, Lord" is a loyal disciple of His. Just so, not every one who waves a flag, calls his neighbor a slacker, or every foreigner a communist, is a true patriot. As one approaches one of the good-sized cities of Ohio, this sign can be seen descriptive of the city, "99% are Americans". One cannot help but wonder as to who comprises the other 1%.

Oftentimes the finest type of patriotism is the least in evidence; it shuns open display. Times of peace require this quality fully as much as times of war. Education is one of the marks of a good citizen, ignorance is always dangerous. There is no need which is more urgent in public life today than unselfishness. Graft and public favor do not promote good government. And then finally if anyone would be of the greatest value as a citizen he should determine to accept responsibility whenever it is placed before him.

Good Citizenship Through Obedience

Obedience to the laws of one's country means obedience to all laws, not only to the ones which do not affect the selfish side of life. Men say Prohibition is not prohibiting therefore needs not be obeyed. It is true it is not prohibiting as much as it should nor as much as it will in the days to come. Prof. Irving Fisher announces that Prohibition is giving to America an annual gift of $6,000,000,000 saving not to say anything of the vast multitude of boys and girls, and men and women who are not continually being tempted by having every third door a reeking saloon with its invitations for free suppers, etc.

Our thought of thee is glad with hope,
Dear country of our love and prayer;
Thy way is down no fatal slope,
But up to freer sun and air.

Tried as by furnace fires, and yet
By God's grace only stronger made;
In future tasks before thee set
Thou shalt not lack the old-time aid.

O land of lands, to thee we give
Our love, our trust, our service free;
For thee thy sons shall nobly live,
And at thy need shall die for thee.

John G. Whittier.

PEACE PRINCIPLES IN WORLD RELIGIONS

(Continued from page 7)

live. There is no room here for race hatred," (The Guardian, Sept. 3, 1925).

Islam Fostered Peace Within the Moslem World. The Moslems constitute a world among themselves. "Believers are but brethren," says the Koran, "therefore make peace between your brethren and be careful of your duty to God that mercy may be had on you."[18] Slavery was prohibited within this brotherhood. There exists a certain sense of equality within the Moslem world. However, the historical attitude of Islam toward non-believers was anything but that of peace. India was conquered by the sword. Yet the peace atmosphere of India aided by world influences favorable to peace, have inflences modern writers of Islam to interpret their scriptures in a way favorable to world peace. "If you want to hold communion with God," says the poet Hafiz, "be at peace with the world at large. Greet a Moslem with Salams and a Brahman by saying Ram Ram."[19] Muhammad Ali, in his book in "Mahammad the Prophet", sets forth the view that while others came to teach the secret of national unity, Mahammad expounded the great truth of the fundamental oneness of the human race and laid the foundation of a universal peace.[20]

This Brief Review attempts to show how the peace ideals of one religion undergird and support those of other religions. It has not been my purpose to compare the ideals of one religin with the practices of another. This would not be fair as the ideals in each religion for most part are in advance of the practices of its people. However, in certain religions there is a progression of thought from a tolerance or recognition of war to a more pronounced attitude toward peace. The most interesting observation is to note how the peace practices of one religion in a favorable environment were changed to war practices in an unfavorable environment.

Thus, in China, Buddhism wore the garment of peace; in Japan, following the twelfth century, it donned the garb of war. The Christian orders, who succeeded in converting the Japanse barons, sought to convert the people by force. The Buddhist monks enlisted the secular arm in their defense and ultimately extirpated the Christians.[21] Furthermore, the combination of Shintoism as the state religion of Japan with the patriotic devotion of her people to her Emperor, whom they regarded as of divine origin,[22] served to create a combination which made Japan a military nation in the western sense. There the psychology of war has prevailed. Many friends of China, where the psychology of peace prevailed, are coming to the conclusion that if their country is to receive recognition of the west, peaceful methods must give way to force.[23] The recent development between China and Russia over the railroad in Manchuria point toward a change of policy.

Never before has religion had a greater opportunity than today of making peace idealism a crowning reality in world affairs. Too many times it has sanctioned and blessed war. Religion becomes impotent in the face of an aggressive war psychology; it may render war impotent through an intelligent and all pervasive peace psychology. Again and ever again religion must teach peace ideals to the nations!

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The Orphanage Society of the Eastern District Conference meets in an annual business session in the Germantown church, Saturday, October 11. The morning session begins at 10 a. m. and the afternoon session at 1:15.

THE S. S. LESSON

October 12

Mary the Mother of Jesus. (An example of Motherhood)

Luke 2:15-19; John 2:1-5; 19; 25-27.

Golden Text: But Mary kept all these sayings, pondering them in her heart. Luke 2:19.

That Mary was human in the sense that we are human there can be no doubt in the minds of those who read Scripture intelligently. To endow her with super human qualities would be to defeat the purpose of the whole plan of redemption, for it was of the seed of the woman that mankind's Redeemer was to come. Yet, Mary was the purest and best of womanhood, since to her was accorded the honor, above all women, of giving to the world its Christ in the person of her son. When God sought one for so high a dignity He went to the common people. It was not to the palace of the rich nor in the priestly circles, but, in a poor family of the peasants who earned their livelihood by honest toil that He came. It is always from such as these that God is calling leaders and teachers. The homes of the common people are the strong backgrounds of nations.

The lesson gives us three pictures from the life of Mary, at the birth of Jesus, at the marriage in Cana of Galilee and at the cross. But the influence, the love and piety of Mary during all these years entered just as strongly into the life of our Lord. Her presence, her faith and her sympathy must always have been a source of greatest comfort to Jesus. Though she did not understand Him she was always close to him, awed by the unique service He was doing for all the world. She will always be the supreme expression of noble motherhood to all the world and for all time. Not in the attitude of worshipping her as a heavenly creature, but with a profound respect for her love, piety and purity, we must always bow before her to whom God bestowed the honor of giving His beloved Son to men that they might know Him through Him.

It was the shepherds to whom the revelation of a Jesus born in Bethlehem came. We know something of the joy in heaven over the birth of the Lord, but there was too, a heavenly joy in the heart of the mother, for nothing is to be compared to the joy of motherhood that comes to the one who has so conspicuous a part in the plan of God to people the world. In Mary's case it was also the great happiness of giving her only babe to be "great with God" to show forth His love. The birth of every other child is wrought with promise. None can tell how much that one is to have in the future happiness of the world. But, in the case of Jesus, his future had long before been revealed through God's prophets. It was He that should "save his people from their sins."

The angels, the shepherds, the wise men and Mary and Joseph were the witnesses to whom came the honor of being the first to look upon the gift of God in the person of the babe Jesus. To all who in faith will listen and accept the revelation of God it is the privilege ever to "be looking unto Jesus, the author and finisher of our faith."

Many years had passed from the time when the babe lay in the manger until the beginning of the ministry of our Lord. Very little is told us of what happened during that time, except that Jesus grew up under the care and concern of his parents. The miracle at Cana was a sign to the world that Jesus had begun to do and to teach. It called attention to one who had supernatural power. The miracle is different from previous recorded miracles in the Bible in that creative power entered into it. Making wine out of water meant that something was called into being that had not existed before. Creating is a divine power and so Jesus began a public ministry by doing a divine act. Yet there are some who would have us believe that Jesus was not divine. Though Mary could not understand the peculiar power that her son was exercising and the strange words he spake, yet she knew as none other that he was the one to go to in difficulty and that whatsoever he commanded was to be done. Let it be noted that Jesus went where his mother could be. It was a festive occasion but the right kind of one. Today we hear much made in the world over the fact that Jesus made wine out of water, as though he encouraged intemperance. Men make wine out of grapes and fruit. Jesus made it out of water. When men can make it out of water instead of grapes as Jesus did we may be ready to listen to their argument and not before.

The last portion of our lesson is the scene by the cross. Women were the last at the cross and the first at the tomb and the group included His mother. Faithfulness of mothers is always one of the nobler qualities of womanhood. Naturally Mary was faithful to her son though all the world was against Him. The human side of our Lord continued to express itself to the end. He proved His love for his mother even to his dying breath. Next to the love for God our duty is to those whom God has given to us as parents.

MARRIAGE

Stucky—Jantz.—On Sept. 20 in the home of the bride's parents in Odessa, Washington, Josephine Jantz to Philip Stucky, Rev. M. J. Galle officiating.

DEATHS

Claassen—Mrs. W. N. Claassen, nee Grace Kuhlman, was born June 2, 1900 near Adelaida, California. Her parents were M. A. and Lura May Kuhlman. She was baptized upon confession of her faith near Paso Robles, California and was a member of the "Church of God" at that locality. She was received into church membership of the San Marcos Mennonite church on the first of January, 1930, but affiliated with us ever since she was married on October 15, 1920 with her now bereaved husband W. N. Claassen.

She underwent an operation on August 25. But her heart was too weak to stand the strain and her spirit left her on the early morn of August 28, 1930.

She spent all her life in and around this neighborhood, and was active in Sunday school and C. E. work, being especially interested in deputation work in San Luis, Obispo. She will ever live in our memory as a true witness for Christ. She was honored, respected and loved by those who were acquainted with her. She leaves to mourn her early departure her husband, her father, three sisters, one brother, her husband's parents, sisters and brothers, many relatives and friends.

The funeral was held from the home of Mr. Claassen's parents. Rev. Hege spoke words of comfort at the house based on Jno. 14:1-8 and at the local church Rev. F. F. Jantzen gave the message. His text was Jno. 14:1-3.

Interment was made at the San Marcos cemetery.

Augspurger.—Lena K. Augspurger passed away at her home Saturday, August 23, 1930 at 11:00 p. m. following an illness of several weeks during which time she was ever a patient sufferer.

Miss Augspurger was born near Trenton, O., Nov. 2, 1865, daughter of Mr. and Mrs. J. N. Augspurger, both of whom preceded her in death; she was also preceded in death by a brother and sister.

With the passing of Miss Augspurger the community loses one of its most esteemed and beloved citizens; a woman who had endeared herself to her multitude of friends through her thoughtfulness and many acts of kindness. Her true Christian spirit was shown in her willingness to extend a helping hand to all the needy.

She had been a faithful member of the Trenton Mennonite church since her youth and was a willing worker and loyal suporter of the church and its activities. She was also an active member of the Baptist Missionary Society.

Miss Augspurger leaves to mourn her loss one sister, with whom she made her home, two brothers, one nephew, and four nieces.

Funeral services were held at Middletown in the home and at the Mennonite church at Trenton on Tuesday, August 26th.

Rev. J. E. Amstutz officiated, using for his text Matt. 25:21.

Interment was made in Mennonite cemetery at Trenton, Ohio.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR JULY-AUGUST

General Fund:

Ex. Com. of Mission Societies, $98.61; Mennoville S. S., El Reno, Okla., $8.25; Sewing Society, Arena, N. D., $10; Brudertal S. S., Hillsboro, Kan., $61.81; First Menn. Ch., Upland, Cal., $78.75; Second Menn. C. E. Society, Beatrice, Neb., $15; Zion S. S., Donnellson, Ia., $6.44; A Friend, Bluffton, Ohio, $1; First Menn. Ch., Aberdeen, Idaho, $24.29; First Menn. Ch., Wadsworth, Ohio, $17.25; Bergtal Ch., Pawnee Rock, Kan., $24.06; Calvary Ch., Quarryville, Pa., $61.49; Bethel College Church, Newton, Kansas., $43.11; Bethany Church,, Freeman, So. Dak., $40.84; Grace Ch., Pandora, O., $26.62; Immanuel Ch., Los Angeles, Cal., $60; Bethel Ch., Mt. Lake, Minn., $30; Mr. and Mrs. J. M. Ledig, Upland, Cal., $250; Salem Ch., Freeman, S. D., $250; Sale of Wheat, Goessel, Kan., Farm, $427.24; First Menn. Ch., Berne, Ind., $147.44; Pulaski, Ia., Ch., $8.30; Bethesda Ch., Marion, S. D., $80; Bethel S. S., Lustre, Mont., $15.47; Emanuel Ladies' Mission Society, Noble, Ia., $25; A member of Alexanderwohl Ch., Goessel, Kan., $75; First Menn. Ch., Paso Robles, Cal., $26.80; West Zion Ch., Moundridge, Kan., $39; Edward Duerksen, Alsen, N. D., $5; Emanuel Ch., Noble, Ia., $10; Eigenheim Ch., Laird, Sask., $28.50; Pratum, Ore., Ch. and S. S., $23.50; Johannestal S. S., Hillsboro, Kan., $16.13; Buhler, Kan., Ch., $37.65; First Menn. Ch., Phila., Pa., $13.14; S. S., $4.08; Kuyf family, $5; Ebenezer S. S., Bluffton, Ohio, $100; Bethesda Ch., Henderson, Neb., $176.41; First Menn. Ch., Geary Okla., $13.21; Bethany Ch., Kingman, Kan., $8.80.

Special Gifts:

C. E. Society, Liberal, Kan., (Ch. Bldg. Fund in Canada), $3.85; Ex. Com. of Mission Societies, (Winnipeg), $53; Ex. Com. of Mission Societies, (Portland), $15.

Total Receipts	$2465.04
Bank Balance, July 1	$1150.91
Total Disbursements	$2235.68
Bank Balance, Sept. 1	$1380.27
Total Indebtedness, Sept. 1	$7500.00

Gratefully acknowledged,

J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

The semi-annual Communion Service of the Hereford Mennonite church, Bally Pa., will be held Sunday morning, October 12. The preparatory service will be held Saturday, October 1, at 2:00 p. m.

Bethel College, Newton, Kan., opened its doors Sept. 9, with an enrollment of over 200. Besides, nine states and Canada are represented in the student body. About fifty per cent of those enrolled are new students.

Professor Harold Bender, who has been spending the summer in Europe in the interest of historical investigation and relief work, has returned to his home in Goshen, Ind., to continue his work as a member of the faculty of Goshen College.

The progressive First Church of Upland, Cal., has issued the initial number of a church paper bearing the name, "The Friendly Messenger", under the editorship of its pastor, Rev. A. J. Neuenschwander. Besides the regular program of services the activities of the various organizations in the congregation are noted. The policy as announced is to create a bond of fellowship between the non-resident members and the resident members to maintain a close relationship between church and home, to acquaint members with the work of the church and to provide a pamphlet that may be used in giving information to friends and neighbors concerning the activities of the church.

The Ministers Conference held in the Bowmansville, Pa., church, September 25, afternoon and evening, was one of the best attended in recent years. Two veterans of the conference, Rev. A. M. Fretz and W. S. Gottshall, had the leading parts on the program. Miss Foth, a former worker in the Altoona city mission and now of New York, was one of the guests of the conference. Bowmansville being an inland town without traction or railroad facilities is seldom selected for general meetings. The pastor, Rev. Raymond Stubbs and the members of the congregation demonstrated their pleasure in having the conference through the royal hospitality they displayed to the visitors.

All Protestant Churches in America are urged to observe Reformation Sunday (the Sunday preceding or following October 31, according to the choice of the pastor), in the following ways: 1. Remember the Protestant churches regardless of creed—their work, their problems, and their needs. Remember with gratitude the martyrs they gave for the cause of religious freedom. Pray that they may be strengthened for the burden that is laid upon them and that their faith may not waver. 2. Remember with special prayers the Christians in Russia and the minorities in Eastern Central Europe giving thanks for the heroism of their example. 3. Take offerings to be devoted to the rehabilitation of European Protestantism, especially in the areas of distress.

The evening service at the Berne, Ind., church, last Sunday was given over to hearing reports of the C. E. and Middle District Conference lately held at Nappanee, Ind.

On Sunday, Sept. 28 the Men's Choir of the Berne, Ind., appeared afternoon and evening at the 22nd Annual Rally of the Detroit, Mich., City Mission, of which Rev. D. C. Stucky, a native of Berne, is founder and superintendent. The meeting at which the Berne Choir appeared was held at the mammoth Scottish Rite Cathedral. The principal speaker was the famous mission man, Melville Trotter.

Overcoming obstacles was the subject of the sermon of Rev. Freeman Swartz, pastor of the Eden church, Schwenksville, Pa., last summer. Rev. Swartz earned the gratitude of an auto load of people who were able to attend the Ministerial Conference at Bowmansville because he kindly placed himself at considerable inconveniences in assisting them to do so.

The oldest Mennonite Sunday School Convention in the Mennonite Church dates from its organization 56 years ago in Philadelphia, Pa. The recent convention held in Souderton, September 27, was favored with good attendance and weather. The opportunities, qualifications and aim of a Sunday School teacher were the subjects discussed. The convention address was given by Miss Mary Ida Winder, Associate Secretary of the National Council for Prevention of War.

A Bible Conference of the Hebrew Christian Alliance of America was held in Grace church, Lansdale, Pa., Sept. 28 to Oct. 3. Dr. Max Reich and Rev. Jacob Peltz were the chief speakers. Each session was provided with special music by Alexander Kominskya famous Russian violinist and former member of the orchestra of the Royal Opera in Petrograd. Mr. Kaminsky also told the remarkable story of his conversion. The Alliance has headquarters in Chicago.

A letter reaching Germany from Fustenwerder, Russia, dated last month conveys the following sad information concerning our Russian brethren—Among those who have been sent to the far north some have returned. Others have been able to return to their children. However, all who return are followed up and if caught, are again sent north. Children between 13 and 16 years are held in prison.

Another new policy with reference to religion is being planned. According to this all ministers must register. Only registered ministers may preach to their congregations throughout the year. All singing by congregation or by choirs is to be forbidden. This holds also for Bible Meetings conducted in homes.

Prospects for the future are gloomy. Some needed supplies are in co-operative stores, but, because of conditions attached to their purchase it is almost impossible to secure them.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, OCTOBER 9, 1930 No. 40

EDITORIAL

At last the ruling of the court at Lima, O., that decided that Martha Jane Graber was undesirable as a citizen of the United States, has been reversed. At a re-hearing the other day she was granted her citizenship and, as the wife of Rev. Carl Landes of Philadelphia, she may now enjoy the privileges of franchise. The more one thinks of it the more is one led to wonder at some of the actions of our courts. In the Graber case the subject was asked whether she was willing to kill for her country. Her answer was that, being a trained nurse, she would be willing to die saving life for her country but she would not kill. On this ground the first application was denied. Now there is no law in the United States by which a woman might be permitted to bear arms in military service. To ask one to do a thing that the law does not permit one to do and then deny citizenship because one will not commit oneself to an unlawful act might do credit to a trickster but not to a court. Again, the Articles of War do give to an enemy the right to execute doctors, members of hospital units and chaplains caught bearing arms during hostilities. That a woman patriotically serving her nation should be expected to violate the Articles of War to her peril seems, to say it mildly, an unreasonable demand. We are glad that another judge took a more sensible view of the matter and that others in practically the same position as Mrs. Landis, have also succeeded in securing re-hearings and admission to citizenship.

We are in hard times. There can be no doubt of that. The great business streets are filled with healthy men wandering about looking in store windows and otherwise showing that they are unoccupied. These men are not "bums". They would work if they had work. They may not give the appearance of being down and out or in dire poverty but there is a worried look upon the faces of many. Winter is coming on and, in spite of what politicians are saying, the outlook for work is gloomy. Places where men are generally employed are crowded with applicants. We have just come from a neighborhood where many agencies that employ unskilled laborers are grouped. About these offices are long lines of able bodied men waiting for a turn to interview agents. These are the men who have the fewest resources and will no doubt feel the pinch of the cold months sooner and harder than others who are skilled or trained to other than manual or unskilled labor. Yet, even though the mechanic and the office worker may be in a slightly better situation when out of work, they must be drawing upon their reserves, which may be lower than one suspects, for it must be remembered that they by reason of their occupation have been compelled to live on a higher scale. Unless better times speedily appear there will be many driven to desperation.

We very well recall the hard times of "93", having worked for the chairman of the City Relief at that time. Bread lines, public relief in food, clothing and shelter had to be provided for thousands. They had not the years of good times behind them, as have the needy now, and there were more people who lived from hand to mouth when work was plenty though wages were small. There is no reason why the coming winter should become as bad as the one of "93", except that it is that business people refuse to loosen up and provide employment. The worker risks all in the face of economic conditions while the monied people risk nothing if they can help it. If there is money lost some one else gets it. It doesn't dry up and dissolve by itself but finds a safe hiding place somewhere only to be brought out when there is opportunity to make money. Employers of labor, instead of shutting up should at least endeavor to keep their plants going at less profit. We know, of course, that we are in the machine age and that mass production has become a menace but we know, too, mass production means big profits way out of proportion to what they once were. Yet, we believe, that were it not for the conservatism of capital things might loosen up and others might have a share in the great wealth of our country.

We find a serious financial condition reflecting itself in church finances. People who are uncertain of their living, or, who have been compelled to draw on the reserve laid up for the rainy day, are naturally cautious with their liberality. They know that the Lord's work needs their support but they find it trying to live up to the standard of giving set in flush times. Practically every form of Christian activity is making frantic appeals for a continuation of the support that former years seem to warrant might be expected. They lie on the editor's desk a number of such appeals from many worthy causes. We cannot ignore them altogether, neither can we respond in the way a response should come. The thing, however, to remember, is that things accompanied under a handicap show the stuff of which we are made. Here is a challenge to every Christian and to every church to prove its metal and continue the work of the Lord, even at a sacrifice that is more than an inconvenience.

WHAT SHALL THE HOME MISSION BOARD DO?

The Prophet Jeremiah says: "The harvest is past, the summer is ended, and we are not saved." This despairing cry could be uttered by the Home Mission Board. We are not saved from much concern when salaries come due and the congregations have failed to send us money to pay them, and our workers are not saved from the inconvenience of empty purses when they must buy the necessities of life and their checks have not arrived. The work itself is not saved from serious hindrances to its progress and the salvation of souls because of the lack of funds. For ten years the Board has not been saved from the encumbrance of a heavy debt, while other Boards had occasional periods of release. It is discouraging to the Board to be entrusted with the care of a Conference enterprise and then left to struggle with inadequate means and overshadowed with a cloud of unjust prejudice. Shall we dismiss some of our workers? Calls are coming in for more, and we have some on the waiting list. Shall we reduce salaries when some have scarcely enough to live? Yet this may all have to be done if funds are directed into other channels that are outside the Conference interests and unless the congregations come to our relief with the price of 3 gallons of gasoline per member.

W. S. Gottshall,
Sec'y of Board.

THE OLD GERMANTOWN CHURCH IN NEED OF REPAIRS

This month will commemorate the 247th anniversary of the landing of the first body of Mennonites in America. This sturdy group of settlers left their homes in Crefeld, Germany, and sailed from London on July 24th, landing at Philadelphia on October 6, 1683. Francis Daniel Pastorius, who had visited with them in Germany, cared for the women and children, twenty in number, in his dug-out at what is now Front and Pinex Streets, and the men he took out to a place he describes as about a two hours' walk from there.

On October 12th, Pastorius received a warrant for 6,000 acres from the Frankford Land Company. Pastorius says: "I laid out the town on October 24th and called it Germantown." Evidence points quite clearly to the hillside which runs back from the lot now occupied by the church and cemetery, as the place where they built the temporary shelters for the oncoming winter.

Here in their temporary houses, already in the course of construction, no doubt, when the lots were measured off, they began at once to hold meetings for united worship, though they had as yet no minister among them. It was with this in view, that William Penn directed that their lots be laid out so that they would "dwell together, that the children could be sent to school, and the neighbors could give each other a helping hand, and with united voices hold open prayer-meetings and sing their praises to the Lord." Thus it was from this spot in the new settlement first ascended the sound of united praise and worship from German lips.

Either of these or similar meetings, a contemporary settler writes: "Our first concern was to keep up and maintain our religious worship; and in order thereunto we had several meetings in the houses of the inhabitants . . . and having nothing but love and good will in our hearts, one to another, we had very comfortable meetings from time to time; and after our meeting was over we assisted each other in building little houses for shelter."

The first meeting house was built in 1686 and was no doubt built of logs. The second building was built later and it was in this building that Christopher Dock, "the pious schoolmaster of Skippack", taught schools for some time. Two pieces of furniture used in his school, the teacher's desk and one of the long seats, are preserved and still in use in the present church. The table, which is used as a communion table, was the one on which the first protest against slavery in this country was signed. The protest originated with these German settlers and was addressed to the Friend's Meeting in 1688.

The present church was erected in 1770 and this year the building has been in use for 160 years. The records show that the total cost of construction at that time was £202 s5, which at the present rate of exchange would be about $1,000. The records further show that some of the material of the old building was used in this building.

These brethren built well and the building has stood the wear of years exceptionally well. At the present time it is necessary to renew some of the wooden work. The floor has become weakened, the frame work around the windows has decayed from the inside so that now it is beginning to show through on the surface. When we stop to consider that the building has been used for 160 years we must stop and marvel at the type of material that was used in the erecting of the building. The Trustees have secured estimates for the work required, including replastering of the room, and find that it will cost about $2,500 to do this work.

In their plans, the Trustees were very careful not to include anything that would in any way change the appearance of the building but only to strengthen the weakened places and to keep the first Mennonite Church in America in such condition that it will reflect credit to the denomination everywhere as well as a place to worship. The church and cemetery are located on the main street of Germantown and many people pass by daily, therefore the congregation feels that every effort must be taken to keep the plot in good condition.

While at one time the congregation numbered 99 members, as the members moved further out into the country, they organized new churches nearer to them and the membership slowly dwindled. At the present time there are about thirty members.

The congregation is busy at the present time endeavoring to raise the amount required to make the necessary repairs which to such a small group is a very big task ad the repairs must be made soon. Surely there are numerous Mennonites who would like to feel that they can have a part in this work and would be glad to contribute to this fund if given an opportunity, therefore, it has been suggested that an invitation be extended to them to assist in raising the amount required. Any contribution regardless of the amount will be welcomed by the members of the congregation and gratefully acknowledged if sent to

Bro. Wayne S. Getz, Treasurer,
6725 Musgrave Street,
Germantown, Phila., Pa.

WOMAN'S WORK

MISS FOTH WRITES OF HER WORK

Dear Friends and Readers of the Mennonite:

It is a source of joy and inspiration to hear from you stating that you ever remember me before our Heavenly Father.

Let me now refer briefly to my trip of last summer. It afforded me great pleasure to meet so many of you face to face again on my tour through the different states. I had not planned my route but I had asked the Lord to open doors and use me wherever He would choose and I praise Him for the many places He bade me witness for Him, among you, to the Indians, through an interpreter, who are very dear to me and in many churches of our sister denominations. I know that He led me into these various places for He was visibly among us in saving souls for His Kingdom, and as you continue to lift up, in prayer, my hands and the hands of other faithful missionaries, preachers and teachers of the blessed News, many of the souls now in the Valley of Decision will be garnered in. How short the time seems, the night shades as it were are falling and soon the night will come when no man can work; wherefore let us redeem the

THE MENNONITE

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Rev. S. M. Grubb..............................Editor
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time, be earnest in our endeavor that He may have a glorious harvest at His return.

About seventeen months ago the Lord laid upon my heart a very wicked section. He led me to open a faith Mission in what was at one time a rum-shop. The surrounding buildings, many of them, are dens of vice and crime and underworlds of the worst character.

The police tried their utmost to dissuade me from opening the Mission there, declaring that no one could stand the opposition and persecution that would follow, but "there is nothing impossible with the Lord," and though we still meet opposition on every hand, the terrific raging and rioting has ceased. Satan fought desperately to keep us from taking any ground in his territory, and he contested every inch we have gained.

This Mission is conducted on a faith basis entirely. The church is not financing it, but the Lord Himself is operating, keeping the doors open, reclaiming straying children, and saving the lost all in His own wonderful way. Indeed He is able for all things.

The underworld, a few doors from our Mission is peopled by black and white, with a colored man as proprietor. One day I felt definitely led to go to him to speak to him concerning his soul. How to see him, I did not know; I could not go down into his den, so how would I meet him. Ah; the Lord had preceded me and caused him to be at the entrance as I arrived. I spoke to him about his undying soul and his accountability to God, when with tears running down his face he confessed that he had once known the joy of salvation but had drifted back into sin and now he had no other means of a livelihood than running this den of vice.

To soothe his conscience and that of those going in and out, I suppose, he had put on display in his window, a prayer book, a Bible, and a picture of the thorn-crowned Christ.

He acknowledged in the course of our conversation that he really has nothing for all his toil and labor but a horribly guilty conscience and a fear of being cast out into the streets, and should he die, he has nothing to pay for his burial.

The Lord has answered in his regard in an entirely different way from what we had expected. A short time ago a fire broke out in his apartment and destroyed a part of it while he himself is laid up in Kings County hospital. We have faith to believe that God is going to clean up this whole community as we hold on by faith and prayer.

Many souls have knelt at the altar of the Mission and have publicly confessed Christ as their personal Saviour, while some who had drifted have come back to the Lord.

One woman who was a cast-out, knelt at the altar and prayed and wept her way to the Saviour. She had absolutely nothing left and did not care what became of her until the Lord met her and cleaned her up and sent her to Bible School. Today she is in evangelistic work.

He is still the same and it is not by might nor by power but by my Spirit saith the Lord.

Among my group of Indian boys, which I told you about, the Lord has some earnest and consecrated witnesses. They are not ashamed of the Gospel of Christ but everywhere they go at their work, on the streets, and every place they speak for their Lord.

One is attending a Bible School preparing for the ministry among his own people where they have no white missionary.

Last Saturday evening nine Indian boys came to my upper room where the Lord saved three of them. There are about one hundred and fifty in all New York City and these boys who know the Lord are trying to win their tribesmen to know Him too, and He is blessing their efforts.

The Lord has richly blessed the Bible Conference in the last four years and of course we are looking for an out-pouring of His Spirit again this season. The people who have been here, have gone away deeply impressed by the Spirit and power of prayer.

As some of you already know my home in Brooklyn is an upper room and an open door and all who love the Lord are welcome to come and enjoy the things that my loving Heavenly Father provides for His child.

Praying the Lord's blessing upon you all, I am yours waiting for His early return.

307 Warren St.,
Brooklyn, N. Y.

"THE EFFECTUAL FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH." JAMES 5:16

Dear Readers of the Mennonite:

When Brother P. A. Kliewer selected the site for the Ashland Station he chose a very fine location. In fact, it is probably one of the best located and best built of all the Cheyenne Mission Stations in Oklahoma and Montana.

Pleasantly situated in the Tongue River Valley, it is only about one hundred yards from the edge of the river and the County bridge that crosses it. Because of this bridge, which is the only one for fifty miles up-stream and twenty-five down-stream, the river has been rocked along the banks to prevent the course of the water from ever changing. Thus the buildings are in no danger of being washed away though they are so near the water. A young forest of cottonwood trees grows along the banks of the winding stream, forming a solid wall of living green north and east of the house.

The yard enclosing the church and house is large and quite level. The church is only about fifty-five feet from the house. This is very convenient in winter time when it is bitter cold. Trees have been planted around the buildings and between them. There are about two dozen evergreens and about thirty elms and cottonwoods besides some shrubs. The trees are made possible by the presence of a fine artesian well a few feet from the kitchen door. This district is favored with many such wells. The water is exceedingly soft, actually softer than rain water. A long hose brings the water to all the trees. The water is also piped into the house. Thus we need no pump, no tank—nothing but pipes to guide the ever-flowing water. The house is large and exceptionally well-built. It has two large screen porches.

Then, too, the station is as centrally located among its people as any station could be. It is the most accessible place for all the Indians who live in this vicinity.

Thus you see how Ashland is unusually blessed in such material things as location, water, trees, buildings, and so forth. But here the blessing stops. Spiritually, this Station is afflicted wtih great deadness. Only two Indians have professed conversion. One is an old woman who thinks more of the clothing and food she continually hopes to get from us than of things eternal. The other is her son, a man of about forty years. He shows a little more interest, though he has the serious failing of being easily discouraged or displeased with the affairs of the Church. Three different winters he has made a start to receive instruction with a view to becoming a native helper. And three times he has quit. The last time it was not so much his fault as the fault of a brother Christian from another Station who came over here in a dissatisfied state of mind and influenced this man to quit studying and be ready to join the Catholics if "certain things" transpired. The "certain things" of course did not happen. But the evil work had been done, and our would-be native helper quit his studies entirely. And so far he has never resumed them. However, he attends church quite regularly.

Besides these two converts there are a number of heathen Indians who come to church more or less regularly. The average attendance is from twenty to twenty-five per Sunday. But various things continually hinder them from accepting cleansing through the precious Blood of Christ. The predominant hindrance is of course the Catholic teaching which has been instilled into them for nearly forty-five years. Then there is the heathen worship of the peyote—a sort of drug grown in Mexico. And there is the whiskey, and the dance, and incessant gambling, and general laziness, and so on through the whole catalog of sins.

The great difficulty is to get these people to realize their sinful and lost condition. If once their eyes would be opened so that they would see themselves as God sees them, then many would be saved. But so far their eyes have remained closed and their hearts hardened and their ears dulled to the wonderful Gospel message of deliverance from sin and of eternal life through Jesus the Son of God. It is truly marvelous how some of them can come to church Sunday after Sunday, year in and year out, and hear Gospel Message after Gospel Message, and yet remain utterly indifferent to their own sinful condition and to the power of God to save them from that condition.

We wish that we could send glowing reports of success in the work here. But it is necessary that you should know the exact truth of conditions just as they exist. These conditions are made known to you not merely as a matter of information but so that you may do something definite to help change them. It is not enough that you should give of your money to support the work financially. It is absolutely necessary that you do something even more important than that. And this is that you can and ought to do: pray for God's mighty Spiritual blessings to be poured out here in abundant and refreshing showers; pray that His Holy Spirit may convict these hard-hearted and indifferent souls of their lost estate and of their need of a Saviour; and finally, pray that many may soon be definitely and thoroughly saved.

If you will really pray thus, God will send the blessing. He hears and He answers real prevailing prayer. It is His way of sending blessings to us. Let us who are on the field and you who are at home therefore persistently and Scripturally ask Him for the blessing.

Prayer by God's obedient children is the only hope for Ashland—prayer for the mighty working of the Holy Spirit among these Indians. As mere human beings, we stand helpless before the great icebergs of sin and of indifference to things eternal. Therefore we must turn to God as never before and ask Him to melt these mountains of ice and bring us a genuine revival—a time when the people will literally weep over their sins and beg to know the way to God and eternity. Such times have actually come to other Mission Fields, even in these so-called modern days. They can also come here. But never through man's power or skill. Only through the power of God in answer to simple but prevailing prayer.

Surely many of you will heed this call for help coming from the little Ashland field, and pray as you never prayed before for a real Spiritual awakening here—and, of course, for a world-wide Spiritual awakening as well.

If you saw a drowning man and you had a rope, you would throw it to him and help him to safety. The Cheyennes at Ashland are daily sinking into the depths of sin with hell as their destination. You have the God-given privilege to help them by throwing out the rope of salvation through prevailing prayer.

God, for reasons best known to Himself, has ordained that souls should be saved through the power of the Holy Spirit by the preaching of the Word accompanied with the earnest prayers of His true children. The Word is being preached to the Indians. Are we, and are you, accompanying the Word with the praying that God wants us to do? It is a searching question to all of us. Let us answer it honestly before God, and let us be on our knees more than ever before.

And great showers of blessings will come!

Yours in the Love of Christ,

Laura and Valdo Petter.

Ashland, Montana.
July 21, 1930.

CORRESPONDENCE

Springfield, Pa., Church. — Mr. Editor. — I suppose it is quite unexpected to you to receive a communication from Springfield, (Pa.) Church, but I always enjoy reading the "Jottings" in the "Mennonite" stating the activities and special occasions in the various Churches, so I thought it worthwhile to write an arcticle from our Little Church on the hill: — Last Sunday afternoon Sept. 21st. our Active Ladies Aid and Missionary Society held a special Missionary Meeting. The Pastor Rev. A. M. Fretz opened the meeting with reading the Scriptures followed by prayer by Rev. Wm. Fretz from Bethlehem. Rev. Norman Cressman also from Bethlehem, a returned missionary from French Indo China, gave a very inspiring and interesting talk about his work there and stressing the great need of the missionary fields. A male chorus of about 20 voices from the Mennonite Brethren in Christ Church from Bethlehem rendered a number of selections, which were also very inspiring and enjoyed by all.

The church was filled to its capacity and some still outside. Everybody went away feeling well repaid for coming to these services, and with a renewed determination to be doing more for the service of the Master.

On Sunday afternoon Oct. 5th. the Society intends to go to the Old Folks Home at Frederick and hold services there. The Society has just recently sent a box of clothing and bedding to a mission station in Montana. **A Member.**

Hebron Church, Buhler, Kan., Sept. 29.—Dear Mennonite: Everybody is looking forward for a good rain as we have had quite a lot of dry weather this summer and the farmers are sowing the golden grain again in hopes to receive reward next year. We are beginning to feel the fall weather again; it is nice and cool now. In church we are going nicely, having a good attendance in Sunday school and also in church. Rev. P. L. Goertz, Prof. of Bethel College, is now preaching for us. Last summer eight were taken in church through baptism; we also had communion the following Sunday after baptism. This summer we lost two members, brother John Balzer who has been our deacon for many years. He reached an old age, and Bro. John Ediger after two years of illness, has also left for his reward. The sewing circle is busy again to supply the Mission sale, which is an annual affair with us. The neighboring church members have been our welcome guest for the last two Sundays as they are painting their church and we are appreciating their coming and worship with us. May the their coming to worship with us.—Hebron Correspondent, **Mrs. C. P. Froese.**

BLUFFTON COLLEGE NOTES, SEPT. 29

Collegiate Church Society Formed

Attempting to meet a long-felt need for more student church activity, an organization was effected at the First Mennonite church last Sunday evening which promises to meet a real student need. The organization which, for the present, at least, has been called "The College Church Society" is strictly a student affair, under student management. The organization is to afford to those students who were active in their own church organizations while at home an opportunity to continue their activities in church work and contribute their share while developing their own talents.

Officers elected were as follows: President, Delvin Kirchofer; vice-president, Frank Mitchell; secretary, Martha Moser, assistant secretary, Lilly Bachman.

Vesper Service

President Hartzler of Witmarsum Seminary addressed the first vesper service of the year on Sunday afternoon. His message emphasized the value of Jesus and his teachings for the modern world and its problems. A large audience gathered to hear his forceful message.

Y. M. and Y. W. C. A.

The Y. W. C. A. held its first discussion meeting Thursday afternoon. After a piano prelude played by Ruth Greding, an interesting discussion on the subject "In His Steps" was held. Lucille Freed acted as leader. Henrietta Schneck very fittingly ended the meeting with a vocal solo, "This Is My Task".

At the same time the freshmen girls held another meeting, led by Miss Clara Birky, in which the purposes and the aims of the Y. W. were discussed.

With numerous inspiring talks, interesting games and delicious refreshments on the program, the Y. M. C. A. entertained the freshmen at the annual "Y Stag".

Ivan Geiger supervised the games after which everyone was seated around an ideally located campfire.

Dr. Kaufman talked very impressively on the subject of "Creative Living." He suggested that we have a life to live and if we desire to live it creatively, we should follow the greatest example of creative living, Jesus Christ.

DEATH

Baergen.—Glen James, son of Rev. and Mrs. G. M. Baergen, was born Dec. 13, 1929, in Dallas, Oregon. Passed away Sept. 12, 1930, at 3:45 a. m. Age reached, 8 months and 29 days. The cause of his death was the effect of the whooping cough, likely complications of diseases with it, as he had pneumonia before getting the whooping cough.

Has been a real joy to parents and family and many friends. He leaves to mourn, his mother and father, one brother, one sister, and many relatives and friends. One sister has gone on before to be with the Lord in 1924 at the age of 7 weeks.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR

October 19

Christians and Sunday. Matt. 12:1-8.

In matters of morals and religion there is no custom or institution in the heights nor in the depths which is not being held up for a fiery test in our modern day of science. Men are asking for liberty today, and sometimes they take a false freedom by trampling under feet rare jewels and gems.

In the matter of Sabbath-observance like in all matters of vital importance today, men are having difficulty in distinguishing between right and wrong. The world at large is going pleasure-mad and in this stampede there is today great danger that the "Church of God" will join in the fray. Already many churches find it impossible to continue their Sunday evening services (the movies however still continue). Some of us think that if the Sunday evening service must go in this decade, the morning service may be in grave danger in the next. It is well to wipe away the dust of human thinking from time to time and reassert and re-emphasize the great eternal principles of right and wrong.

A LIFE PROBLEM

Charley Harrison is a young man of fine physique and a member of the Jonesville Church. For a time he taught the boy's Sunday School class, but gave it up and stopped attending. His ability as an athlete brings numerous calls to take part in football and baseball games. Many of these are played on Sunday. His interest in the church and spiritual things is almost gone. How can his interest in the spiritual things of life be revived?

God hath spoken: "Remember the Sabbath day to keep it holy", that command has never been withdrawn but rather strengthened. Some years ago France tried to dispense with the Sabbath day but soon found it indispensable, they then tried to have one day in ten for the Lord but even that was not sufficient. Paul says in Romans: "God's anger is being revealed from Heaven against all impiety and against the iniquity of men who through iniquity suppress the truth."

The key to our whole problem of the use of the Sabbath is the original design of God the Maker for this day of all days. Every day is the Lord's day but we need a day to stop and consider how best to use all the days. The Sabbath day is not a day taken away from us but it is a day divinely given to us for our well being. So on this day we dare not rob ourselves or our fellows of the blessings which God gives us on this His day. The best way of spending our Lord's Day is by doing those things which rest to our physical bodies and nourishment for the spiritual man. Alice Freeman Palmer recently gave three rules which will prove helpful for our use of the Sabbath:

1. Learn something you would like to remember always.

2. Try to see and hear something beautiful.

3. Do something to make someone else happy.

There are five reasons why the Sabbath is different from the other six days of the week.

Each reason shows a blessing coming along with it.

1. The Sabbath is a day to keep us God-minded. What would your community be like if the Sabbath would be disregarded for one year?

2. It is valuable as a rest period, the tree or man who is continually under the stress of a heavy load will soon lose its buoyancy and efficiency.

3. This day is a witness of the greatest event in all history, namely the Resurrection of our Lord from the dead, and thus of supreme importance to all Christians.

4. It is valuable for the spread of the Christian gospel.

5. It is valuable as a spiritual tonic for worried workmen, worried housewives and overspent strong young bodies. Keep Sunday sacred for your soul.

IT PAYS

It pays to be a Christian,
It pays to take a stand;
It pays to do your duty
On the sea and on the land.
It pays to be a worker
In the vineyard of the Lord;
It pays to do your duty,
E'en tho' the work is hard.

It pays to face the trial,
It pays to do your best;
It pays to work for Jesus
In the white fields with the rest.
It pays to help a brother,
It pays to lift his load;
It pays to be a lifter
Along life's weary road.

It pays to look for others
Who are now down deep in sin;
It pays to tell the story
That will save and bring them in.
It pays to tell them daily—
Not on Sunday just alone;
It pays to give the message
That will help to bring them home.

It pays to be a sharer
In the victory of our Lord;
It pays to win the blessing
And a crown as our reward.
It pays to have the Master's smile
And hear Him say, "Well done";
It pays to have him say to us,
"A faithful race you've run."

—B. N. Sypolt, Council Grove, Kan.

A RELIABLE GUIDE FOR YOUNG PEOPLE

A father with his child, hand in hand, are out walking. Both seem very happy. The child frees himself and runs ahead to explore surroundings. He seems to enjoy his freedom. Occasionally he returns to his parent to tell him of interesting "finds" or merely assure himself of the father's nearness. At times he stumbles, or injures himself. This is usually due to disobedience. Occasionally the father leads him over stony or rough paths to prepare him for the future experiences. Though this may seem unkind to the child, it is for his own good and the father's love remains the same. His methods of dealing with the child are adapted to the child's needs.

Not only is the child in need of such guidance, but we as young people also need it upon our journey—life's journey. Should we miss any blessings on the way or even our goal, they would be lost forever, for we cannot pass this way again. Our teachers and teachers have servd as reliable guides during certain periods of our activities, but they will not always be with us. We need one who can serve us throughout life. To be our constant companion, we would expect him to love us, to be patient with us, and to understand us. He should be intelligent and experienced; and he must be accessible. There is One Who meets these requisites perfectly. This is His record:

His love: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5:8, and "As the Father hath loved me, so have I loved you." John 15:9.

He does understand us for "it behooved Him to be made like unto His brethren," Heb. 2:17 and "Was in all points tempted like as we are, yet without sin." Heb. 4:15.

His intelligence and experience is revealed in the history of Israel. "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way." Ps. 107:4-7.

"He is longsuffering to usward, not willing that any should perish, but that all should come to repentance." II Peter 3:9. "As for God, His way is perfect." Ps. 18:30. "A God of truth and without iniquity, just and right is He." Deut. 32:4.

He is always available, for He promises "I am with you always, even unto the end of the world." Mt. 28:29, and "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eyes." Ps. 32:8.

To discern this guidance, we shall need to get acquainted with Him and His ways. He has left us a wonderful record of Himself and His will and He also invites us to commune with Him through prayer. Through His word and through the Holy Spirit He will reveal His will to us. Often we receive definite convictions as an answer to prayer. Is He then directing us? As soon as we refuse to follow any guide, he ceases to be our guide. But if we follow our Guide, we shall experience as Abram did that "I am thy exceeding great reward." The eternal, righteous, and holy God will be our Refuge. We will fellowship with Him, and isn't it true that, when we associate with anyone for any length of time, we become like him? Are we willing to sacrifice time and pleasure to learn to know Him, that He may be our Guide? If so, we will soon join in with the Psalmist in Ps. 16:11 "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore."

Sister Lena Mae Smith.

THE INSPIRATION OF THE SHIPSHEWANA RETREAT

The main motive of the annual Mennonite Young Peoples Retreat was to give inspiration to those who attended that Retreat. The retreat committee should feel well repaid for their efforts because the inspiration was received by the Retreaters.

Throughout all periods of the day inspiration was given. The quiet hours were given for Retreaters to be inspired by each one's devotional work and study. By reading the Bible, praying, and thinking some new thoughts should have come to their minds.

The courses that were arranged and given were of such nature that were interesting and helpful to young people. The Retreaters who took the course "World Program of the Church" found out more than before what the work of the church is especially in Missionary Work. In the course given by Dean Paul E. Whitmer some lessons were learned of the builders and early leaders of the Mennonite church. Two courses were given that dealt especially with the activities and religion for young people Those that took the course "Young People's Activities" got a broader view of what is done by young people toward their church and their life. "A Religion for Youth", taught by Dr. Bauman proved that the Christian religion is a religion for people of this century. The meaning of Jesus' teachings and lessons from His "Sermon on the Mount" were given to us by Dr. Langenwalter.

There was a privilege given during the retreat for the young people to give their own inspiration. Some were called upon to take charge of the Morning Platform period. A musical program of sacred music was given on Sunday afternoon by the Retreaters.

If there was no other part of the day that inspiration could be gotten it should have been received in the Sunset services led by Dr. Langenwalter. The setting should have caused part of this with the lake at the front and clouds and sky overhead.

These services were lessons from the domestic, social, and spiritual life of Abraham and how they should apply to us.

The evening inspirational services were led by Rev. I. R. Detweiler and Rev. A. M. Eash. At one of these services Rev. Eash showed us pictures of the work of the Congo Inland Mission and of his trip to Africa.

The Christian character of the leaders, the discussion with them and the inspiration received throughout the Retreat should cause the Retreaters to live a better Christian life.

Victor Sommer,,
Pekin, Ill.

HOW OUR HYMNS HAVE COME TO US

By Agnes Schmidt

I think our hymns will mean more to us if we know something about their history, or a little story connected with them. There are many hymns about the ocean. It seems to be a favorite idea to compare our life with the sea. When the sun is shining, how beautiful and happy everything seems, but when a storm arises, we are helpless by ourselves and feel the need of some power to save us. The hymn "Jesus Saviour, Pilot Me", was written by Dr. Hopper while he was pastor of the Church of the Land and Sea in New York City. His work among the sailors was very successful and there were always a large number who attended his services. He felt that by writing a hymn in which Jesus was portrayed as a Pilot he would help the sailors to understand Him better and trust Him more.

But this hymn is not only for sailors. It has been a great comfort to those who are in danger or in trouble of any kind. At one time a young man was lying sick in a hospital. He was very much discouraged and no words from any of his friends seemed to help him. One day Mr. Sankey visited him. He talked with him a few moments, but in vain. After a moment of silence Mr. Sankey sang softly, "Jesus Savior, Pilot Me." The boy's face brightened. "Sing it again," he said. It had brought the comfort he needed.

The hymn, "He Leadeth Me, O Blessed Thought, was produced in a very few moments. Mr. Gilmore had been giving a talk on the 23d Psalm, at a midweek service. The idea that impressed him most was that God was leading us and what a blessed thing this leadership was. At the close of the meeting he went to the house of some friends, and while they were conversing, he took a pencil from his pocket and wrote the stanzas and refrain on a piece of paper which he happened to have with him. He handed it to his wife and thought no more about it. But Mrs. Gilmore sent it to a religious paper where it was published as a poem. Three years later as Mr. Gilmore went into a church he picked up a hymn book which he opened at random, and to his surprise found "He Leadeth Me" among the hymns. Mr. Bradbury had seen the verses and composed the music to it.

Joseph Scriven, who wrote "What a Friend We Have in Jesus" tried like Jesus to be a friend to everyone in need. A college graduate and comparatively well off he did not hesitate to do the hardest kind of work if there was need.

One day he was seen on the street dressed as a working-man, carrying a saw.

"There goes an honest-looking man," someone said, "I will ask him to saw some wood for me." "He won't saw wood for you!" exclaimed someone else. That is Joseph Scriven and he saws wood only for poor widows and sick people. You are able to pay."

He led a very quiet helpful life. Shortly before his wedding day, his promised bride, whom he had known and loved for a long time, was accidentally drowned and he was plunged into deepest sorrow. From this sad experience came a deep sense of his dependence upon Christ and of the great truth so helpfully expressed in his lines, "What a Friend We Have in Jesus, all our sins and griefs to bear." Out of the intense sympathy wrought in his heart by this experience, he wrote the hymn to comfort his mother in her own sorrow and sent it to her in Ireland. One day a friend found the words of this hymn and asked him about them.

"They were written to comfort my mother at one time," he replied. "I never intended anyone else to see them."

But we are glad he was willing that they should be published that others should gain comfort and help from them too.

THE DISCREET ANSWER

A somewhat whimsical rich man once called to him a servant who was noted for his contented disposition and genial humor. "John," he said, "you've been working for me a long time and never received more than your board and clothes. Now, how would you like to trade places with me?"

"I don't think I should like it," was the unexpected reply. "You have all the work and worry of your great property, yet you don't get anything more than your board and clothes out of it, either."

John was right. No one realizes so keenly the limitations of mere material things to broaden and enlarge one's life as he who gives his entire life to them. The saddest slaves are those who are bound to the revolving wheels of golden chariots, the wheels of which are forever turning but never going anywhere.—Selected.

The Colorado state assembly of Democrats voted July 28 against placing their party on record as in favor of repeal of the 18th Amendment. The vote was 800 to 175 against a wet plank in the party platform.

THE S. S. LESSON

October 19

Simeon and Anna (The Insight of the Pure Heart)

Luke 2:25-39.

Golden Text: Blessed are the pure in heart for they shall see God. Matt. 5:8.

No matter how evil the world goes, God always has his witness present who, by life and word, are a testimony against the iniquity of the age. Their example and their faith sometimes seems to have been ignored, but, it must be remembered that it is God who sees and rewards such lives that have been passed in an unappreciative age. God also rewards the faith and the service of those who are faithful to him in this life. It is a reward in itself to do right for right's sake. It is a joy that the exercise of faith brings to the believer of which the godless knows nothing.

Though Jesus came to earth at a time when there was no room for him, even at the public inn there was a place prepared for him in the heart of a saint. Simeon had been waiting long for the Christ in whom he sincerely believed. He was ready for him when he appeared, as no one else seemed to be prepared for him. The reason that Simeon was ready for the Christ was that he knew the Scriptures. He had read the prophets intelligently and devoutly and believed them. They revealed to him the coming of the Messiah. The Word and the signs of the time made him sure that the fulness of time had come when the Messiah should appear in flesh. Added to his knowledge of the Word and his faith in its fulfillment was the consciousness of a definite assurance from the Spirit that she should see the Messiah. One man in the whole age knew that the Messiah would surely be manifest! The only one can account for this great privilege is that, of all men of the age, Simeon alone was fitted by spiritual insight and faith in God to receive such a great realization of his hopes.

God honors faith. He reaveals great blessings to those who have it. All who have true faith have the glorious privilege of intimate relation with the Christ. Simeon had the joy of taking the infant Redeemer to his breast. True believers enjoy a nearness and dearness to the Christ that not only gives them supreme joy, but, also makes them an inspiration to others. The present believer has been given the happy privilege of looking forward to the time when he shall see the Lord at his coming and that he shall be like him for he shall see him as he is. This is an experience that lifts him above the things of the age and anticipate the better things to come.

Simeon saw in the Christ child the hope of the world and the health of Israel. That Jesus is the world's hope there can be no doubt. He is the hope of the nations. Without him they would be lost in their selfishness and the lack of knowledge of the righteousness than can alone assure justice, mercy, tranquility and peace. He is the hope of the sinner for without him there could be no salvation. He is the hope of the saint for he it is who will be the final judge of all men. He is the hope of the church, for without him there could be no church and no blessings that the activities of the church make possible. It was even the privilege of the church to show forth the love of the Christ through its benevolences to the distressed and unfortunate. Christian charities have always been one of the best methods by which God's people could portray the goodness and concern of God for all kinds and conditions of men who were in trouble, despair and pain.

To Simeon was revealed much that even Mary and Joseph did not know. Pious and good as they were, it was for them to care for him during his infant years, but, Simeon had a peculiar insight given him of his work and mission. It was he who foresaw the sufferings of the Lord. Like Isaiah of old he sensed the fact that he was to be a man of sorrow and acquainted with grief. He, too, realized the part that Mary would have to endure.

Anna was of the type of pious Jewish women who believed. In our Lord's life many women had a loving and conspicuous part. Mary, Martha, the woman of Samaria and many others were given a part in the life of the Lord that was to be helpful, instructive and inspirational. We know of her tribe. She was one who did great credit by her devoted service in the house of God. Who can estimate the full meaning of the piety and devotion of the many women who during the course of time were outstanding examples of piety and goodness to the blessing of the world? She was a prophetess. Sometimes the prophetic mission of women has been ignored. Yet women, as well as men, have always been commissioned to speak prophetically for the Lord, that is, they have been among those who could preface their utterances with a "Thus saith the Lord." Besides speaking prophetically we note that Anna gave thanks and "Spake of him to all that looked for the redemption of Jerusalem." It was a holy inner circle to which she attached herself. Those who looked for the redemption of Jerusalem.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR SEPTEMBER, 1930

Sichar Ch., Cordell, Okla., $16.74; Menn. Ch., Buhler, Kan., $39.88; Adult Bible Class First Ch., Allentown, Pa., $101.30; Bethesda Ch. Marion, S. D., $30; C. E. Soc., Bergthal Ch., Pawnee Rock, Kan., $75.50; Bethel Ch., Inman, Kan., $39.49; Collection, Vineland, Ont., $16.95; Bergthal Ch., Pawnee Rock, Kan., $62.90; Herold Ch., Bessie, Okla., $10.35; First Ch., Nappanee, Ind., $48.90; Bethesda Ch., Henderson, Neb., $262; Henry Dirksen, Elmira, Ont., $4; Menn. Ch., Halstead, Kan., $65.06; First Ch., Monroe, Wash., $24.60; Deep Run Ch., Bedminster, Pa., $22; New Hopedale Ch., Ringwood, Okla., $28.59; P. A. Goebel, Cimarron, Kan., $100; Menn. Ch., Escondido, Calif., $10.80; Y. P. Soc., West Swamp Ch., Quakertown, Pa., $30; Interest, Conf. Trust Fund, $177.50; S. S. Garden Twp. Ch., Moundridge, Kan., $13.94; Mrs. H. H. Baumgartner, Berne, Ind., $30; Friend, Newton, Kan., $50; S. S. First Ch., Reedley, Calif., $25; C. E. Soc., Avon, S. D., $40; Menn. Ch., Goessel, Kan., $49; First Ch., Aberdeen, Ida., $46.36; Bethel Ch., Dolton, S. D., $133.70; Friend, Beatrice, Neb., $50; Grace Hill Ch., Whitewater, Kan., $32.23; Menn. Ch., Deer Creek, Okla., $12.47; First Ch., Bluffton. Ohio, $200; S. S. Brudertal Ch., Hillsboro, Kan., $76.77; First Ch., Mt. Lake, Minn., $101.91; West Zion Ch., Moundridge, Kan., $33; Salem Ch., Dalton, Ohio, $59.79; Menn. Ch., Hillsboro, Kan., $45.72; San Marcos Ch., Paso Robles, Calif., $100; St. John Ch., Pandora, Ohio, $20.87; Friend, Beatrice, Neb., $50; First Ch., Geary, Okla., $16.21; Christian Menn. Ch., Moundridge, Kan., $126; Bethel College Ch., Newton, Kan., $37.52; Garden Twp. Ch., Moundridge, Kan., $39.71; First Ch., Philadelphia, Pa., $32.37; S. S. First Ch., Philadelphia, Pa., $12.62; New Hopedale Ch., Meno, Okla., $27.50; C. E. Soc., Lehigh, Kan., $30; S. S. Friedensberg Ch., Avon, S. D., $40; Henry & Kathe Wienss, Beatrice, Neb., $25; Hebron Ch., Buhler, Kan., $18.53; Philathea Class, Wayland, Iowa, $10; Bethel Ch. Mt. Lake, Minn., $100; S. S. First Ch., Bluffton, Ohio, $74.09; Refund, Isaac S. S. Passage, $59.55; Mary A. Bechtel, East Northfield, Mass., $40; H. H. Adrian & Family, Escondido, Calif., $30; S. S. Vona Colo., $10.77; Menn. Ch., Madrid, Neb., $15.01; Tabor Ch., Goessel, Kan., $46.29; First Ch., Berne, Ind., $762.88; Bethanien Ch., Kingman, Kan., $9; Anna Ruth Suderman, Newton, Kan., $5; S. S., Menn. Ch., Goessel, Kan., $30; Ch. & S. S., Pratum, Ore., $38.35; Eigenheim Ch., Rosthern, Sask., $12.77; Tiefengrund, Laird, Sask. $8.45; Rosenort Ch., Waldheim, Sask., $14.13; Saskatoon, Sask., $22.35; Laird, Sask., $7.61; Nordheim Ch., Dundurn, Sask., $17; Fiske, Sask., $14; Springwater, Sask., $12.60; Ebenfeld Ch., Herschel, Sask., $27; Collection Hawarden, Sask., $12.60; Emmaus Ch., Swift Current, Sask., $13.65; S. S. Salem Ch., Freeman, S. D., $200; A. C. Stucky, McPherson, Kan., $25; Friend, Meno, Okla., $10; First Ch., Paso Robles, Calif., $75; Flatland Ch., Philadelphia, Pa., $40; P. J. Friesen, Butterfield, Minn., $10; Menn. Ch., Arlington, Kan., $21.31; First Ch., Aberdeen, Ida., $59.87; S. S. Johannestal Ch., Hillsboro, Kan., $32.34; Sr. C. E. Soc., West Zion Ch., Moundridge, Kan., $25; Menn. Ch., Hillsboro, Kans., $106.92; Salem Ch., Marion, S. D. $250.00; C. D. Epp, Henderson, Neb., $17.49; H. C. Harder, Whitewater, Kans., $30.00; Grace Ch., Pandora, Ohio, $74.52; Bethany Ch., Quakertown, Pa., $16.08; Part Rent Cantonment Prop., $97.15; Collection Westbrook, Minn., $51.45; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.,) $702.24.

Total $5,980.25.

Balance in Bank September 1, 1930		$ 538.17
Gifts for General Fund	$4,686.34	
Gifts for Orphans, Teachers, etc.	611.50	
Gifts for Sundries	407.76	
Interest & Rent	274.65	$5980.25
Balance and Total Receipts,		$6518.42
Money Borrowed during Month		5000.00
		$11518.42
Paid on Orders During Month	$7676.77	
Paid on Debt During Month	3800.00	11476.77
Balance in Bank October 1, 1930		$41.65

(On October 1, 1930, the Board has a debt of $22,700.00)

Respectfully Submitted,

J. G. Regier, Treas.,
J. E. Regier, Ass't. Treas.
Newton, Kansas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR SEPT. 1930

For Foreign Missions, Gen'l Treas.:

Eden Sew. Soc., Inola, Okla., $50.00; M. M. Circle, Brudertal, Hillsboro, Kan., $18.40; Bethlehem Sew. Soc., Bloomfield, Mont., $200; ½Coll. Sew. Soc. Program, Middle Dist. Conf., Nappanee, Ind., $14.84; S. O. Circle, Upland, Cal., $27.50; Salems Ladies Aid, Freeman, S .D., $85.00.

For Expenses of the Ex. Com.:

Gruental Sew. Soc., Gruental, Man., $1.40; Somoya Mission Band, Upland, Calif., $1.50; Sew. Soc., Laird, Sask., $2.65; Mission Soc., Portland, Oregon, $1.20; Bergtal Sew. Soc., Pawnee Rock, Kans., $4.50; Alexanderwohl Ch., Sew. Soc., Goessel, Kans., $2.80; Mission Soc., Inman, Kans., $1.70; Bethlehem Sew. Soc., Bloomfield, Mont., $1.20; Garden Township Sew. Soc., Moundridge, Kan., $3.00; Mrs. Benj. Ewert, Winnipeg, Man., $.20; Miss Annie G. Neufeld, Lost River, Sask., $.20; Mrs. Emil Friesen, Carrot River, Sask., $.20; Mrs. Dietrich P. Harder, Pambrum, Sask., $.20; Mrs. David Vogt, Morse, Sask., $20; Johannestal Sew. Soc. Hillsboro, Kans., $2.00; S. O. Circle, Upland, Calif., $2.10; Mission Soc., Upland, Calif., $4.65.

Miscellaneous:

Somaya Mission Band, Upland, California, Orphan, India, $15; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Ladies Aid, Donnellson, Ia., Biblewoman, China, $5; Do. Montana for Christmas, $5; Do. Oklahoma for Christmas, $5; Do. China for Christmas, $5; Do. India for Christmas, $5; Johannestal Sew. Soc., Hillsboro, Kan., Janjgir, India, Christmas, $10; Bergtal Soc., Pawnee Rock, Kan., Leper Jackets, $5; Do. Prayer Cycles, $3; Do. Mrs. W. F. Unruh, India, Christmas, $10; Do. Evangelist, India, Christmas, $5; Do. Widow, India, Christmas, $5; Do. Bethel Hospital, Newton, Kan., $10; Christian Menn. Jr. Mission Soc., Mdg., Kan., Baby Nursery, Bethel Hospital, $5; Brudertal Sew. Soc., Hillsboro, Kan., Bethel Home for Aged, Gift Day, $15; Do. Elizabeth Goertz Birthday, China, $5; Bethel College Ch. Mission Soc., Newton, Kan., Concordia Hospital, Winnipeg, $20; Christian Menn. Sew. Soc., Mdg., Kan., Ashland, Station, in place of sewed clothes, $35; ½ Coll. Sew. Soc., Program Middle District Conf., Nappanee, Ind., Home Missions, $14.84; Salems Ladies Aid, Freeman, S. D., Do. $15.

Total $648.28.

Gratefully Acknowledged

Mrs. J. G. Regier, Treas.

CONTRIBUTIONS
MENNONITISCHES LEXIKON FOR SEPT., 1930

Bethel Church, Mountain Lake, Minn., $20.74; Zion Church, Elbing, Kans., $5.00; Mennonite Church, Roaring Spring, Pa., $2.00; Whitewater Mennonite Church, Whitewater, Kans., $5.00; Bruderthal Church, Hillsboro, Kan., $10; Salem Sunday School, Dalton, Ohio. $6.00; Mennonite Church, Lena Man, Canada, $4.00; Mennonite Church, Manitau Man. Canada, $1.10; Emanuel Church, Noble, Iowa, $4.75; Johannestal Church, Hillsboro, Kans., $19.50; Bethel Church, Hydro, Oklahoma, $2.27; Bethesda Church, Marion South Dak., $21.00; Tiefengrund Church, Laird, Sask., Canada, $6.60; Lehigh Mennonite Church, Lehigh, Kans., $6.60; West Zion Church, Moundridge, Kans., $25.00; Zoar Church, Goltry, Oklahoma, $6.59; First Mennonite Church, Reedley, California, $27.00; Emmaus Church, Whitewater, Kans., $5.60; Eden Church, Inola, Oklahoma, $4.40; Friedensfeld Church, Liberal Kansas, $4.01; Mennonite Church, Crystal City, Man., Canada, $4.50; Bethel Church, Lustre, Montana, $4.00; First Mennonite Church, Newton, Kansas, $10.56; Herold Church, Clinton, Oklahoma, $4.70; Mennonite Church, Halstead, Kansas, $8.23; Gnadenberg, Church, Whitewater, Kan., $22.46; First Mennonite Church, Paso Robles, Calif., $15.00; Cor., Penner, Reesor, Ontario, Canada, $2.50; P. D. Dirks, Burrton, Kansas, $5.26; Bethel College Church, Newton, Kansas, $5.53; Rev. Jacob Epp, Port Rowan, Ontario, Canada $5.00; Leonard Johnson, Montezuma, Kansas, $5.00; W. S. Getz, Germantown, Pennsylvania, $2.50; Mennonite Church, Summerfield, Illinois, $3.00; Waterloo-Kitchener, Mennonite Church, Waterloo, Ont. Can., $21.80; Tabor Church, Goessel, Kansas, $7.15; Bergthal Church, Corn, Oklahoma, $6.20; Rosengart Church, Aderdeen, Sask., Canada, $2.00; Christian Mennonite Church, Moundridge, Kansas, $15.50.

Total $338.05.

Gratefully Acknowledged,

J. F. Lehman, Treas.

EMERGENCY RELIEF BOARD
MONTH OF SEPT., 1930.

For Russia:

Peter H. Dirksen, Moundridge, Kans., $25.00; Jacob H. Regier, Newton, Kans., $25.00; H. D. Smith, Cordell, Okla., $5.00; San Marcos Mennonite Church, Paso Robles, Calif., $14.73; M. B. Sewing Society, Buhler, Kans., $75.00; Greensburg Mennonite Church, Greensburg, Kans., $27.26; Bethel Sunday-School, Inman, Kans., $34.19; Gerhard Wiens, Newton, Kans., $25.75.

For Canada:

San Marcos Mennonite Church, Paso Robles, Calif., $8.56; Bruderthal Mennonite Church, Hillsboro, Kans., $31.65.

General Fund:

Henry Froese, Inola, Okla., $10.00; Salem S. S., Dalton, Ohio, $6.00; Zion Mennonite Church, Elbing, Kans., $145.95; W. P. Rempel, Pasadena, Calif., $15.00; First Mennonite Church, Mt. Lake, Minn., $44.26; Hebron Church, Buhler, Kans., $15.07; First Mennonite Church, Philadelphia, Pa., $7.76; Emmaus Mennonite Church, Whitewater, Kans., $69.41; A friend, Newton, Kans., $2.00; Bergtal Mennonite Church, Pawnee Rock, Kans., $20.52; West Zion Mennonite Church, Moundridge, Kans., $28.00; Tabor Mennonite Church, Goessel, Kans., $14.00; First Mennonite Church, Mt. Lake, Minn., $30.00.

For Harbin:

Mennonite S. S. Class. No. 33, Berne Ind., $24.00; Gerhard Friesen, Mt. Lake, Minn. $1.00; J. B. Epp, Los Angeles, Calif., $10.00.

North Ontario Fire Sufferers:

Maria Goertz, Canton, Kans., $2.00; Jacob Goertz, $8.00; Mary-Martha Circle, Lehigh Kans., $5.00; Edw. J. B. Waltner, Freeman, So. Dakota, $10.00; P. J. Friesen, Butterfield, Minn., $40.00; Mrs. Clara A. Ruth, Reedley, Calif., $25.00.

Syrian Orphan Home

C. W. Claassen, Newton, Kansas, $50.00.

Sept. 1. 1930, Balance on Hand	$281.39
Received for Russia & Siberia	231.93
Received for Canada	40.21
Received for General Fund	407.97
Received for Harbin & China Relief	35.00
Received for No. Ontario Fire Sufferers	90.00
Received for Syrian Orphan Home	50.00
Total	$1,136.50
Paid out during month	850.75
Balance on hand Sept. 30, 1930	$285.75

Gratefully Acknowledged.

C. F. Claassen, Treas.

JOTTINGS

The latest Sunday School Convention of the Eastern District Conference passed a resolution providing for the raising of $600 toward the support of Mennonite ministers among the Russian immigrants who are suffering hardships in the new country.

The Sunday School of the Bethany church, Quakertown, Pa., held a Rally last Sunday morning. The program included a short pageant entitled "Life Builders", in which different grades of the school took a part. The preaching service of the day also partook of the rally spirit.

The case of Mrs. Carl Landes, wife of the pastor of the First Mennonite church, Philadelphia, came up for a rehearing at Lima, Ohio, last week and citizenship papers were granted. As the application of Martha Jane Graber the case came to nation wide notice. Citizenship having previously been denied her because in the examination she declared that while she would be willing to give her life in the service of the nation as a trained nurse she would not take life.

The Schwenkfelder people, a sect closely related to Mennonites living in eastern Pennsylvania are planning a pilgrimage to Selicia, Germany, the country from which their fathers were driven out by persecution. The pilgrimage is to mark the 200th Anniversary of their flight and is set for 1934. Every year the Schwenkfelder people meet in one of their meeting houses and hold their Memorial Feast in commemoration of the safe arrival of their ancestors in Pennsylvania.

The Hillsboro, Kans. Bible Academy reports that its devotional exerices prove as inspiring and interesting as ever. One of the evenings was given to a Bible erse Contest, boys against girls. The girls won. Another evening the boys rendered an interesting program of song, story and Scripture reading. Albert Dyck was the leader. Nearly all the students attended the ordination service of Mr. and Mrs. Suderman, at the Bruderthal Church. Rev. Suderman was ordained an elder and missionary and Mrs. Suderman missionary helper. Mr. Suderman was principal of the Hillsboro Bible Academy last year. All the students wish him God's richest blessing in his new work.

The address of Rev. Menno Galle, secretary of the Board of Publication, is Odessa, Wash., instead of Lind as heretofore. Mail should be adressed to his present address. He writes: "We are still in the same field of service. The house we lived in at Lind has been sold. The English Congregational church at Odessa, Wash., offered us their manse. Since our people also live toward Odessa and in town, we find it just as convenient. Requests have also come for service from the Congregational church. Since they have no pastor and we no evening services in our churches with suitable arrangements we may conduct the evening services in Odessa.

The first Vesper Service of Bluffton College was an impressive one. The exercises were in charge of the President, Dr. Mosiman. The address was given by Dr. J. E. Hartzler, president of Witmarsum Seminary. The special music was provided by the A-Capella choir directed by Prof. Russell Lantz.

The Harvest Home services of the Germantown, Pa., church, Oct. 5, was made specially interesting because those attending brought with them articles of canned fruit which were then sent to the Home for the aged. The Fall Communion will be held on Founder's Week, Oct. 12, which marks the 247th year of the settlement of Germantown. October 11 the Orphanage society of the Eastern District Conference meets in the Germantown church.

A class of catechumens was received into the membership of the Bethany Mennonite church, Quakertown, Pa., Rev. A. S. Rosenberger, pastor, last Sunday evening. The same day the West Swamp and Flatland churches, served by the same pastor, observed their communion and Bethany church held its communion and Bethany church held its communion on the Sunday following.

The journey of the Mennonite Men's Chorus of the Berne, Ind., church a week ago to the Detroit Michigan Rescue Mission was a delightful one for the members of the Chorus. They furnished the special for the 22nd Anniversary of the Mission which was held in the large Auditorium of the Masonic Temple The special music was greatly appreciated by the audience. Prominent men participating on the day's program were Mel. Trotter, the speaker and Homer Hammontree, the song director.

An all day mission service was held in the Immanuel Church, Los Angeles, Oct. 5, on which date a farewell meeting was held for Rev. and Mrs. Frank Manning who will sail for the Belgian Congo, Africa. They go under the Unevangelized Africa Mission. The Rally Day service of Immanuel church, Sept. 21 was blessed with an attendance of 344. Rev. and Mrs. J. B. Epp are with the church of which Rev. A. Claassen is Pastor. Recently Rev. W. Bestvater of Herbert, Sask. was a visitor and brought two helpful messages.

Grace Mennonite Church, Lansdale, Pa., on Sunday, September 28, enjoyed a very intersting and inspiring service when ten new members were added to the fellowship of the congretation. All of them were received by letter and the right hand of fellowship. The sermon on the occasion was preached by Rev. N. B. Grubb, of Philadelphia. In the evening was the beginning of a series of meetings of Bible Conference of the Hebrew Christian Alliance of America. The speakers were Dr. Max I. Reich, a Quaker; and Rev. Peltz, both converted Jews. They were assisted by Alexander Kaminsky, a noted violinist who had been a great favorite of the late Czar of Russia.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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TABLE OF CONTENTS

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2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, OCTOBER 16, 1930 No. 41

EDITORIAL

Elsewhere in this issue notice is taken of an interesting little Union Chapel in one of the villages of eastern Pennsylvania. There are many such places in the country where the community has erected a house of worship for use in the community without committing it to any denomination or denominational influence. Generally this has been a convenience since Sunday Schools and regular services are held for those who are located too far away from their own churches. There is much talked in our day about the Community church. The idea is not new and community churches of the type under discussion have existed in many places since the day when the public school buildings were found unsuitable or unobtainable for worship. These small chapels have not been a sign that those supporting them were disloyal to their own denominational churches, they have shown just the opposite. The denominational people were unwilling to renounce their churches, though often they could not attend them, but they were willing to establish and support chapels that did not call for the severance of their sectarian preferences. Chapels of this type have well served their day and probably will continue doing so, with this exception, that with the coming of the automobile the necessity for the little Union Chapel is not so greatly felt. The fact that the Church is five or even ten or more miles away is no hindrance to the family with a Ford, or something better, to attend services three times a day.

In our collection of stamps there is a series of Romanian ones that is particularly interesting because of the fine engraving of a young boy—the king before his rake of a father returned and took the kingdom from him. Future historians will have much to say of this boy king and how he came to hold the throne for a while, perhaps wondering what it was all about. But then, any healthy boy has the prospect of being happier than the unfortunate boy who was thrust upon a throne in troublesome times. Perhaps a hundred or more years ago the coduct of the errant king would have been normal conduct for a king, unhampered by conventions binding on others, but now we are living in an age when almost any one believes that even a king should be decent. Political conditions in eastern Europe are always unsteady and today no one can guess what may happen tomorrow. It may be that the boy king will again ascend the throne and that his wild father may not be as securely established as he supposes himself to be, but the time, for even the best of kings, is rapidly coming to a close and the masses everywhere will be the masters of their own destinies. Yet that will not assure a better world as we have it demonstrated in Russia. Stability of governments, sensible self control on the part of the people and generally tranquility will only come to any nation as there is character in the part of the people that will impress itself upon the nation for good. The ideal state must be the one composed of peoples whose ideals correspond to the ideals of the only rightful King, Jesus.

The papers announce that the season for shooting certain kind of wild water fowl is open and speculate on the kind of a gunning season we will have. Sportsmen are reported to be preparing for an active season. God has provided wild creatures for food. There are primitive peoples who would perish were this supply of food not available. Yet, to the average person, it makes very little difference whether game is plentiful or not. There is plenty of meat available from other sources. The killing of wild game is no economic necessity and the man who goes after it does so for the sport there is in it for him. In other words, the savage that is in him gets opportunity to show itself and he kills for the fun of killing. Sometimes wild creatures become a nuisance, if not actually a menace. In such cases their elimination may be a necessity but, in our day, creatures fit for food are no more a danger to crops and those that remain may give greater pleasure by observing them and in some cases enjoying the song and cheer which the Creator gives them to gladden the earth. With the insect pest becoming more and more damaging every year it ought be impressed upon the public generally that birds are man's best friends. A few days ago we noticed on our grass plot the dead body of a beautiful bird that is only found along the shore of the ocean and large bodies of water. It was well nourished and made us wonder why it should be found dead so far away from its natural haunts, the river being four miles away and the ocean thirty. An examination of the carcass revealed the fact that a shot had passed through the fleshy part of the thigh, breaking the bone. Can any one imagine what must have been the agony of this wounded creature flying until it fell dead of exhaustion because of a wound received miles and miles away? Surely no one was justified in inflicting such a wound just for the fun of the thing. Generally those who have the means and the time to devote to sports of this kind would get along just as well without the morsel of food that this beautiful creature could supply with its tortured body. If one needs the exercise and invigoration that open air sport offers let him take a camera instead of a gun and then let him match wits with the wild things. We are sure if this kind of sport were to take the place of killing there would be a satisfaction far better than that which comes from inflicting pain and death upon harmless birds who give their lives unnecessarily.

IMPRESSIONS OF THE ALL-MENNONITE CONVENTION

Jacob H. Janzen.

Last summer (August 27 and 28, 1930,) the thing did not correspond exactly with its name, because not **all** kinds of Mennonites were present at Berne. But the Convention was a delightful event anyhow as there were **many** kinds of Mennonites present, thus showing their willingness to strive for a Union. The effort is something beautiful in itself; it is the first guaranty for success. Without an effort nothing can be achieved.

On the front page of the printed program of the Convention its aim was shown by the ancient Mennonite device, according to I. Cor. 3, 11, "Other foundation can no man lay than that which is laid, which is Jesus Christ."

Or did I perhaps misinterpret the English word "Theme"?

It seems to me, the aim of the Convention was to build on that old approved foundation, and therefore the "theme" of the discussions was the genuine American, "Work".

On the foundation laid, as is well known, can be built wood, hay or stubble,—or gold, silver and costly stones. And the American knows that unity cannot be obtained by the weak hay or stubble of emotion, but only by the noble metal and the costly stones of hard work. Therefore the program of the Convention was made the way it was.

Work:

1. For relief and immigration.
2. On the mission fields.
3. For promotion of education and ministry.
4. For publication and distribution of good religious literature.
5. Toward Church Unity.
6. Toward realization of peace.

will unite us.

For the Convention itself excellent work was done, and I am glad to know, that the papers read at the Convention are to be published. Everyone of those papers was a challenge to the listeners to take up the work, and so it will be to the prospective readers. The Convention bore the seed of work in it, which will not remain fruitless.

Apart from the theoretical value of such a Convention it has a great immediate practical significance: folks get together, get closer acquainted and learn to appreciate and to love each other. At the table, while comfortably chatting, at the quarters for the night, you learn that the fellow of the other congregation is not at all that ugly monster of your previous imagination, but, a man of flesh and blood like yourself. You notice on the other side of the narrow party fence quite a lot of amiable people.

So for instance I myself, the man of the sunburned South-Russian "steppes", came to know.

what precious souls grow up in Switzerland in the vicinity of the Säntis-mountain.

The lesson I was taught was not taken from a modern compendium of ethnology; it was prepared, apart from the complicated up to date pathways of psychology, in a healthy German kitchen, and it was given, sweetened by loving care, in a German home. Thus the practical America by its conventions brings about the meeting of the highlanders and the sons of the vast plains. And out of the meeting arises appreciation and love.

I am convinced that the roads to Unity are made level. The means to bring it about are at hand. The only question is, Are we really endowed with Christ's Spirit of Unity? If that's the case, and if we will more and more obey that Spirit of Christ, then the United Mennonite Church of America will become a reality.—Even more: the United Christian Church of the World will come into being and there will be "one flock, one shepherd."

Waterloo, Ontario, Oct. 6, 19'0.

OUR CHINESE STUDENTS

(By H. J. Brown.)

To have the first two students out of our midst say goodbye and leave for America was quite an event for the Christians of our whole field. Everybody thinks it a great honor to be allowed to go to America to pursue ones studies. The Kai Chow Church was especially touched by the affair. Both of the boys, Wong Huan Chang and Liu Chungfu are members of the same church here. I give you their home name, but most likely you will learn to know them by Stephen Wang and what not! It just happens that our Summer Institute of Mission and Church workers is in session, and so there has been quite a stir among these leaders. Everybody considers them to be the most blessed people that old China ever had. To be able to visit that world renowned America is an opportunity second to none; and to be able to study there for some time still adds to the above mentioned privilege. The people expect them to come back richly laden with great treasures of wisdom. The speeches held at the farewell meeting and the private conversations fully substantiate the above statements.

Then, too, the families of the young men are considered greatly privileged. In China it still is more or less the family that is benefited by the position of the individual member. How hard often a whole family will labor and go through all kinds of misery in order to educate one of its members; and thus preserve for the whole family a noble position in society.

The boys themselves too are greatly elated. For once they seem to realize what an unusual opportunity has presented itself to them. They are sure not to miss it! To-day the heavens were simply against them, but they would not flinch a particle. It was raining all morning and by ten A. M. it still kept on pouring down. They had planned to leave in the morning so as to make Tamingfu before Sunday and then their train at Hantan. But now this continuous downpour with big stretches of water and lots of mud on the road! Everybody seemed to have given up all hope of their leaving to-day, but not so these boys! Amid continuous rain, they brought out their mulecart, packed their few things on, and off they went.

The parting presented a mixture of different ingredients. On the boys side the strong pulse and the desire to know the regions beyond the middle kingdom, torn apart for 19 years with wars and political strife, was able to overcome the pain of leaving the parents and brothers behind. But with the parents it was different. The oldest sons are to be responsible for the families, and here they were leaving; and then too, to go so far beyond such a big stretch of water! My heart went out especially to the mothers, who were standing with heavy faces and still heavier hearts. While Liu Chungfu bade his mother goodbye, she pressed her hand upon her heart, neither seeing his stretched out hand nor knowing how to receive it, a pathetic mixture of Occidental and Oriental custom!

Well they are gone now, and next we will hear of them will be from America. They are bright young men and we hope and pray, that they may present themselves as strong Christian characters! May they be another strong link of love and Christian fellowship between our Churches of China and America. They may find it a little hard to adapt themselves to the western ways and people; it may also be a little difficult for some of our friends at home just to understand and appreciate them in the fullest measure. But

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a boy like Liu-Chang-fu with such a big heart of love, should find a sympathetic response with anyone.

"HUMAN INTEREST" NOTES FROM K'AI CHOW HOSPITAL

C. L. Pannebecker, M. D.

Last year I wrote a letter to you, which I hope some of you read, about how Poverty, Ignorance, and Superstition in this country make the practice of medicine different from at home and how they account for so much of the sickness and trouble in this country. I sometimes think that I perhaps got the cart before the horse and that I should have told you about some of our patients here and their conditions and let you draw your own conclusions as I have drawn mine. It might be a more interesting method. And so I propose to write a few short letters to tell you about some patient in each one; I will try to tell you about the things that make the cases of interest not only to a doctor but to laymen as well, and I hope you will be able to draw your own conclusions about the effects of Poverty, Ignorance, and Superstition. I also hope you will see that our work—and not really our work, but rather yours, because your support makes it possible,—fills a real need here.

I wish you could all visit our clinic and see the people we treat and work with day by day; not only to see their physical features and their style of dress, but also to see some of their economic and social problems, some of the reasons why life is so difficult for many of them; to learn some of their beliefs, some of their ideas about life, death, disease, and some of their methods of treating disease. But since you cannot come here and see this in reality, I perhaps can help you see it in your imagination. Here is a case you might be interested in.

The Chinese doctor and I are sitting in the clinic room examining and treating patients. The orderly calls in the next patient. A middle aged woman enters,—her blue quilted cotton coat and trousers are old and worn, faded and dirty. The upper part of her coat is unfastened and the head of a baby can be seen partly projecting out. The baby is squatting naked next to the mother's breast inside her clothes and her belt makes a sling in which he sits. She carried him this way for several miles.

"Sit down, please", we tell her; but she seems too anxious, too excited, to sit down.

"Sit down", the Chinese doctor repeats, "and tell us what is the matter; who is sick, you or the baby?"

"The baby is sick. You look, doctor; he has been sick for many days. He doesn't have any appetite, he won't eat, and he is getting thin. He cries all the time. You see how thin he is." And she opens her coat and lifts him up a little for us to see. Such a pale, thin, skinny baby, and dirty—he probably has never had a bath! "We called in our village doctors", she continues, meaning the native practitioners who know nothing about scientific medicine, " and they gave him lots of medicine but he is no better. The neighbors in our village all know about the baby; if you cure him you will have a big reputation."

Then she goes on to tell us what the people thought was wrong with the baby and how they had tried to cure it.

"The baby's spirit has left him, doctor", she explains. They have the idea that the spirit may get separated from the body and get lost. "We went out on the street and called up and down, but it didn't come back; we took his coat out and waved it and called, but the spirirt is gone."

So they had failed to find the spirit and according to their idea the body was dying for lack of a spirit. They had tried all the methods they knew, without success, and now they were coming to the foreign Christian doctor. As in this case our biggest difficulty often is that they try all the methods that they can first, and then when the patient is about hopeless they bring him to us.

This baby was apparently a case of malnutrition—improper feeding, and at this stage there was not much hope. We tried to tell the mother a little about the cause of the disease, gave her some medicine and some instructions about feeding the baby. She has never come back, so we can't tell you what became of the baby, but I suspect he didn't survive. But we did try, and I hope with some success, to impress upon the mother that she should have come to see us sooner. We hope she will pass that on to the people of her village. We are glad to say that there is a gradually increasing portion of the people who trust us and do come to us first.

THE CONTRIBUTIONS OF JESUS TO MODERN LIFE

Brief of Vespers Address at Bluffton College, Sunday, Sept. 28th.,

By Dr. J. E. Hartzler

"I am come that they might have life,
and that they might have it
more abundantly."

This is a day when men, ideas and institutions are on trial for their lives. Jesus himself did not escape the most severe testing. Even today men are applying the tests of Pragmatism, Humanism and Science. The scientific method of experimentation, observation, measurement and regisration is being very definitely applied to the Christian faith today, the result being that with every process of testing Jesus and His message for life only prove themselves to be the greater.

Reasonable Assumptions

In every field of intellectual quest men must assume certain things to be true, and on the basis of these assumptions move toward the solution of their problems. Before I can appreciate the contributions of Jesus to modern life I must first assume that the reason and the end of man must be sought in the mind of his Maker. The final explanation for any creation must be found in the mind of the creator whether it be a watch, an auto or a radio. The reason and end of the human soul can be found nowhere except in God.

I must also assume that the finite completes itself in the infinite as the acorn completes itself in the great oak. Man will complete himself, if he ever does complete himself, not within himself but within the Infinite. In other words, man comes to complete personal self-realization alone in God.

Finally I must assume that life, self-realization, is found above and beyond, and yet within ourselves, and that this above and beyond is no other than the Christ. With these assumptions clearly in mind we may consider the contributions of Jesus to modern life.

Contributions

Whether it be an individual, an institution or a nation four things are essential in contributive and creative living, namely, a Philosophy, a Program, a Goal and a Motive. It is precisely in these that Jesus has made his great contribution. In the first place he gave to the world a new philosophy of life. The life of man, according to Jesus, is an avenue of divine expression. Man becomes the avenue through which God is finding self-expression. This puts dignity into every man and makes life worth the living. This was a new thing in the world.

In the second place he contributed a new program, namely, the Kingdom of God, in the reclamation of the human family. The Kingdom of God implies a new evaluation on the worth of man. A man is worth more than a sheep. It implies the removal of evil's causes rather than the mere condemnation of evil. It implies a world brotherhood in which the will of God is being done and in which men love and serve each other.

In the third place he contributed a new and a worthy goal, namely, eternal personality. The Bible centers in one great fourfold theme, namely, man made in the image of God; the image lost in sin; the image seen again in Jesus Christ, and reproduced in the Christian. It is the reproduction of the image of God in man which Jesus has set for every man and woman on earth.

In the fourth place he contributed an impelling motive, namely, the motive of love and sacrificial service. There were many good ideas in the world before Jesus came but there was not an efficient motive to bring them to fruitage. Jesus also gave a motive which was dynamic.

The Meaning of the Contribution

Certainly this contribution means something more than merely saving the souls of men. Certainly it implies saving also the possibilities of men. It is not enough to simply save souls; possibilties must also be saved. And saving possibilities means individual creative experience. It implies moral, social and economic regeneration. It implies national and international reconstruction, and all through education, religion and art.

The contributions of Jesus are enormous; they are eternally significant. Jesus has, and is contributing to the abundant life, life in the fullest extent, both physical and spiritual. The world needs Jesus and things in this world will never go right until he is recognized.

THE PLEA FOR ACTIVE SUNDAY SCHOOL TEACHERS

By Gertrude Harms, Whitewater, Kans.

(Presented at the S. S. Convention, Buhler, Kan., April 21, 1930).

A great need always prompts us to make a plea.

Is there a need for this plea for active teachers in the Sunday School?

In a certain Primary Sunday School Class, the teacher handed each child a slip of paper on which she had written a short prayer. She asked that every one should say his prayer each morning of the following week and see if it would not help to make them happier. One of the little girls felt rather disgusted to think that she must pray, "Dear God, help me to be kind today" each morning of the six days left—for it seemed too simple and unnecessary a prayer. Possibly it is a slight and easy matter to be kind, for some individuals, just as this little girl concluded on first impulse. But fifteen minutes later this very same girl found that she had already done three unkind deeds. That little slip of paper which fell out of her glove when she got home, called her attention to the three misdeeds she had done on the way home from Sunday School. After reading the prayer carefully and thoughtfully several times, this is what she decided: "I was the person who thought I didn't need help. I thought I was always kind to people and yet I have done three unkind things since I left the Sunday School. I'm the one who needs to pray more than anyone else. I shall place this prayer where I can see it best in my room and say that prayer not only each day this week, but every day of every week and I know it is going to help me, for I feel better already."

Yes, the active teacher is needed in the Sunday School for guiding, instructing and shaping the lives of children. Look into a home of our day: Mother has many social obligations to meet which require very much of her time. Indeed, so much so, she really cannot find time enough to look to her home duties, much less for teaching Bible truths to the child. She contends,—Bible instruction is the assigned task and privilege of the teacher in the Sunday School.

And father, what is his situation? Rev. Hostetler gave us an idea when he told us of the following incident: As a general rule, in the particular home he told of the father left early for the day's work and returned too late to be one of the family circle in the evening. One morning it happened quite differently. He stayed at home long enough to take his breakfast with the rest of the family. When the son saw him, he inquired of his mother, "Mother, who is that tall fellow, anyway?"—Very many people today consider their home a place merely to eat and sleep.

Then let us direct our thoughts to another very important institution in the life of a child—the school. What conditions exist there?

America today, offers greater opportunities for learning than ever before. Yet in our Public School religious instructon is sadly omitted almost entirely. — In view of these facts, do we now see the need for active Sunday School teachers in the lives of children?

Then too, the active teacher is a necessary guide and instructor in the lives of adults. The printed page, especially the newspaper and the magazine today, mark a very great influence on these lives. Everybody reads, is impressed, and acts. Very much of our print is full of wrong idealism, crime, and vice. — Has the Sunday School any responsibility here?

Our age is one of activity. Youth as well as old age act—for good or evil; but they act. The Sunday School must do its part in counteracting the wrong influence. And no teacher who merely recites or hears the lesson can be an influence for good. The ACTIVE teacher is needed.

The aged too, need a guiding uplifted hand. Their attention needs to be directed away from feebleness, despair, and discouragements to the world's higher and nobler heights. Here the Sunday School finds a wonderful opportunity for service. Certainly we need active Sunday school teachers.

Who is an active teacher?—Everyone of you has and should have his ideal in mind. I shall not attempt to present anything new, but, looking into the life of an ideal Sunday School teacher, I think it is a life of prayer.

Someone has stated, "Der Sonntag Schul Lehrer und Fuerbitte sind unzertrennlich," also "Der Lehrer liebt mich am innigsten der mich im Gebet liebt."

Personally, I want to believe, prayer the GREATEST factor in making a success of teaching a lesson.

The ideal teacher possesses a beautiful personality. He cannot be blind to evils, but must be sure of the triumph of righteousness in the end. Hence, he will not find cause to be downcast and pessimistic—indeed he must be the very opposite and with that, very sympathetic and sincere. He shall feel deeply, think clearly, and act decisively in regard to religious matters.

Knowledge is another possession of the ideal teacher. To know the Bible enables him to make fundamental truths real. But with that knowledge, he must know his pupil also. Knowing him, he can sympathize with him.

I think if he knows his Bible and the pupil, he will know method. By method I mean—getting expressive activity from the pupil, knowing the art of questioning, illustrating, storytelling, and so forth.

The Christian Herald suggests a method which an active Sunday School teacher used to gain good response. I think it worthwhile giving you. — A group of girls were comparing methods of instruction which their teachers used in their respective Sunday School classes. The following was one method: "Our teacher gives us a good idea of everything in the Bible. She has outlined everything you can think of and we have ten weeks on each outline.

"In September we had the Old Testament as a whole. We learned the names of all the books and the main topic of each. The next ten weeks we studied the children of Israel and all their wanderings. After that we had ten lessons on the ten most important people of the Old Testament. We chose those by vote and they were easy to select because we all had our favorite characters after the first twenty weeks of the Old Testament. Just think, Ruth was the only woman we studied specially that way.

"The rest of the year we studied the New Testament in ten-week outlines. The first ten weeks we outlined the New Testament and learned the books it contained, besides a synopsis of each book. Then we studied the principal events of the life of Christ and His Teachings which of course is the main thing. This year we studied the books of the New Testament, comparing how each Apostle wrote about Christ and in that way we also obtained a better understanding of the characters of the Twelve Apostles."

As the above article suggests, each lesson must be carefully studied and planned with prayerful attitude.

But is that the ideal teacher—one who leads a life of prayer, possesses a beautiful personality and knows the fundamental Bible truths, his pupils and method?

No! that teacher is still not a success.

There must be a sincere love for the work, A love that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up. Beareth all things, believeth all things, hopeth all things, endureth all things—a love that never fails.

Dr. Trumbull in his booklet "The Life that Wins" puts it in the following beautiful way: "Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him; He wants us to let Him do His work through us, using us as we use a pencil to write with—better still, using us as one of the fingers of His hand."

To me this would be the ideal active Sunday School teacher. Jesus questions us today as He did the people in His day, "Why stand ye here, all the day idle?" "Ye are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

Friends, do you realize it is our highest privilege and task to be ACTIVE Sunday School Teachers?—Submitted by **Minnie Schmidt.**

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR

October 26.

Making American Christian—Mark. 5:1-20

Planning the Meeting:—This is in reality a "Home Mission" meeting but it need not be dry but on the other hand very challenging. If the present slump in Foreign Mission giving increases, then there will indeed be a need for doing missionary work right here at home where we live. There is much truth in the following statement:—

"As goes America, so goes the world. If America can be won to Christ, the world will find Him."

Topics should be assigned a week or two in advance on such themes as:—"Christianizing the man in our community," "How to Best Reach Our Youth for Christ", "Reaching the Jew for Christ," Making our "Economic System Christian", etc.

A large map of America may be drawn to be used as a poster and then hung up in the hour of meeting so that the various places spoken about may be visualized. In the Bible Text:—There are many portions of Scripture which cannot be satisfactorily explained in a Western world in this day. We cannot fully explain the dread disease of demon possession. But we do know that all diseases yield to the masterly command of Jesus.

The outstanding problem in American Christianity is as to whether the spiritual or the physical phase of life will prevail. Things Americans brought into foreign countries do not appear Christian and likewise the advertisements on our large wayside poster-boards seem to indicate that we are more interested in "Chesterfields" and "Camels" than in Jesus Christ. The Gadarenes were more interested in live hogs than in redeemed men. How about America?

Pratical Problems—

Keeping in mind Christ's sympathy for men who think wrong and do wrong, should we Christians show any interest and concern for tramp, the loafing bum, would Christ invite the "Hunky" or the "Chink" into His church or home? Can they possibly respond to love, do they love and like to be loved?

A LIFE PROGRAM

James Carson is a likable young man of thirty. He teaches the young men's class. No definite course of study is followed. Each week they discuss some topic of general interest. The topics vary greatly. Several members of the class are not converted. There are no converts in this class from year to year. What is wrong?

Can a divided, intolerant denominationalism successfully preach Christ? Does He look kindly upon our 17 varieties of Mennonites? Are we really superior to other denominations as some of us seem to think?

And yet in spite of our many, many shortcomings the Church is still the Bride of Christ. The church has not failed, Christ has not failed but we have often failed in doing our best.

Lead On, O King Eternal.

"Lead on O King Eternal, the day of march has
come,
Henceforth in fields of Conquest Thy tents shall
be our home.

Through days of preparation Thy grace has
made us strong
And now O King Eternal we lift our battle song."

THE HIGH LIGHTS OF THE OREGON CONVENTION

The Theme of the Oregon Sunday School and Christian Endeavor Convention, held at Pratum, Oregon, June 8, 1930; was, "The Power of God's Word." Acts 2: 1-21. Many interesting discussions were given on this subject.

First, may we ask the question, "What is the Power of God's Word?" Does it not lead people to do the work for God, convict sinners, and teach us to live a new life? Through the Power of God's Word, Jesus Christ came into the world to save us from our sins.

Rev. J. M. Frantz gave some interesting thoughts on the theme, "The Power of God's Word in solving Problems the Sunday School is facing today."

The passing of the Christian Home is one of the greatest reasons why so many of our people are dropping out of the Sunday Schools. Prayer and Bible Study are being neglected in our homes.

The Sunday Schools are in need of more qualified teachers, who are sincere and true Christians, having a knowledge of the Word of God. The aim and goal of every teacher and Christian worker should be to win souls for Jesus Christ.

Miss Niswander, our Portland Mission worker, discussed the theme, "The Power of God's Word in winning souls."

We are to teach the Word of God. This Word is as a mirror, which shows our defeats. It guides and teaches us to wolk correctly; reproves and converts us; and gives us peace in our hearts.

Oh, that we might permit the Love of God to pass through our bodies and let God's word take hold ouf our lives and let it act. Let us pray without ceasing for the work for our Master.

Marie Kliewer.

"We may well believe that if there are a half-dozen red noses left when Gabriel blows his horn, they still will be clamoring for a "referendum on Prohibition."

A CHURCH TO SERVE OUR GENERATION

If people seem scarcely aware of what is going on beneath the surface of life, if church attendance is on the decline, if sermons are dull and commonplace, if men have become pessistic and think that the world is going to the bad, then it is time for the church to find a remedy. It will not do for us to sit in our seats and ignore these things. If the church we love is not measuring up to the needs of the hour, we want to know why. If the present church is not meeting the demands, of the modern life, we want to know why and what kind of a church we must have to serve our generation.

Life is continuous only as it adapts itself to changing environment. To hold steadily and defiantly to the old order as the new surrounds us is fatal in every sphere. The church is governed by the same principles of growth which apply everywhere else.

Which thought brings me to my first point, namely, that the church of our denomination is too content with the old ways to adapt itself to changes. It reminds us of a stagnant pool of water—who would wish to swim or bathe in a pool which contains water of years and is never refreshed and cleansed by pure, clean streams. Narrow-mindedness and the idea that "the old is good and anything new is bad" has no place in the church, just as the world makes progress only through vicarious sacrifice, so does the church. The real menace to the church is the smug, self-satisfied person who is quite content with things as they are and who wants no change of any kind which will compel him to readjust himself to meet the modern need.

To keep the church clear-eyed and open-minded is a great necessity. God is revealing Himself anew day by day. God is still speaking. And if God is still speaking He is naturally giving us fresh revelations of Himself and His purposes. This must mean a larger life of the church. The church is capable of infinite expansion—to keep in line with God means growth.

In a changing order I am not advocating a new gospel. God forbid. The old-time religion is what we want and need. There are many, many ministers who are preaching the "old gospel", but they aren't making much of an impression on the modern situation.

We have definite social problems confronting the Church. May I use the illustration of the saloon. Why was it so popular and attractive? Simply because it was a democratic institution—the bar tender often found jobs for his patrons and gave sound advice concerning a great many everyday affairs. The saloons provided various kinds of recreational features. The saloons were social centers and although there are many evils connected with them, and I should not like to be misunderstood to be defending them, but there were also elements of good. The Church of our generation needs to recognize the distinct social and economic value of the saloon and must address itself to meet the influence which it has created for itself. A Church must be more than "anti"—it must be positive and constructive. We are always so concerned about shutting up things. Isn't it about time we gave some thought about opening up something that will help solve the recreation problem?

I don't believe in solving it in the way the Church of Harry Emerson Fosdick is doing. In the huge structure overlooking the Hudson River there are many recreational features: swimming pools, billiard rooms, basketball and tennis courts, lounging rooms, etc. Young people need recreational centers. Are they going to be driven to questionable places to find them? How will the Church cope with this situation?

I believe the Church of our generation needs systemized giving—tithing in other words. The kind of money that is of greatest value to the church is that which comes from those who can least afford to give it.

I believe that youth with its enthusiasm freshly kindled and as yet unquenched by the disillusionment that time will bring, with its gloriously impossible ideals, its spirit of loyalty and even its beautifully hopeless blunders should have a greater part in the organization of the church to which it belongs.

Is the church today sufficiently holding up great social and ethical ideals which appeal to the imagination of young people, arouse their enthusiasm and impel them to adventurous living and to fight for great causes? The Church exists primarily to speak out on issues of today, to speak against whatever is injurious to humanity and speak in behalf of whatever is good for the common welfare. Our youth is saying that the pulpit ought to speak out boldly and certainly upon such questions—that its message should carry the ringing conviction and insight of Jesus. But the Church can never be an effective molder of public opinion until those who sit in the pews are as ready as the clergy to speak on every public question with courage and conviction.

I am going to be very frank with my next statement—namely, that I believe we need more sociability. In my teaching career, I have been brought into contact with various denominations, and always have I been treated with the greatest of courtesy and kindness. The church members want to know your name and where you live, whether you will live in their city and should you not like to worship with them. I have found the opposite true in our churches. We (I am including myself) are not free from snobbishness—we are not cordial. I even remember that one lady of one of our churches once said that she could not tolerate a certain member from another denomination because "she always goes to speak to every new face in the church, man or woman—I think that's terrible". I said I disagreed with her, and that as soon as we got over the idea that we were the cream of Christianity, we would be progressing as a church.

The church, I believe, should present a gospel that will help men to meet the demands of the modern world—to build up a better social order—better men and women. It should inspire men to go forth as co-workers with God in the creation of a better world to live in. When a man enters a church he should feel he is in a place, not where his everyday world is forgotten, but where his world is lifted into God's presence and where he is strengthened to continue his battle to make the world more God-like.

The Church of our generation will be a united Church. The Church of tomorrow will be a "Community Church" with the word Christian written over it and all over all of its activities.

In summing up then my conception of a church to serve our generation, I should like to state again that it must be a church which moves and is not at a standstill. It must be open-minded and it must, in a way, solve social problems. It needs money, but it must be clean money given systematically. Youth must have more place in the ranks of service in the church. The church needs sociability, but it must be sincere. But more than all, it needs men and women who are ready to pay the price of discipleship.

Mariam Penner.

"RECREATION AT SHIPSHEWANA"

The inspirations we get from a thing or place, the fellowship we have with one another usually stays with us longer than anything else; but after all, I felt that the Retreat would have been a failure in a sense had we not been able to recreate our physical bodies as well as our spiritual selves.

Although the thermometer didn't reach the 95° mark at any time during the Retreat, a morning dip was our privilege and was a great asset to us beginning the day right with a lot of vigor and enthusiasm which are essential in a lively Retreat.

Then—since we all are apt to make the same mistake in eating, especially at an out-of-door Retreat, and also since we were unable to resist the wonderful cooking of "Barbara", Kittenball from 2 to 4 p. m. seemed rather good to pep us up a bit and put us at ease.

Then from 4 to 5 p. m. we had swimming. But those who didn't have a special liking to that sport were privileged to enjoy boating on the lake. Then there are always some who usually have acquired some ability in horse shoe pitching, and they wished to entertain themselves as well as others by this means.

On Saturday night we retreaters went on a three mile hike to Cottonwood Lake, where we relished a wiener roast. Then as the burning embers were slowly dying, Dr. Langenwalter led us in a very beautiful and impressive sunset hour.

Although I have only mentioned a small part of what was gained at the Retreat and perhaps the smallest part; we can't forget it, as after all a Retreat can't be successful without a well balanced program, which includes a good recreation program.

Carlisle Mullet,
Nappanee, Ind.

The wet gang in Ohio endeavored to have a wet plank put in the state platform but the committee rejected it by a vote of 18 to 3. The convention endorsed the declaration relative to law observance and law enforcement in the Republican national platform. As both candidates for governor are dry, the liquor forces of Ohio will turn their guns on Senator Roscoe C. McCulloch, an ardent dry, in an effort to elect Robert J. Bulkley, a pronounced wet. In addressing the state convention Senator McCulloch said:

"I stand unequivocally where I always stood. I am for prohibition. We must take no backward step on this great moral issue."

Governor Cooper declared:

"I am for prohibition, and I stand for law enforcement. So long as I am governor, it will continue to be the fixed policy of my administration to enforce the prohibition laws."—Selected.

IF YOU REFUSE

G. E. T.

God has a life for you to live
To glorify his name;
If you refuse his will for you,
You will have lived in vain.

There is some work he planned for you
To do for his dear sake;
If you refuse, some other one
Your task will undertake.

There are some souls he'd have you win,
A harvest rich to gain;
If you refuse, some other will
Your precious sheaves obtain.

There is some gift he'd have you share,
Rich dividends to earn;
If you refuse your stewardship,
It may to ashes turn.

God had a life—his only Son's,
He laid it down for you;
Will you not yield your life to him
And choose his will to do?
Rom. 6:11-13; Rom. 12:1-2.
—Selected.

BE POLITE

If we would win friends and hold them, we must be polite. How much happier everybody would be if nobody forgot their manners. So often life is made harder to bear because we grow cross and impolite so often. "Politeness costs nothing and gains everything."—Lady Mary Montague.

THE EASTERN DISTRICT SUNDAY SCHOOL CONVENTION

The 56th Annual Sunday School Convention of the Eastern District Mennonite Sunday School Union was held on Saturday afternoon and evening, September 27 in the Zion Mennonite Church, Souderton, Pa.

The convention theme was "The Teacher." Our heavenly Father made the day a success by giving us ideal weather. A large number of members and friends, together with the delegates of the different schools filled the main auditorium at both sessions.

Mr. Robert McClay of Philadelphia, had charge of the song service and also rendered some very fine vocal selections. Mr. McClay is widely known in religious circles among young people and can put a message into any song service. Mr. Louis Lutzweiler with his xylophone helped much toward the success of the convention. Rev. Soldner, of the Souderton Church, led the devotional service in the afternoon and had for his Scripture reference, Deut. 11th Chapter, Verses 13 to 21. Rev. Landis, of the First Church Philadelphia, led the evening devotional service, using the 8th Chapter of St. John, verses 1 to 11.

During the brief business session several resolutions were adopted, one of which is:

Resolved — That we urge all our people to exercise their civic rights and responsibilities at the fall elections in regard to the 18th Amendment and law enforcement. That we depreciate the increasing tide of Sunday desecration and urge earnest prayer at the throne of Grace that righteousness may prevail throughout the land.

Several topics on The Teacher were ably discussed by Jacob Unruh. Mechanics Grove, Pa., Earl Kremer, First Church, Philadelphia, and Jacob Fretz, Lansdale, Pa. They spoke of the opportunities, qualifications and aim of Sunday School teaching.

The speaker for the evening was Miss Mary Ida Winder, Associate Secretary of the National Council for Prevention of War, who gave a most uplifting and inspiring message on World Peace. She made an earnest plea to the young people of the Mennonite Church to hold fast to the doctrines of their church, including views of peace.

Rolland Johnson, Pres.
Grace Solliday, Sec.

CORRESPONDENCE

Salem, Sonnenberg (Dalton), Ohio. The past quarter, containing the usually uneventful "dog days" of the calendar, which this year were accentuated by the unprecedented drouth, offered few items for the correspondent to the "Mennonite" (Menno-nite, not "Mennon-ite," printer, regardless of your Webster!) to chronicle.

There is however, one outstanding occurrence of the quarter, in our church to note. We were visited by two singing crews from two sister congregations at two consecutive Sundays (co-incidentally.) One was a men's quartet plus a ladies' duet plus an accompanist from the Berne, Indiana, church, who offered us an artistic as well as thoroughly spiritual service of song, which was highly inspiring. This group, by the way, is now offering, for ten consecutive months, on the last Sunday afternoon of each month, sacred radio programs, broadcasted from station WOWO, Fort Wayne Indiana, 5:30 to 6:00 P. M., E. S. T. (This group happened to be on the first broadcast of this season, but there will be other groups on succeeding Berne broadcasts.—Proof-reader.)

The next Sunday brought us a quartet from the St. John's church, Pandora, Ohio, which gave us a delightful program of spiritual song, sung in good old fashioned, home trained singing by four men who have been singing together for many years past. One of the quartet, however, is now one of our esteemed members, Bro. Amos Diller.

Apropos of the word "Mennonite", which to be true, according to both Webster and Standard, is regularly divided in the "Mennonite" into "Mennon-ite" this is nevertheless, to your correspondent, nothing short of a monstrous orthographical anomaly, contrary to the rules for division of syllables laid down by these very dictionaries themselves, both orthographical and etymological; i. e., to divide words according to their etymological derivation (in this case Menno-nite) and also that unaccented vowels (in this case o) throw single consonants following (in this case n) to the following syllable. If I am wrong, let these illustrious dictionaries show me. I have been in "Mizzoura."

N. G. Fankhauser, Corr.

THE S. S. LESSON

October 26

World's Temperance Lesson Gal. 5:13—26.

Golden Text: "Every man that striveth in the games exerciseth self-control in all things." I. Cor. 9:25.

Perhaps at no time in the history of our country or any other country for that matter was there ever such a determined effort to discredit temperance and establish by legal power the curse of strong drink. The force of temperance won one of the greatest moral victories when the prohibition clause was written into our Constitution, but, having won the victory, the victors seem to be letting the fruits of their victory slip out of their hands. At least they have entrusted the enforcement of the law to unsympathetic politicians and legislators who are out of sympathy with it. Naturally there are abuses and violations of the plain letter of the law to the extent that its violators are led to think that they are above the law and can go on defying it indefinitely. Now, as never before, is there a clarion call to all sincere believers in temperance to come to the defence of the law and the reestablishment of decency.

The important matter to concern Christian people of our day should be to make effective the law that protects the millions from the terrible curse of strong drink from which they suffer for no fault of their own. Wives, children and other dependents have the right to protection from this iniquity that has caused so great an amount of poverty, sickness, crime and mental anguish. The responsibility rests upon every right thinking and right living person.

There are many laws written on our law books. All of them should be enforced without fear or favor or they should be repealed. The question that has been forced upon the citizenry of this nation is whether they favor the enforcement of our temperance laws or whether they favor their repeal. A repeal will mean a return to the old saloon system in some form or other, notwithstanding all that politicians are promising.

Law enforcement will not change an evil heart. It certainly will not make a criminal love his country any better. It will not have the support of those who make a profit out of lawlessness, neither will it be popular with those who love their bellies better than anything on earth. Yet, notwithstanding all such opposition real honest to goodness law enforcement is bound to help in protecting the innocent victims and give the nation the benefit of money otherwise wasted in the consumption of strong drink. The trouble with the American people is that they have favored good laws and then entrusted their enforcement into the hands of men who were not good and who understood the entrusting of law enforcement into their hands to be licensed to flount it on every possible occasion.

Just to make laws and then demand their enforcement is but a beginning of real temperance in a nation. There must be a sincere conviction on the part of the people that the whole liquor business is of the devil and under the curse of God. You cannot bring people to such a conviction unless the convictions are inspired by knowledge. The weapon to be used with effect is education. It must be shown to a demonstration that strong drink is an accursed poison and contains in its use the germs of destruction of body, mind and soul. There should be no difficulty on the part of any reasonable persons to demonstrate this. People in vast numbers are still ignorant of the whole curse of drink. It remains for the Christian writers to furnish the propagation, for the churches to witness against it and for the Christians by word and example to denounce and protest against it by against it and for their power. In this, as in all Christian efforts, prayer must enter as a factor. Without prayer nothing is to be done and by prayer more is accomplished than this world knows aught of.

The love of country enters into the efforts to destroy the power of intoxicating drink. No one who has the welfare of the nation at heart wants to see such a destructive power control the affairs of the people to their damnation. Any one with a grain of common sense knows that it destroys both the honor and the usefulness of those who are the slaves of drink. The blush of shame must come over any one who notes how that those who have been entrusted with the execution of the most advantageous laws are straining every point to discredit the law and encourage its violators. Just now millions are being spent by the corrupt liquor interests to break down and propagate against our dry laws. Within the next few weeks decent citizens in nearly every state will have the opportunity to vote their protest against the liquor influences that seek to break down in every way their respect for and obedience to the laws that guard the moral and economic life of the country. It is to be expected that all Christian people will embrace the opportunity and show that they are in earnest about making and keeping the country dry.

FIFTIETH ANNIVERSARY OF INDIAN MISSIONS

The Mennonite churches in Newton, Kansas (Bethel College and First Mennonite church) invite all congregations in the vicinity and especially all mission friends to the celebration of the fiftieth anniversary of our Indian missions. The celebration will take place at the city auditorium, Sunday, October 19, at 2:30 p. m. The following program will be given:

1. Song by assembly.
2. Scripture reading and prayer—Rev. H. R. Voth.
3. Music—Bethel College.
4. Address—Rev. M. M. Horsch.
5. Quartette—Prof. W. H. Hohmann.
6. Address—Missionary G. A. Linscheid.
7. Music—First Mennonite church.
8. Address—Rev. P. H. Richert.
9. Collection.
10. Song by the assembly.
11. Prayer and benediction—Rev. J. E. Entz.

The Committee.

MARRIAGE

Wismer-Myers.—On August 30th, 1930, at his residence in Perkasie, Pa., by Pastor A. M. Fretz, John Hackman Wismer and Ada Grace Myers.

DEATHS

Myers.—At Palm, Pa., on Sept. 15, 1930, Florence M. Myers, infant daughter of Jacob H. and Dorothy Evans Myers, aged 6 months and 20 days. Services and interment on the 18th at Deep Run; services by Pastod A. M. Fretz assisted by Rev. A. O. Hiestand.

Herr.—Peter, son of Christian and Katherina Herr, was born at Bluffton, Ohio, on April 23rd, 1854. In the year 1879 he came to Oregon and settled on a farm 2½ miles south of Silverton.

He was married with Luisa Geiser on January 19, 1883. This union was blessed with two children.

On October 16th, 1892 he was baptized on the confession of his faith in the Lord Jesus Christ by Rev. John Rich and also united with the Immanuel Mennonite church near Pratum. He was a quiet sincere Christian. As long as his health permitted it, he was always very regular in attendance at the services. His appreciation and interest was always very hearty and encouraging.

He took sick with kidney and bladder trouble about 15 years ago, this trouble gradually increasing.

It finally pleased the Lord to call him home on Sept. 20 at 10:10 p. m. He has brought his pilgrimage to 76 years, 4 months and 27 days and leaves to mourn his departure, his dear wife, his daughter, his son Elvin of Silverton, one brother, six grandchildren and many relatives and friends.

Father Herr was a quiet sufferer, he bore his affliction with patience and was always resigned to the will of the Lord. A few weeks ago he expressed the desire rather to depart and be at home with the Lord, than to go through another winter as a sufferer, this, his wish and prayer, has been answered.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED FOR THE TREASURY OF THS GENERAL CONFERENCE

April 1, 1930 to Sept. 30, 1930.

Balance on hand March 31, 1930, $41.79.

Tabor Menn. Ch., Goessel, Kan., $9: Brudertal Menn. Ch., Hillsboro, Kan., $17.55; First Menn. Ch., Beatrice, Neb., $87.01; Colfax Menn. Ch., Almota, Wash., $15.50; Bergtal Menn. Ch., Corn, Okla., $3.50; Emmanuel Menn. Ch., Pratum, Ore., $7; Christian Ch., Moundridge, Kan., $28.75; Bethany Ch., Kingman, Kan., $6.86; Salem Ch., Freeman, S. Dak., $35.05; Allentown Zionsville Ch., Allentown, Pa., $10; John J. Pauls, Perrytown, Texas, $2; St. John Ch., Pandora, Ohio, $2; Gnadenberg Ch., Whitewater, Kan., $6; Bergtal Menn. Ch., Corn, Okla., $15; First Menn. Ch., Reedley, Cal., $12; Bethel College Menn. Ch., Newton, Kan., $16.56; First Menn. Ch., Newton, Kan., $12; Bethel Menn. Ch., Frazer, Mont., $2; First Menn. Ch., Philadelphia, Pa., $10; Calvary Menn. Ch., East Freedom, Pa., $1; First Menn. Ch., Upland, Cal., $8.57; Betanien Menn. Ch., Lost River, Sask. Canada, $2; First Menn. Ch., Aberdeen, Idaho, $34.40; Zion Menn. Ch., Arena, S. Dak., $1; First Menn. Ch., Philadelphia, Pa., $7.32; First Menn. S. S., Philadelphia, Pa., $1.50; Salem Zion Ch., Marion. So. Dak., $12; Ruff Menn. Ch., Odessa, Wash., $5.35; Deer Creek Menn. Ch., Deer Creek, Okla., $4.70; F. Luella Krehbiel, $.50; Mennonite Ch., Escondido, Cal., $1; Emmaus Menn. Ch., Whitewater, Kan., $10; San Marcos Menn. Ch., Paso Robles, Cal., $10; First Menn. Ch., Upland, Cal., $25; Canton Menn. Ch., Moundridge, Kan., $15.07; First Menn. Ch., Philadelphia, Pa., $3.93; First Menn. S. S., Philadelphia, Pa., $1.02; Perkasie, Springfield and Deep Run Churches, $7.50; Garden Township Ch., Burrton, Kan., $2.50; Goessel Menn. Ch., Goessel, Kan., $20; First Menn. Ch., Philadelphia, Pa., $3.88; First Menn. S. S., Philadelphia, Pa., $1.26; Total Gifts, $477.28.

Total of balance and gifts, $519.07.

Disbursements: to Herold Publishing Co., Order No. 171, $200; to Rev. C. E. Krehbiel, Order No. 172, $89.24; Total disbursements, $289.24.

Balance in bank, Sept. 30, 1930, $229.83.

Gratefully acknowledged,

K. A. Richert, Treas.,
Newton, Kan.

JOTTINGS

The Intermediate C. E. Society of the Bluffton, O., church had charge of the evening service last Sunday. The program consisted of short talks, readings and special music.

The Thirteenth Annual Meeting of the Men's Brotherhood of the Eastern District Conference will be held in the Hereford church, Bally, Pa., October 18. Afternoon and evening sessions will be held. Addresses are to be made by Revs. W. S. Gottshall, Carl Landes, A. S. Rosenberger and Bro. Maxwell Kratz, the latter speaking on the Russian Problem.

The Preparatory Service of the Upper Milford, Pa. church is to be held October 18 at which time a class will be received into church. October 12 was marked by the reception of a class into membership by the rite of baptism. October 12 marked the Third Annual Fellowship Service. There were morning and afternoon services. Members came bringing their lunches which were enjoyed on the beautiful church grounds.

Bluffton College opened this year with a splendid increase of students, especially in the liberal arts college. For the first time in the history of the school the down stairs chapel is too small and some find seats in the gallery. There are enrolled this year two splendid students from China, the product of our missions there. One student is from Cuba. Dr. Mosiman thinks it would be a good thing for our churches to have a visit from these Chinese boys and he believes it to be a good thing for the College to have these young men attending.

The choir of the Allentown church is preparing to render a Thanksgiving Day Cantata. The C. E. Society of this church had to meet and hold a special election of officers since two of the officers had left to become students in Bluffton College. At a Brotherhood Meeting held in the church the Pastor, Rev. H. G. Nyce spoke on "What the Brotherhood Means to the Pastor", and Bro. W. H. Mohr, Field Secretary of the Brotherhood of the Eastern District Conference, spoke on the subject, "What the Brotherhood Means to the Layman." Rev. Wilmer Shelly of Wadsworth, Ohio, preached in the Allentown church, October 12.

Recently a number of people have responded to appeals made in behalf of the Bluffton College library and have sent in books. Bluffton College can use books and materials of all kinds for general readings, classes and reference work. Especially is the library anxious to build up a department of Mennonite church history, including books and original documents. A special room has been reserved for this material and a fire proof vault is available for valuable collections. It is highly desirable that any one interested in serving the library by donating books, etc., shall first communicate with the librarian, Miss Edna Hanley, so that duplication of books and other materials on hand may be avoided.

The Salem church, Dalton, Ohio, recently sent another shipment of clothing to Rosthern, Saskatchewan, Canada, for use of the Russian Mennonite refugees in Canada. Rev. Austin Keiser is the pastor of the Salem church.

Quite a number of visitors attended the presentation of the Cantata "Queen Esther", given in the Sugar Creek, Ohio, church, which was directed by the pastor of the church, Rev. Lester Hostetler. The Cantata was well rendered and well appreciated by the audience.

A special number of The Perkiomen Region, an historical magazine devoted to the Perkiomen section of Montgomery County, Pa., is given over to the history of Franconia Township. As this was the first solid settlement of Mennonites in America the material presented is of very great value to those interested in Mennonite history. Interest of course centers about the Franconia Mennonite Meeting House. A complete list of tombstone inscription as far as they now be read is given.

The active Men's Bible Class of the East Swamp, Pa. church has a monthly meeting to which it invites guest speakers. On Sept. 19 the speaker will be Rev. H. W. Sanders of the Quakertown M. E. church. The Sunday School of the East Swamp church had no special Rally Day. The Pastor, Rev. W. S. Gottshall, writes: "We had Rally Day every Sunday during the summer. Many of the classes had 100 per cent present and the total attendance, including visitors, reached the point of enrollment. The pastor is conducting a successful Bible Study class every Wednesday evening in the church.

The Witmarsum, published in the interest of Bluffton College, brings the following concerning a Mennonite minister and his family in Russia:

"Dr. Peter Epp, who has two brothers and one sister living in Russia at the present time, received word lately that his brother-in-law has been sent by the government to northern Siberia for five years of hard manual labor.

No reason could be attributed except that he was a Mennonite minister and a well-to-do farmer. The Russian government is trying to eliminate all well-to-do farmers, so this home was broken up and everything confiscated. Dr. Epp's sister is staying with her relatives while her husband is serving his sentence along with thousands of other ministers and wealthy farmers in the northern forests of Siberia.

Two sons, eighteen and sixteen years old, are supporting their mother as well as sending provisions to their father in Siberia, who must work without pay, while his food is so poor and scanty that he would not be able to live without the provisions sent by his sons. Some time ago the oldest son visited his father and was granted permission to work in his place for tend days, while the latter was recuperating from his nervous strain and emaciated condition.

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SPECIAL OFFER

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

In order to close out these books we are offering **the two postpaid for less than half price, 50c,** as long as the supply lasts.

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7. Establishing Frontier Homes—Kansas
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Translated by Dr. Theodore O. Wedel

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, OCTOBER 23, 1930 No. 42

EDITORIAL

The Report of the Seventh All-Mennonite Convention, held in the Berne, Ind., church, Aug. 27 and 28 has just come from the press and is on sale. The 95 paged pamphlet is devoted to addresses given at that gathering and represents the personal views of the speakers. The Convention being a purely voluntary organization, makes no rules and does not undertake to do more than give opportunity for expression to those with a sufficient vision to see a greater possibility for Mennonites to work better together in the future than they have been doing in the past. As one follows the addresses one gets the impression that there are many ideals of an advanced nature that might be very well worth trying out. The name All-Mennonite represents a devout wish rather than a fact, for the gathering can hardly be said to have commanded the attention, or even the interest, of all Mennonites. Nevertheless, the future of the church is surely not going to be what it has in the past and the ideas advanced, largely by laymen, deserve the careful consideration of the church. One thing can now be said of All-Mennonite conventions. They have passed the experimental stage and there remains a feeling that they should be continued, if for no other reason than that members of the various branches get the opportunity of becoming better acquainted with one another and learn that they have much more in common than might not otherwise have been suspected.

Can any of our readers imagine a man and a wife hardly out of their teens living in a little room up a narrow alley in a large city with their little child of eight months? Nothing in the room but a cot, a table and a few broken chairs, not even a knife to cut the loaf bread some kind neighbor gave them. With cold weather on and without means of cooking, or even heating the baby's milk or warming water to wash the baby. The room is even without a single bulb to attach to the lighting equipment. Can any one suppose that the parents could have come to such a state that they would blandly say that they are so used to doing without food they have simply gotten out of the habit of eating? Yet this is not an imaginary case. It is but one of thousands for which our high powered economic condition is responsible. We wave aside the possibility that the young people are poor managers or that the husband is not of steady habits. There are multitudes who are good managers and of good habits who at present are being crushed between the ills of poverty and unemployment. No matter what the times may be or what the surroundings into which it was born, the child has a right to food, cleanliness and protection from the elements and the mother, who gave life to the child and cares for it, has an equal right to conditions and nourishment that enables her to rear the child and keep it in health so that it has a chance to become a useful member of society. We anticipate nothing but a multiplication of conditions just described to alarming proportions in the great centers of population with which modern civilation has cursed us during the next few months. We are confident that when once people are familiar with concrete cases of this kind they will respond generously, but many people will never know and thousands will go on, suffering in silence for no fault of their own.

A timely article from the pen of Dean Oyer, of Goshen College, has made its appearance in the College Bulletin on the subject of Religion in the College. The dean says "In seeking a way out of our difficulties, it is essential that our intellectual age overcome its fears of clear-cut positive convictions. The College must be a place where a positive faith is nurtured, instead of doubts and negations. Much is heard against dogma in this age. In the sphere of Christian Doctrine we are told that we must not be positive in our assertions, although there is much dogmatizing in practically every other field of learning. It is quite alright, we are told, to speak about Christ if we do not say anything definite about Him. And yet, all through His life Jesus was making very positive assertions about His person and work. He found Himself in conflict with the Scribes and Pharisees, not because they objected to dogmatic assertions as such, but, because they did not believe His dogmas." Every one who has the purity of the faith at heart and looks to our Christian institutions for its preservation should be grateful to Dean Oyer for the clean cut statement of the problem as presented in his paper.

THE NORTHERN CONFERENCE SEEKS TO SERVE SCATTERED MEMBERS

Dear Editor and Readers:

The love of God encourage you all to definite efforts for Him. At the last session of the Northern District Conference the conference, authorized and asked the Evangelization Committee to visit all Mennonite groups that are without pastors and, if possible, also those individual families scattered about in our District.

To get in touch with these we must know where they live. The committee therefore makes an appeal to all pastors of the General Conference who have members living in the Northern District to send such addresses to the chairman of the Committee, "Edward Duerksen, Alsen, N. D."

All such mentioned groups and individual families are requested to inform the above or the other members, Rev. J. A. Thiessen, Dolton, So. D., or Jacob F. Loewen, Mountain Lake, Minn., telling your desires and requests. We the committee are anxious to help those who desire our help spiritually. We know they need help, so count it worthy to let us know where you are and what your special need is. We are interested in you and pray for you.

Will every pastor please note and write immediately for now is the time to help. Thank you.

Sincerely yours,
Rev. Edward Duerksen
Rev. J. A. Thiessen
Bro. J. F. Loewen
The Committee

WITMARSUM THEOLOGICAL SEMINARY

October 10, 1930

To our Mennonite Pastors and Churches From Coast to Coast:

Dear Brethren:

We are now in our tenth year at Witmarsum as a separate institution on its own charter. The present year will be different from previous years in this, that our student body is smaller than it has been during any previous year. It is the kind of year that some of us expected to have on about the fourth year after we started. While our student body is smaller the men are for the most part serious-minded and hardworking. At least five Mennonite students who desired to be with us this year are not here due to personal financial conditions.

The past two years have been a bit difficult financially. The business depression throughout the country, throughout the world in fact, makes it hard for all institutions depending on freewill contributions. This is true of our Missions as well as our schools. Witmarsum suffers along with the rest. The three Conferences, Eastern, Middle, and Central, during the past two years have fallen behind in their budgets and this accounts for our deficit. I should say, however, that through individual subscriptions our deficit within about $1,000.00 has been covered, and this will be covered so that we may continue on our policy of "Pay as you go."

The Northern, the Western, and the Pacific Coast Conferences have always been very sympathetic and many individuals and Congregations have sent in their contributions. We certainly appreciate this expression of interest and goodwill. May I suggest that these Conferences to the north and to the west receive freewill offerings for the work of the Seminary sometime during December. This is only a suggestion with the assurance that your contributions which are really needed will be highly appreciated.

To all of our Conferences from East to West let me say that next year we enter on our second decade and that I still believe that a definite, constructive program to cover at least five years should be inaugurated and executed. Our first generation of graduates have gone out and are rendering effective service in the Kingdom of God. The second generation will rightly demand something different from the past ten years. Our students, as well as our professors, have been very patient during these ten years. But the patience of ten years past will not suffice for the next ten years. We need to remember that the Seminary can not succeed without the Churches, nor can the Churches succeed without the Seminary. We must think, plan and work together or we all fail.

Yours for Christ and the Church,

J. E. Hartzler.

BLUFFTON COLLEGE NOTES

Vesper Service

At the vesper service on Sunday afternoon Dr. Marburg B. Ogle of the Latin Department of Ohio State University gave a splendid address on Vergil in commemoration of the 2,000th anniversary of this great poet's birthday. He spoke on the subject, "The Contribution of Vergil to our Present Day." In a most stimulating way he pointed out the significance of the poet in the early history of the Christian church, and the problems the poet had to face, and how he tried to find solutions to these problems. The chief of these problems were: the problem of world peace and the problem of toil and suffering in this world. He looked forward in a prophetic way to an era of peace not unlike that which is proclaimed in Isaiah. An answer to the problem of suffering Vergil gives in the "Aeneid". comes to the conclusion that though individual suffering can perhaps not be fully explained, such suffering does help the Creator to realize His plan or purpose for the world. The solution must be found in the historical developement and the spiritual advancement of the world.

Y. M. C. A.

On Thursday afternoon at the regular weekly meeting the question, "Why Go to Church" was discussed. The meeting was led by Laverne Basinger. Among other reasons it was pointed out that one goes to church to worship God, to learn more about our fellow man, and to get an insight into some of the finer things in life.

Y. W. C. A.

The upper class girls were led in the weekly meeting by Charlotte Basinger. Autumn and its relation to the spiritual life was the theme of the discussion. Miss Basinger and others commented upon the beauty of the out-of-doors and the fullness of Christ's life. The freshmen girls were led by Vivienne Musselman. Subjects related to the plans and the work of the Y. W. were discussed.

Debating

Professor Howe is getting his debating squads lined up for a stiff schedule. The question for debate this year is, resolved: "That this State Adopt a System of Unemployment Insurance." The colleges to be debated by Bluffton are Capitol University, Muskingum, Otterbein, Heidelberg and Toledo University. Anyone acquainted with these colleges and universities appreciates the class of debating Bluffton is doing in order to be able to secure such a schedule.

Dramatic Club

There has been a growing desire on the campus to have some way by which the dramatic talent of the students could be more fully developed than has heretofore been possible with one play a year given by the junior class. A preliminary meeting was held on Friday attended by twenty interested students. After the organization is completed it is hoped that many students will find opportunities to develop their forensic talents in the delightful way which dramatics presents.

Athletics

Bluffton has thus far played three football games. The team has been unfortunate in losing all the games. Though there has been some excellent playing and in the first games our team definitely outplayed the opposing teams the score has been against the Beavers when the final shots announced the end of the games. Errors on the part of an official in the first game and an error on the part of Bluffton's team in the second game chiefly determined the score in these games.. Superior playing on the part of Bowling Green during the last half of the game, and injuries to our men, coupled with the very warm weather spelled defeat in the third game. Better success is looked for in the remaining games as the men are constantly improving in technique of the game.

"HUMAN INTEREST" NOTES FROM K'AI CHOW HOSPITAL

No. II.

We see some cases here where we can honestly tell the patient that what he needs is not medicine, but to come and listen to the gospel

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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and learn it, and it will do more to cure his disease than any medicine. You have such cases in America too, but I think we have more out here. There was a woman in a few days ago that belonged in this class She was a big woman, considerably taller than the average Chinese woman and quite "husky" looking.

"What is your trouble?" we asked her.

"I have spells," she said. "When they come on I can't control myself, I fall down, and I am unconscious for a while. I bite my jaws together so hard; here you see I broke a tooth out."

"Well", I thought to myself, "perhaps we have a case of epilepsy", but I have learned not to make "snap diagnosis" here, so I asked her for some more information.

"How long have you had these spells?"' I inquired.

"O, for several years", she answered, "but they come more often than they used to and they last longer; why with this last spell I didn't know anything for a day and a night."

"Do you ever bite your tongue?" I asked,—if she is really unconscious she can bite her tongue so that it bleeds and not feel it.

"No". She couldn't remember that she had bit her tongue. Perhaps she didn't get as unconscious as she had thought.

"Do you know when these spells are coming on?"' I asked. Epileptics have a premonitory feeling or "aura" by which they know when an attack is coming on.

"Oh yes", she said, "they come on when I am unhappy; if I am happy and everything goes well, I don't have these spells. They come on when I get angry."

Now she is letting the "cat out of the bag"', we'll ask her another question.

"But you mustn't get angry; why do you get angry?"

"Because the affairs at home are not congenial." She went on and explained that although she was fifty years old, she had a mother-in-law seventy years old in the home, and the older the mother-in-law got, the more cranky she was, and the daughter-in-law couldn't please her at all. When the mother-in-law was displeased she would scold and scold, and then the son, the patient's husband, would have to take sides with his mother and would give his wife a beating. And what could the patient do?

What would you do? Suppose you were a woman and lived in a community where when a woman marries she goes to her husband's home to live, when the husband's brothers marry they bring their wives to the same home, and when the sons grow up the parents find wives for them and bring them to live in the same home, and the brothers also all do the same, so that you may have three or four generations all living in the same home. And society frowns on one's breaking away from the old home—like getting a divorce. It is all right if they love and respect each other. What would you do if you lived in a family where there was constant friction—and you couldn't get out? This woman reacted in this way to protect herself, involuntarily, unconsciously trying to protect herself,—an interesting case for a psychologist. We tried to point out to her the cause of her difficulty and advised her to study in some of our catechism classes, to learn about God who loves, to learn to love others and to forgive them, and perhaps even to teach them love.

There really is no better medicine for her.

FUNDAMENTALISM OR MODERNISM?

Jacob H. Janzen.

All our fine Conventions and Conferences are overshadowed by a certain unrest, a fear, an invincible mistrust. The participators keep cautiously in distance to avoid collisions, and if Diogenes with his lantern should come to our assemblies looking for men, he again might find none; he might even find none of the simple people that used to crowd the market of Athens;

but he probably would find a lot of masks, which it would be difficult to lift from the faces in order to recognize their bearers.

These conditions are more oppressive than an open fight in which one is given at least the privilege to esteem his opponent. As we can only guess at our opponents but do not clearly discern them, our attitude towards them is always embarrassed and extremely restrained.

I understand why it is that way, but still I cannot approve of it.

Who wants to be looked upon as a reactionist? Especially in this world where advertisement means so much? Who wants to be beaten publicly?

But the fundamentalist passes for a reactionist, and alas, often his confession is merely a confession without any power. Therefore he very often prefers to withdraw from an open fight and rather makes himself superfluous and discredits his own cause by concealed agitation. There are honourable exceptions, but, as I said, **very often** it happens that way.

The modernist knows that he is doomed to die as soon as he gets repelled by fundamentalism and finds himself dependent on himself only. It comes about spontaneously that generally modernistic Churches quit mission work and charity enterprises because they have nothing particular to bring to the heathen and to the poor in spirit. And the members of such Churches, not understanding the lofty ideals of modernism, and noticing nothing of power in it, leave them. The many Church buildings standing idle in the cities and on rural roads bear witness of that. Therefore the modernist rather hides himself and sponges upon the body of fundamentalism.

I believe the present modernism finds and proposes ethical laws, without supplying the strength to fulfill them. On the other hand fundamentalism speaks much and boasts of power, without really having and showing it in complying with the ethical laws of life.

The fundamentalist always blames the modernist on what is missing in his doctrines. The modernist despises the fundamentalist for what is missing in the latter's conduct. Thereby only too easy the general matter is turned into common, paltry gossip, instead of being fought out on the sphere of the general experience of life.

Therefore, off the masks! Let us come out in the open of the battle field and fight it out honestly.

A Church that can be shaken or overthrown by human wisdom is not worth while. Human wisdom, which hides behind positive faith is a nonsense. If human wisdom can be overthrown by the power of faith it may perish or surrender to the principles of faith. Only that, what bears the power of life in itself, is entitled to live. Parasites are to be despised and should be done away with.

Here I throw my gauntlet down.

I am a fundamentalist, perhaps on somebody's judgment a rather old fashioned one. You are welcome to watch me. I am an "epistle of Christ, read by all men." If you find fault with it, punish me openly. Know me by my fruits.

In turn let me tell you a fable, which, though only a fable reflects almost perfectly an occurrence of my life.

I was riding in my dear, good, old Ford car along the nice paved road, heading from the West homeward, when suddenly my engine, after a few uncertain puffs from the exhaust stopped and drowned in silence. I managed to get of the road with the remaining motor force, and there I stood with my good faithful car at the road side.

I tried to turn some screws, but as this turning did not originate from a profound knowledge of the engineer's art, and I looked passionately for a man, who knew more about motors than I did.

And sure enough, there came one along. He looked extremely wise and proved to be so. His specialty was politics and after observing the situation he began to teach me many things. He criticised the policy of the present Minister of highways. I thought the road was alright, but he pointed out that neither the width of the pavement was sufficient nor was the material, used for building it, of the right kind. Incidents like that, which happened to me, were liable to occur over and over again, if the present Government was to stay in office. Only a change to a liberal Goverment would bring us salvation. Only the Liberals would take care of the roads properly. And off he went, leaving me on the spot to wait for the next election.

But soon another man showed up who was

still wiser than the politician. His specialty was chemistry, and he pointed out that the rubber of my tires was made of an outright impossible composition of constituents, and that the canvas did not answer the purpose either. No wonder my car stalled.—I hitherto had found no fault with the tires, but the wise man must be right, because he had tried all these things in his laboratory. No matter that I did not quite understand his formulas,—he understood them the better.

After that came one, by whose countenance I noticed at once that he was determined not to limit himself to words but to act immediately. He drew a great knife from his pocket and resolutely cut the wires leading from the battery to the spark plugs. All that happened so sudden, that I was unable to stop it in time. And now my friend went on explaining. He was able to prove by irrefutable logical deductions that the battery and the spark plugs are two entirely different things, and that there was no use for connecting them by wires. All efforts in that direction were but miserable affectations which could lead nowhere. The man seemed to be very pious. Taking his text from Galatians 1:8 and 9, he emphasized that if anybody would explain things different than he did,—a curse upon him!

I was afraid of the cursing, but when the man went off and was at a safe distance from me, I connected the cut off wires as well as it could be done under the circumstances. I felt somehow, my car would never run, if there would be no connection between battery and spark plugs.

And one man more came. His appearance did not rouse confidence. He looked very much like a bum, and his aim was to get from place to place in order to obtain food. He did not care a bit for politics, chemistry or philosophy. He never had heard anything of logical or illogical deductions. All he carried with him was his walking-staff. He approached my car, unscrewed the cap of the gasoline tank, put his staff in the tank and drew it out again as dry as it had been before. "Man, you have no gasoline in your machine," he exclaimed indignantly.

I went to the next farm house, phoned for gasoline, and after it was brought and put into the machine, my good old Ford car went off and ran as well as before, like there were no politics, no chemistry and no philosophy all over the world. I took the bum along with me.

After a little while I noticed the learned man standing at the road side fervently discussing some important matter. I got curious and stopped my car at a safe distance, of course, because I felt a little alarmed about that cursing man with his great knife. I wanted to know what these wise men were talking about. And I heard the one man say: "As long as people will stick to the old idea that their progress depends only on gasoline and that the purpose of their life is to get something to eat,—no progress in politics, chemistry or philosophy can be expected."

I felt a little hurt about that and entered judgment with myself. But I was unable to understand what science would have profited by my standing without gasoline at the road side pondering upon the faults of politics etc.

And as far as food is concerned I remembered my dear homely mother, how she put a good sandwich in my satchel along with my books, when I was a school boy, and letting me out of the door admonished me: "Now be a good boy and study diligently!" She felt herself entitled to that admonishing only after she had supplied me with the sandwich. She understood my heart, that you cannot study if you have nothing to eat.

I got disgusted with that talking of the wise man, started my engine and drove off home, where, as I knew, my dear lady kept a good dinner ready for me.

I am a rather old fashioned fundamentalist. I believe in gasoline and sandwiches.

Waterloo, Ontario, October 8, 1930.

CORRESPONDENCE

Pratum, Ore.—It has been a long time since there was any news in this paper from Pratum, and very likely some may have thought we all have fallen asleep on the job—but we are still wide awake and busy in the Master's work. God has wonderfully kept us, has richly blessed us both spiritually and materially. Has not called anyone out of the flock this past year through death, but has wonderfully restored some of our sick ones—for which we are glad.

Our Senior Society has some fifty members which take part in the C. E. work. This society is a wide awake one, and is filled with zeal and ambition. Our Junior Society is also a wide awake society. This society has forty members, and they are all willing workers. One way to keep the interest up in the Junior work is to keep them busy. Our Sunday School too is very active, we have an average attendance of 209. On Mother's Day there were 259 present, and many more came for the service which followed. We know that those who attended could say afterwards "It was good to be here." We have services twice each Sunday with always a good crowd out.

Early this spring Rev. W. G. Asher, a true servant of God gave us a series of Bible lectures for two weeks, which we all enjoyed very much. This summer C. E. Krehbiel from Kansas also visited our church. We were very glad to have them in our circle.

Our Pastor, Rev. J. M. Franz is instructing his third class of The Teacher's Training, two classes having completed their course, and this third class is well on the way also. He teaches this class during the Sunday School hour. On Wednesday evenings he leads the Junior and Senior Choirs, each choir he allows about one hour's time. He is kept very busy, but is real happy in the Lord's work.

Every House of God is a Light House to the community and its surroundings if the True Gospel is being preached. In this pleasure crazy age we need these True Servants more than ever to bring to the Youth of today the true Gospel. And if this is neglected, there will be very few young people attending the House of God.

Lydia Stauffer, Corr.

Quakertown, Bucks Co., Pa., Flatland Ch., Lower Richland.—Dear Readers: It is only several months since I sent in my last letter, since the last three services in our church have been so interesting, impressive and helpful I will tell you a little about them.

On September seventh we had our Harvest Thanksgiving services in the afternoon. A large audience greeted the men's chorus of the Mennonite Brethren in Christ church of Bethlehem, who sang a number of hymns. Those who love to hear men sing enjoyed it immensely, it was good.

Their instructor, Joseph D. Moyer, and the leader, his son Harold, were former members of our Sunday school, Joseph being our church organist and chorister many years.

Opening prayer was offered by Missionary Norman Cressman, our pastor, Rev. Arthur S. Rosenberger, preached the sermon, closing prayer and the benediction by Rev. William S. Gottshall, whom our people again welcome in the community, he resides in Quakertown.

An offering about double the amount of former years was received and sent to foreign missions.

On Sunday morning, September 21st, we had baptismal services, our pastor instructed these young people how to live during the summer. These six were baptized and received into our church: Caroline Ahlum, Daniel Ahlum, Eleonore Frei, William Frei, Elsie Sauer, Marie Sauer.

On Sunday afternoon, October 5, we had our communion services. 41 members and friends, the largest number in many years partook of the Lord's supper.

The offering will be given to home missions. At all these services our pastor preached good, sound sermons, portraying the power of God, and the love of Christ for us.

We have not had heavy rains all summer, but occasional showers and a hot summer, yet the crops in general have been fair. The apple crop is heavy, the Cressman orchards, situated about 2 miles from our church, are harvesting a crop of 10,000 bushels.

Some wells run low, but the shortage of water is not felt as much yet, as remembered by many, years ago.

The foliage on trees was nice and green until now, since we had frost, which was on September 29, then every morning the first six days of October and ice also was seen several mornings, yet not all vegetation and flowers are killed, and now since it is warm in daytime.

We are looking forward for another uplifting and helpful day in our church, a missionary day in several weeks.

If we count our blessings we have much to be thankful for. Let us all feel we have a loving Father, who watches o'er us and cares for us.

October 13, 1930.

Flora L. Fellman.

Immanuel Mennonite Ch., Los Angeles, Cal.—"This is the day that the Lord hath made," were the words by which our congregation was greeted at our last Sunday morning worship hour, Oct. 5th. We had been invited to come to the Lord's table, and also for a farewell service for our Bro. and Sister F. E. Manning, who were to leave for their mission field in Africa on the following Tuesday.

Bro. Manning brought the morning message based on I. Cor. 10, 9-15 and 11, 27-29, Salvation and the Lord's Supper. A number of his relatives and friends came from other churches to take part in the services of the day. About 100 people enjoyed the noon meal together in the church basement. A sufficient amount of edibles had been brought by individuals and families to provide also for the evening lunch.

In the afternoon Mr. O. C. Colton, Deputy Director of the Unevangelized Africa Mission, under which Board Mannings go out, spoke, followed by Rev. Charles E. Hurlburt. The latter is a veteran missionary, having spent more than 25 years in Africa, and now still has 4 children as mission workers there. He used Matt. 28:19, 20, and Chap. 6:33, showing that God's presence and leading means everything, commanding and enabling. Our Men's Chorus sang some beautiful selections in between. Mr. Theodore Epp and his wife, now students of the Bible Institute here, brought also a fitting missionary song, accompanied on the piano by their Hopi sister Dorothy.

After this both parents of Mr. Manning spoke touchingly to the audience. Mother Manning expressed her grateful satisfaction that all her three sons belong to the Lord, and all had chosen wives who had become as dear to them as daughters can. Frank had come to her one day this summer much burdened that people were not praying earnestly enough that the Lord might send them out into the field, to which they felt so definitely His call. This burden he then brought before our congregation in a few words one Sunday morning and asked for ten people to definitely pray for this cause. It is marvelous to know how the Lord opened the way for them, step by step. These people have never asked for funds, but just for prayer. Just one incident of how God answered and provided for them. The agent who secured steamer passage for them asked two weeks ago when the last $100 needed would be paid in. Manning answered as soon as God sends it. On the following Monday their morning mail brought them a bank draft for $600 accompanied by a letter full of God's promises and closing with: "Don't question who sent this. In heaven we will talk it all over with each other."

After a song service in the evening Mr. and Mrs. Manning spoke their farewell to the congregation. The choir, who, as usual, had sung so well during the morning service, rendered another very fitting selection. Various classes and organizations of the church then gave short farewell responses, humbly and gratefully received. The pastor closed with a few words, prayer and benediction.

The Lord's presence was keenly felt by many. Different ones expressed of the joy and happiness the day had brought them.

More than 60 friends and relatives went to bid a final farewell to the Mannings on board of their steamship "Javanese Prince", which left the Los Angeles harbor Wednesday, 2:15 p. m. They are to sail 52 days, landing on the eastern coast of Africa. From there a journey of 2,000 miles, only half of this by rail, is to bring them to their destination.

May the Lord continue to bless them and make them a blessing.

C. A. Claassen.

JOTTINGS

On Saturday evening October 11, the pastor of the First Church, Chicago, Rev. Wm. Clyde Rhea, was very pleasantly surprised by a group of members and friends of the church who gathered at his home, it being his birthday. The evening was delightfully spent and refreshments were served.

Rev. and Mrs. Frank Manning, members of the Los Angeles church, who sailed for their field in Central Africa, Oct. 7, addressed the monthly missionary meeting of the Upland, Calif. church October 1. The Men's Brotherhood of this congregation at a recent social affair was addressed by Dr. Merton E. Hill who set each man to thinking how he might help most in building up the church and Sunday School. The Woman's Missionary Society of the Upland church sent two large cases of clothing and toys to Rev. Alfred Habegger for use in the Montana Mission.

The Commission on International Justice and Good Will with headquarters at 105 East 22nd St. New York, N. Y., is forwarding a circular with reference to the celebration of Armistice Sunday. Nov. 9, which should be carefully considered in all churches. It points out numerous grounds for thanksgiving as well as other grounds for grave concern. The 150,000 churches of the United States are reminded of their opportunities and duties involved in the stupendous tasks ahead and some concrete suggestions are made with reference to make the World Peace Pact effective.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR

November 2

Why Support the Eighteenth Amendment? How? Prov. 20:1; 23:29-32.

Every age and every day has its outstanding problem. It is good that it should be so. God uses this method to test, train and use His workers. The outstanding problem of this day to all who love His Kingdom, is Prohibtion. When we listen to the noise of some of our loud "Wets", the future years look dark and foreboding. But when we remember that the Almighty God is on our side and that there are millions in America who have not bowed their knee unto King Alcohol and will not do so this coming election then we are assured of victory.

Christian Endeavor has helped in no small way to bring about Prohibition. How the State and County C. E. Conventions used to ring with the slogan of "A Saloonless Nation by 1920". It came before 1920, and now when the enemy of sobriety and decency is trying to bring back the old curse with all of its accompanying evils, it is no time for us to sleep. Rather let us demand that our representatives in government shall stand for even more strict enforcement of Prohibition.

Notes on the Bible Text: The writer of Proverbs uses strong language here but it is as true as strong. Wine is a mocker, many a young man has discovered that truth too late. It is beautiful and alluring in the cup, it goeth down smoothly but many a man has cursed himself when it was too late. When the appetite is once created, it can never be satisfied.

Six questions are asked in this text; "Who hath woe? Sorrow? Contention? Complaining? Wounds without cause? Redness of eyes? The answer is evident to all those who remember the "good old days", the saloon was evidence of many such characters. The remaining verses of this twenty-third chapter of Proverbs are quite true and should be carefully considered.

Christians and Prohibition: Christian Americans should support the Eighteenth Amendment because it needs their support. If Prohibition loses support in this Fall election it is because Christians were not concerned and remained at home instead of going to the polls. America is outstandingly dry. These ten years have shown us without a doubt that Prohibition is a success in spite of all the unenforcement, bootlegging, and what not.

The opponents of Prohibition say the 18th Amendment cannot be enforced; what law is fully enforced? We do not take the law against murder off our statute books because murders continue. What are these opponents doing to try to make it effective? They will not accept this law as a law for their own conduct, they pour out money and taunts to turn the unthinking man against Prohibition. Professor Fisher of Yale voices the decision of men who have honestly studied the problem and know whereof they speak when he says: "Prohibition at its worst is better than the saloon at its best."

How We Got the Eighteenth Amendment:

1. 2235 counties were dry before Federal Prohibition came, leaving only 305 counties to the wets.

2. The 18th Amendment was ratified by a larger number and a greater proportion of States than any other amendment.

3. In the two bodies of Congress 347 votes were cast in favor over against 148 against, and in the State Legislatures 5079 voted in favor of Prohibition over against 1265 against.

"Was this thing done in a corner?"

Nailing Wet Lies:

1. "It can't be enforced." Is that so? Prohibition has been enforced. The saloon has vanished, thousands of breweries and distilleries are closed, rum row has vanished. Before 1918 every boy and man was tempted with that infernal smell coming out of those many saloons. Evangeline Booth says that before 1918 there were 100 open saloons on the one street where the Bowery stands. Today they are all gone, there are just four speakeasies left and it has been reported that two of those have just been closed. The Salvation Army is confident that drinking has dropped by at least 60%.

2. "Prohibition doesn't prohibit." Well, well, where are the old drunks which were so evident in the gutters, ask mothers and children whether home is different from what it used to be. Ask the Salvation Army what they are experiencing?

3. "Everybody is drinking". Tut! Tut! is that so? The great majority of the members of our churches do not even know where the stuff can be gotten or how to get it.

After Prohibition, What? Most of the enemies of Prohibition are loud in acclaiming that they do not want the open saloon back. But none of them are very clear in their loud vociferations as to what they would do if they could defeat Prohibition. What they do want is intoxicating liquor, and they want it to be lawfully sold. The places selling it will be very similar to the oldtime saloon, call the places what you will, it will be a saloon. The results of drinking the stuff will be just what they were before 1918.

Many are strong in advocating the Canadian system of Government Control. Do we wish Uncle Sam to become our bartender? Notice if you please, some of the items of success(?) of Government Control in Canada.

1. "Bootlegging increased 111% in the first year of Government control.

2. Arrests for drunkenness increased 125% in the first 8 months of government control."—Saskatchewan Liquor Board.

3. "Drunkenness among women increased 53%."—Montreal Star.

4. "Ontario is buying liquor at the rate of $1,000,000 a week."—Ontario Liquor Board.

5. "The seven Provinces having Government control with a population of ten millions spend $160,000,000 a year for liquor."—Seven Liquor Control Boards.

6. "Convictions for drunken drivers increased 1300% from 1921 to 1929." "The Liquor Traffic in Canada," Official Government Bulletin.

Do we want this or Prohibition?

Finally to all of our fine Christian youth and all who are followers of the victorious Christ let us go on with the slogan "Crusading for Christ and with Christ." Prohibition is prohibiting. It is not prohibiting as much as it should be nor as much as it will in the days to come.

HANNA'S COURTSHIP

Nearly thirty-eight years ago Mark Hanna was just starting on his business career as a grocer in Cleveland. He was poor, plodding, and to the casual observer, a very every-day sort of a young man. Dan Rhodes was one of the rich coal owners of the state. He had one daughter, Gussie, the very idol of his soul. Gussie Rhodes met and loved the obscure, poor young man, Mark Hanna. Mr. Rhodes was astounded when the daring young grocer called upon him and asked for the hand of his daughter. He refused absolutely to grant the young suitor even time enough to beg. He said "No" curtly and sharply and when he saw his daughter he tried to scold her, but instead he took her in his honest arms and begged her not to think of "this unknown man, Hanna." He said he never, never could consent to such a choice for his child.

Gussie Rhodes told her father, with many a reassuring embrace, that she would never marry without his consent, and she added, "But papa, dear, I shall never marry any man but Mark Hanna." Then she promised her father not to see her lover or to write to him for a year at least. A foreign tour was taken for that change of scene which is supposed to work wonders in heart affections.

For nearly a year the "change of scene" prescription was faithfully pursued, and the patient, always cheerfully submissive, gentle and charming, obviously grew frailer day by day. Almost in despair, the old man brought his child home again, and one morning he gathered the courage to ask her if she still cared for Mark Hanna.

"Why, father," she replied, "I shall always love Mark Hanna. I told you that, you know, a year ago."

Poor old "Uncle Dan Rhodes". Sending for the obscure young man he said to him: "Mr. Hanna, Gussie loves you; this is my only reason for accepting you as her future husband. You are poor. I'll fix it so Gussie can live as she has been accustomed to, and I suppose I must see you marry her."

Now the coming young man cast ever so slight a shadow of his future greatness on the opportunity of the present.

"Mr. Rhodes," said he, "I most gratefully accept the gift of your daughter's love, but I cannot make her my wife unless she will be content to live as my means will permit us. I can neither accept your aid nor permit my wife to accept it from anyone."

So Mark Hanna and Gussie Rhodes were married, and the bride went from her father's big house to live in a tiny cottage, where with one maid of all work, she was as happy as a queen.—Newspaper Clipping.

THE REFORMATION MOVEMENT AND ITS BEARING ON RELIGION TODAY

(On the Green Lane Retreat)

Dr. Johnson started this course by giving us a picture of the conditions at the beginning of the Reformation. He touched upon the political, economic, social as well as religious conditions. This was the time of a few very rich men and the rest very poor. Religious leaders were corrupt. Out of these conditions came the Reformation and the beginning of the modern Christian world. Among the great men who stand out in the movement are Luther, Zwingli, Schwenkfeld and the leaders of the Anabaptist group. From these leaders and the groups they represented Dr. Johnson showed how the different divisions came about and finally spread to our own country. Then later, in this country came the time of great revivals from which arose the first denominational colleges and seminaries. They were also followed by the rise of the Anti-Saloon and the Anti-Secret Order movement. They brought about, too, more divisions in the Church. In the last class period Dr. Johnson in a necessarily brief way tried to show the conditions in the Christian Church in our country at the present time. He asked us as young people to encourage those who showed capabilities of entering the Christian ministry to do so. It was an inspiration to be in Dr. Johnson's class. Although the time was very short for such a big subject we were impressed by how much there is to know and as one of the class members put it, how little we know of Church history and our own Church history in particular.

Anna Weiss, West Swamp.

Why Go?

Green Lane Retreat—what does it mean to those who attend? Prayer and quietness are the things which impressed me most. Surrounded by God's quiet and beauty one cannot help feeling in a prayerful mood. There simply urges within one the desire to draw nearer to God. Then there were the instructors who did so much to shape young people's lives. Personally they gave many thoughts which make me strive harder to become a better Christian. Besides the spiritual aspect there was the best of social fellowship with other young people who are also anxious to live a Christlike life.

Hulda Myers, West Swamp.

My Impressions of the Retreat at Green Lane

In a lofty setting at the U. of P. Camp, Green Lane, the Third Annual Young People's Retreat was held. It was unanimously agreed that no better location could be chosen for close communion with God. Here, with the broad sweep of sky and landscape away from the noisy strife of the city and the trying monotony of everyday life, one is naturally inspired with the Maker's greatness and omnipresence. As a new Retreater this was my first impression and it will be a permanent one. Amid this natural glory we were fitted to receive in the fullest measure the messages of Rev. Rosenberger, Dr. Langenwalter, Rev. Hostetler and Dr. Johnson. It was my privilege to study under Dr. Langenwalter and Dr. Johnson. The former in his discourse on "The Voices of the Prophets" stressed the fact that to attain an objective, the immediate advantages or disadvantages should be treated as incidental if the ultimate result is to be worth while. The latter in his class traced the history of the Christian Church from the Reformation period down to the present day referring frequently to interesting historical incidents in the locality of the camp. Rev. Hostetler's closing address, "The Challenge of Christ", added considerably to our spiritual knowledge and was eagerly received. After the study courses and again in the social periods there was opportunity for further fellowship which enable me to become acquainted with every one. This was "capped" by a "doggy roast" over a huge bon-fire with a succession of pantomimes, parodies and songs. Summarizing, I believe the Retreat was highly successful in that it gave us added and fresh impetus to do God's work; friendships were formed that will endure and a spirit of co-operation engendered among the churches participating. Truly, Green Lane Retreat will be a gem in my memory.

Armand Y. Geissinger, Philadelphia.

There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends—a man as sturdy as a forest oak—once said to me: "I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or mother that was not as chaste as the driven snow." Better such a recollection as that than an inheritance of millions of money.—Christian Union Herald.

CONQUERING FEARS

"People say that I must have been born brave. Why, I seem to remember nothing but terrors in my early days. I was a shrinking bundle of fears—fears of thunder, fears of strange faces, fears of my strange self." Such is Clara Barton's confession of her girlhood.

It speaks volumes for her that she was able to overcome these fears so as to become "the angel of the battlefield." She managed the rebellious drivers of the army wagons which carried her supplies of food, bandages and medicine. She ministered to thousands of wounded on the firingline amid such scenes of blood and carnage as made veteran surgeons and soldiers pale at the very sight. She was in Fredericksburg when "every street was a firing-line and every house a hospital." General Patrick caught sight of her and thought her a refugee.

"You are alone, in great danger, madam. Do you want protection?" asked the general, chivalrously.

"I believe I am the best protected woman in the United States," answered Clara Barton with a smile.

Her life is a lesson not only in self-sacrifice but also in self-conquest and self-control. Few women have had more fears and difficulties to overcome. Hers was the sublime courage that conquered fear, and made her brave.—Selected.

A CONFESSION

By Mrs. Allen Daviss

(This contribution wins the prize offered for the best affirmative answer to the question: "Is it worse for women to smoke than for men?")

My experience has proved that it is worse for women to smoke than for men. I found that I gained nothing but a headache, and lost everything, even a friendly smile. The men treated me as their equal, and the older women made scathing remarks or turned their backs. When I entered a streetcar smoking, I was jostled and allowed to stand if the car was overcrowded. Not even a strap or seat handle was offered. On the elevator, too, I met with the same disrespect. Before long my children refused to kiss me because of the tobacco odor, and my husband did so reluctantly. Finally, when I informed him that I was quitting my job, he balked:

"Not on your life," he insisted. "If you propose adopting men's standards, then I must insist that you assume his obligations."

It is needless to say that I've quit smoking.

Burbank, Cal.

—Christian Union Herald.

June cigarette output represented an increase of 8.40% over output in June 1929, which was 11.85% ahead of the June, 1928, output. The gain in June ouput over output in May this year was 1,450,000,000 cigarettes. Who says we are having hard times?

THE S. S. LESSON

November 2

Simon Peter. (From Weakness to Strength)
Mark 8:27-29; Luke 22:31-34; Jno. 18:25-27; 21:15-27.

Golden Text: Now when they beheld the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. Acts 4:13.

Some time we noted in one of our lessons the acknowledgment that Peter made concerning the divinity of the Lord. The challenge was, Whom do men say that I am? There are a great any nice things that might be said by men. For one thing, they might say he was the best man who ever lived. That would be true of course. It might be said that no one person so influenced the world for good as did Jesus and no one would deny it. He might be ranked as the greatest teacher, the greatest wonder worker or even as the most heroic character in all history. All this might be regarded a splendid tribute to him, but it would be an unsatisfactory answer. Peter had to say whom he thought the Christ to be. To him he was more than a prophet, great as the prophet might be, he was the Son of God. Right here is where right relations begin with Christ. All worldly esteem does nothing but bestow earthly honor. Jesus is God, calling himself one with the Father. Were he not what he asserted himself to be he would certainly not be a Saviour, or even a good man. Peter came by this knowledge by personal and intimate contact with Jesus. That is the only way by which he comes to mean a Divine Saviour to any one. Acknowledging the divinity of Jesus has and always will be the mark of those who look to him for their eternal redemption. The comment that Jesus made concerning this confession being the rock upon which his church rests makes us feel that any attempt to deny or explain away the divinity of Jesus is a traitorous attempt at tearing down and destroying the church of Christ and thus making impossible the redemption of the sinners whom Jesus came to save.

In the second section of the lesson we find Peter making a declaration of his loyalty to Jesus. Our Lord had spoken about him being under the severe sifting of Satan but Peter would not allow himself to think such a thing possible. Many of us feel secure in our loyalty toward Jesus, but all must consider that Satan is never discouraged by what we say concerning ourselves. He knows our weaknesses and our fondness for boasting. Let us take note that if a man upon whose confession Jesus said the church would be built, may fall a victim into the wiles of the devil we, of a weaker faith, may fall an easier prey to him. Let us be assured that he who stands should take heed lest he fall. It seemed impossible to Peter that in so short a time as a few hours he should literally fall into the denial of his Lord. There are some reasons for his fall. He underestimated his resisting power to Satan. When the Lord was in trouble he only followed from a distance, thinking of his own safety, no doubt. He permitted himself to be drawn near to the enemies of Jesus. Fellowship with those who are not for Jesus is sure sooner or later to lead the Christian into trouble. He warmed at the fires of the enemies of his Lord and soon found himself too weak to confess the Christ and sought his own safety by base denial. The world is no place for the disciple and soon the disciple may fall into its evil ways. One sin leads to another. First he lied, then he swore. All sin is debasing and progressing. There is no such thing as a little sin, for the least has in it the possibility to progress into the most repulsive one. We pity Peter for his denial of the Lord, but, every silence of the professed Christian in the face of sin is a denial of the Lord. Our business is to witness for Christ and protest against all forms of iniquity no matter what the result may be to ourselves.

The interview on the shores of Galilee reveals to us both the contrition of Peter and his restoration and commission to serve his Lord by feeding his sheep. "Lovest thou me more than these?" Did the Lord mean the fellow disciples or did he mean the fishing traps to which he had again returned? Peter had boasted that he would die for Christ. The others had made no such boast. His denial belied his boast. He was at least no better than these who had fled in the face of danger. The question humbled him. Compared with what Jesus expected of His own, the fisher's trade was a trade or insignificant vocation in contrast to the greatest calling, devoted to the saving of souls. This calling was the calling of the Lord and could only appeal to one who loved Jesus supremely.

Peter's answer betrayed the deepest contrition. That is the place where every sinner must begin. One not sorry for his sins has no feeling of sins to confess. Feed the lambs and the sheep would suggest a duty to both the strong and the weak. Some need more care and consideration than others. Some are relatively stronger than others and more experienced in walking the way of the Lord, but all need the guidance and instruction of one who has had experience of trial and has been subjected to the heart searching of a loving Christ.

DEATHS

Nussbaum—Mrs. Frank Nussbaum was the daughter of Peter and Katy (Amstutz) Fox and was born in Hartford township on December 20, 1892 and died on September 23, 1930 thus bringing her age to 37 years, 9 months and three days.

She grew to womanhood in Hartford township and was married to Frank Nussbaum on April 4, 1914. These 16 years of compassionship were spent in this community.

The deceased was converted and baptized in the Missionary Church west of Berne, but attended the Mennonite Church with her family since her marriage.

Stucky—Henry H. Stucky was born in Adams County, Indiana, October 23, 1864. When a young man he was baptized and united with the Defenseless Mennonite Church west of Berne. In 1899 he became a member of the First Mennonite Church in Berne.

On October 17, 1891 he was united in marriage to Miss Leah Riesen. The union was blessed with one son, one daughter, and an adopted daughter. The family ties were broken by the death of the mother April 7, 1914. April 6, 1921 Mr. Stucky was united in marriage to Miss Ida E. Lehman. The second marriage continued until his sudden death Thursday evening, September 18, at 9 o'clock. Death came at the age of 65 years, 10 months, and 26 days.

He is survived by the widow; one son, one daughter; and the foster daughter; four grandchildren; six sisters; besides other relatives and friends. Four brothers preceded him in death.

Lehman—Huldah (Habegger) Lehman, was born December 18, 1886, in Monroe township, Adams County, Indiana, a daughter of Peter E. and Julia (Franz) Habegger. Her entire life was spent in this community.

She departed this life September 3, 1930 at 8:15 A. M. bringing her age to 43 years, 8 months and 15 days. The cause of her death was due to goitre and complications.

On February 9, 1902 she was baptized by Rev. S. F. Sprunger (deceased) and joined the First Mennonite Church of Berne, Indiana of which she remained a faithful member unto death.

On November 26, 1908 she was united in marriage to Otto B. Lehman. This happy union was blessed with nine children of whom two daughters died in infancy. Besides the husband seven children survive and the mother, a sister, a half sister and a half brother. The father and three brothers (two in infancy) preceded her in death.

She was a devoted wife and mother. In the rearing of her family and her neighborly associations she exemplified the Christ life by precept and example. During her long illness she maintained an unwavering faith in Him who has said "All things work together for good to them that love the Lord." Her cheerful life was an inspiration and her memory will ever remain a benediction. It can truly be said of her "Those who knew her best, loved her most."

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR SEPTEMBER

General Fund:

Bergtal Ch., Pawnee Rock, Kans., $23.46; Calvary Ch., Quarryville, Pa., $20; Grace Ch., Pandora, O., $43.79; Bethlehem Ch., Bloomfield, Mont., $21.14; First Menn. S. S., Bluffton, O., $26.83; Emmaus Ch., Whitewater, Kans., $195.85; Johannestal S. S., Hillsboro, Kans., $28.02; Salem Ch., Wisner, Neb., $24; First Menn. Ch. Berne, Ind., $288.27; Pulaski, Ia., Ch. $9.50; Pratum, Ore., Ch. & S. S., $23.10; Christian Ch., Moundridge, Kans., $117.70; Halstead, Kans., Ch. $48.45; Interest Gen. Conf. Trust Fund, $30.25; Ex-Com. of Mission Societies, $55.50; First Menn. S. S., Reedley, Cal., $25; Bethesda Ch., Henderson, Neb., $109.78; Springfield, Pa., Ch., $15; First Menn. Ch., Mt. Lake, Minn., $18.88; Salem Ch., Dalton, O., $29.89; Goessel, Kans., Ch., $30; First Ch., Bluffton, O., $100; First Ch. & S. S., Phila., Pa., $18; Burrton, Kans., Ch., $2; San Marcos Ch., Paso Robles, Calif., $50; Buhler, Kans., Ch., $39.88; Salem S. S., Freeman, S. D., $175; Hoffnungsau Ch., Inman, Kans., $29.25; Garden Tp., Kans., Ch., $13.95; Monroe, Wash., S. S., $10; Sichar Ch., Cordell, Okla., $18.58; Salem Ch., Freeman, S. D., $250; Canton, Kans., Ch., $21.24; Alexanderwohl Ch., Goessel, Kans., $62.45; First Ch., Wadsworth, O., $18.41; Johannestal C. E. Society, Hillsboro, Kans., for Chicago, $5; for Altoona, $5;

Saskatoon Girls' Home:

West. Dist. Conf., C. E. Convention, $69.46; Pine Grove S. S., Bowmansville, Pa., $6; Deep Run, Pa., S. S., $28.

Grace S. S., Lansdale, Pa.,	$ 12.00
Total Receipts	2118.63
Bank Balance, Sept. 1.,	1380.27
Total Disbursements	3627.50
Bank Overdraft, Oct., 1,	128.60
Borrowed Money, Oct. 1,	7500.00

Gratefully acknowledged,

J. E. Amstutz, Treas.

Trenton, Ohio.

JOTTINGS

The services of Bethany Mennonite church, last Sunday night, were varied with musical service given by the Horace G. and Russel Boorse. The service consisted of vocal and instrumental music and readings.

The Missionary Festival held in Bethel Church, Mt. Lake, Minn., consisted of two sessions. Local pastors and Rev. Albert Penner were speakers at both sessions. Rev. Penner will spend the next two years continuing his studies in Europe.

Urgent needs continue in Santo Domingo. The hurricanes last month killed 400 and wounded 15000 more. Suffering is still intense. Feeding the hungry, caring for the sick, providing for widows, orphans and other dependents and find shelter will continue for an indefinite time.

The Flatland, Pa. Sunday School, one of the oldest, if not the oldest, Sunday Schools meeting in an Eastern District church, recently held an interesting social gathering in the home of Mrs. Titus Beck, Quakertown. Among others present were the officers of the school and the pastor, Rev. Arthur Rosenberger.

Mrs. Wilhelmine Schwake, daughter of the late Rev. C. J. van der Smissen, who was the teacher of Bible in the Wadsworth School and a sister of Rev. C. H. A. van der Smissen former editor of the Bundesbote, and Sister Hillgonda, died at Bethel Hospital, Newton, Kan., October 9, at the age of 89. The few of the remaining Wadsworth students very well remember all the members of the van der Smissen family and value the friendships developed with these excellent people during their student days.

A new unit has been added to Bethel Hospital, Newton, Kans., which was dedicated two Sundays ago. In spite of the bad weather a large crowd attended the exercises which were held in the First church of Newton. The new unit consists of a fire proof brick and concrete elevator, three office rooms, a nursery, which is said to be one of the most modern and best equipped nurseries in the state of Kansas, a supply room, operating room, Doctor's shower and dressing room and a basement ambulance entrance.

In celebration of the Chinese National Day, on which democratic form of government was set up in 1911 the two Chinese students at Bluffton College, Stephen Wang and James Liu, wore the dress of their homeland while attending classes. The garments they wore were long flowing black robes reaching well below the knees. They were trimmed off with heavy gold braid cuffs. The high collars were buttoned tightly around the throat. The Chinese Republic was established in 1911 after a successful revolution, which resulted in Dr. Sen Yet Sen becoming President.

Mennonites in several of the Western states have long enjoyed the benefits of a Mennonite Mutual Insurance Association. The next annual meeting of the organization is to be held in Hillsboro, Kan. Oct. 30.

Rev. P. A. Kliewer, pastor of the Ebenezer church, near Bluffton, O., had for his subjects last Sunday "The Fall and Regeneration of Man—A proof of the Reality of a Personal Devil" and "One Whole Hearted Man—Vivtory."

Eden church of Schwenksville, Pa., is in the midst of a week of services. The schedule calls for a rally at which William Mohr of Allentown will speak. Revs. Wm. S. Gottschall, D. J. Unruh, Reed F. Landis, H. G. Nyce, N. B. Grubb are on the program. On Thursday evening Rev. S. M. Grubb gave an illustrated talk on How the Bible Came to Us.

The First Mennonite church, of Aberdeen, Idaho, in its Church Visitor takes note of the visitors from a distance stopping to worship. Usually a number of states are represented in the visiting group. Plans are being considered just now for a new church building. The pastor is urging the organization of a Teacher's Training Class. Eleven of the young members of the church are away attending college, most of them going to Bethel. Rev. J. E. Kauffman is pastor of the Aberdeen church.

Near Schwenksville, Pa., there is a Community Chapel in the village of Lederach which has served the neighborhood for many years. Members of the Schwenkville church have always been keenly interested in the work and its pastors have regularly given their time to its support. Rev. Freeman Schwartz, of the Eden church, recently prepared a historical sketch of the work since its beginning in 1872 for distribution at the Home Coming exercises of the Sunday School. Former scholars and friends were present and participated. Reformed, Lutheran and Mennonite ministers have always shown an active and sympathetic interest in the services. As this village has no denominational church of its own the people have found happy fellowship together in this community effort.

On Sunday Sept. 28 a men's quartette of the Berne Mennonite church consisting of M. M. Baumgartner, C. T. Habegger, M. E. Stauffer and E. W. Baumgartner, and soloists Mrs. C. T. Habegger and Miss Gladys Stauffer broadcasted over Radio station WOWO Ft. Wayne Ind., the first of a series of monthly programs representing the community of Berne, Ind. These monthly broadcasts will be given on the last Sunday of each month, at the hour of 4:30 to 5:00 C. S. T. It is the intention to furnish sacred programs from that community each month and may be heard throughout the Central west, very easily.

O. F. Gilliom is performing the part of chief announcer.

Scripture Text Calendar
1931
1931 JANUARY 1931
1 2 3
4 5 6 7 8 9 10
11 12 13 14 15 16 17
18 19 20 21 22 23 24
25 26 27 28 29 30 31

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1931
I am the resurrection and the life.
John 11:25
Because I live ye shall live also
John 14:19
Daily Talks With God
Thursday
1
January
(New Year's Day)
Behold, I have set before thee a door opened, which none can shut.
—Revelations 3:8.

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2. Worship at the Manger.
3. Follow the Star.
4. New Christmas Songs (B) (10c)
5. Christmas Memories.
6. Christmas Joy.
7. Glory in the Highest.
8. New Christmas Songs (A) (10c)
9. Starlit Way.
10. Hail to the King.
11. Come to the Manger.
12. The King has Come.

The price of each of these 12 services (except "New Christmas Songs," both series A and B) is 8 cents per copy, 85 cents per dozen, $6.00 per hundred.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, OCTOBER 30, 1930 No. 43

EDITORIAL

No one who was old enough to take notice of events can forget the thrill that was the world's when on that November 11 word went abroad announcing that an armistice had been signed and the World War was at an end. We of America had been filled up with propaganda that asserted that America was in the "war to end war" and "make the world safe for democracy." We have been disillusioned about that war to end war and make the world safe for democracy now. We have lived long enough to realize that the war makers were not sincere and had only seized on a catch phrase in order to make war popular for the moment. Long ago have they dropped the popular slogans of war times and gone on deliberately planning for a "bigger and better war." Yet, we are happy to note that the influence of the clique that is for war for war's sake has not completely captivated the sensible people of the world and of America particularly. There is a growing tendency toward the establishment of a peace that makes wars and the preparation for them unnecessary and impossible. The numerous Christian bodies of our country were for the war hand and glove when the war hysteria was carrying everything before it. Today many, if not most of them, have definitely committed themselves to a program that protests against a resort to arms to settle international differences and commits their constituencies to a peace policy as thoroughly and definitely as would any Quaker Meeting in the face of militarism. At last then we have a condition that recognizes the right of conscience to have something to say in the matter of war that is made possible by the actions of many bodies of representative Christians.

Supplementing the action of Christian bodies and the efforts of many peace organizations are the Kelogg Pact, which outlaws war as an instrument for settling international difficulties, and the London Naval Conference which arranges for a six year naval holiday for battleships and other peace gestures of our and other governments. They at least indicate a willingness on the part of the government to make concessions to the growing demands that the nation become peace minded rather than war minded. While such official measures are but following sentiments general among the people there ever remains the necessity on the part of peace lovers to be vigilant and keep a continued check upon the professional military people and their supporters who would never see anything but red, and who belong more to that age when men thought duels necessary for the preservation of personal honor. Their professional interests, that is the interests of military people, which they persuade themselves are high manifestations of patriotism would have us continually going about among the nations with the proverbial chip on the shoulder inviting suspicion and resentment. We have come to the time when we recognize that war is criminal, unnecessary, wasteful of life and resources and supremely cruel criminal and we certainly are not inclined to yield to a sentiment that would glorify war—any kind of war.

Every church that believes in holding high the banner of the Prince of Peace should in some special way recognize Armistice Day as one of thanksgiving for the sentiment existing that caters to a will for peace rather than to a will to war. It should be thankful for the progress made during the past few years in the interest of real and lasting peace and it should send abroad the warning that there must be a continual watchfulness lest propagation, false patriotism and the interests of big and heartless business against force us into a state of war which, in plain words, is murder.

MISS BURKHALTER WRITES FROM JANJGIR

Janjgir, C. P. India
Sept. 18, 1930

Dear Brethren of the Mission Board,—

Greetings with Hebrews 7:25, 26. It is a long time since I have written my report and I hope you will pardon this delay. The days are always filled with work and sometimes one is called upon at night, to kill a big snake in the Boarding, or to take care of a cholera patient, as was recently the case when one of our Christian women became violently ill at night and by morning there was fear for her recovery. But God heard our prayers and blessed our efforts and now she is well and strong again. However in our village of Janjgir, three quarters of a mile away from the Mission Compound, no less than 30 men, women and children died of cholera within a month. Dr. Bauman came over from Champa and with the help of his medical assistant inoculated the missionaries, all the Christians and the school children. The epidemic has subsided now. It was the worst from the middle of July to the middle of August, when the ponds and wells overflowed and all the refuse and filth flowed into them. The people have no sanitary systems and they drink the water unboiled. One is surprised that not more die of cholera and typhoid fever. India is truly a land of filth and dirt, but the people do not seem to mind it, except in times of epidemics, when they tremble for fear and beat drums all night long to drive the evil spirits away. One day I asked the mail-man whether he also believed that the evil spirits had brought the cholera epidemic into our midst. He said, "What else would it be?" I told him it was GERMS and uncleanliness, but he scorned the idea. He said that a sorcerer had been called in from another place and through his witch-craft he would be able to drive all evil spirits away. Later we heard that the sorcerer himself got symptoms of cholera and ran away as fast as he could.

Last year I wrote about the dedication of our new school house. It has been a great, great joy to use it. This year there are 108 enrolled in the school on the Compound. We have six teachers and seven classes. The seventh class was introduced this year. Last year we had classes with the Primers, but that class was so small that this year that we decided to send the girls to the Boys' School on the Compound. Miss Rachel Banwar is our head-mistress this year. She is a sister to Dr. Caroline of Champa. She has finished High School and has had two years of Normal training. She is a splendid Christian girl and a fine teacher. She gets 75 rupees a month. All the six teachers in the school are training girls of our own Mission. I am well pleased with the teachers this year. They take an interest in Christian activities and are all Sunday-school teachers.

I have also a Girls' school in the village for Mohammedan and Hindoo girls. There are 23 enrolled in four classes. Two women teachers have charge of that school. They are both married and have children. They teach Bible in the school daily and sometimes go to visit the homes of the children and thus exert their Christian influence. We hope that some seed may fall on good soil and bear fruit.

We praise the Lord that we have been able to open a Bible School here at Janjgir. There are 14 enrolled. Bro. Unruh, Mrs. Burkhard, Bro. Rufus Asna and Bro. John Walters are the instructors. During the month of July, I taught in Mrs. Burkhard's place, and will do so again when she goes home on furlough. She teaches the Life of Christ using the four Gospels as texts. The other subjects are Old Testament History, Bible Geography, Biblical Introduction, Child Psychology as applied to Religious Education, and Village Evangelism.

This year we were again able to hold our six-weeks' Bible Course for the Evangelist, Bible Women and teachers. I taught the book of Hebrews. There were 29 in the class. It was a great joy for me to teach that class, and I received many blessings from it.

All the girls in the Boarding are well at present. Last month we had a number of sick ones and it kept me very busy looking after them. A little eight-year-old girl had typhoid fever and for four weeks needed special attention. My school teachers kindly offered to stay up at nights with her. We are very happy that she is well again.

We all rejoiced to hear the good news that Bro. and Sister Thiessen are able to come back this fall. There is really much work to do everywhere. It is a joy and a privilege to work here.

Missionaries are always glad to come back. God is blessing our efforts and the churches are growing.

The political situation seemed serious for a while Now most of the agitators have been arrested and the outlook is better.

With Christian greetings,

Martha Burkhalter.

THE DANZIG MENNONITE RELIEF WORLD CONFERENCE

Dear Brethren:

The Mennonite World Relief Conference which was held at Danzig from Aug. 31 to Sept. 3rd has passed into history. This conference was caused by the terrible sufferings of our brethren in Russia. Representatives from almost all countries where there are Mennonites had arrived and participated in the deliberations. The deepest interest was manifested in the reports about the work along different lines. There were reports about the relief work in Russia as it was done in the years 1919-1922, also about relief work as it could be done since that time. There were also reports about difficulties in the work and plans were suggested how these difficulties might be overcome.

It was refreshing to note the fullest harmony in all relief work as it was being planned; all those who participated,—representatives from Germany, Holland, France, Poland, Danzig Free State, United States and Canada, were united in the one desire: to bring relief to the sufferers in Russia. The difficult question however was: how can we help! We thought of the thousands who are in the deepest misery in Russia, then we thought of the refugees in Harbin, Germany, Rumania, Persia and other countries; also of the immigrants who in Paraguay, Brazil or Canada are trying to make a new start in life. All those who were in Danzig were impressed in a particular way with the great work that has already been done and the great work that is yet to be done. The whole work was divided between our people in the different countries, but it was not separated and, as I see it, it should not be separated. All of us who were in Danzig were of the opinion,—that all relief work that has been rendered and may be rendered in the future was and is one great undertaking in which all our congregations and individuals are participating. As long as there is suffering in Russia, it was the expressed opinion, that there should not be any relaxation in the work. We all wished an energetic activity along all lines of relief work. The question was asked where is help most needed and where is there need to strengthen our organization in order to be prepared for futher relief work, if opportunity offers. This question is not only justified before an army goes into battle, or before the farmer goes into the harvest field,—this question is also very appropriate where a great general relief action is to be rendered. The strongest chain is as strong as its weakest link.

In a special way the great indebtedness was also mentioned which has been incurred by the fact that 20,000 immigrants have come into Canada, and in a very particular way the detention expenses were mentioned. A year ago our detention indebtedness had reached the total of $159,000.00. This sum has been greatly increased since that time. The Canadian Mennonite Board of Colonization has arranged great credits in order to make it possible that these many thousands were able to come to Canada. We owe the Canadian Pacific Ry. Co. over $1,000,000 now.

The detention indebtedness has been caused by the fact that from 2000—3000 had to be detained for a shorter or longer period at Riga, Danzig, Hamburg, Antwerp, Southampton, Quebec and St. John, where they received medical treatment and were kept there at our expense until they were permitted to come forward. Some of these people have been in one or several of these detention camps six or seven years. The detention camps were a necessary part of the whole movement, without them our work could not have been done, or, we would have had to consent to have the deficient persons sent back after the deficiency stamp was put on their health record. This of course, we could not and would not do. In order to cover the detention indebtedness, we have only one of two ways; either we will have to add the detention indebtedness of every family or individual to his transportation cost, or we will have to look for assistance to our churches. We think the latter is the proper way to proceed, especially in view of the teaching of the Bible: Gal. 6:2.

THE MENNONITE

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Bear ye one another's burdens and so fulfill the law of Christ.

The Conference at Danzig passed a resolution upon the suggestion of Bro. H. S. Bender, to recommend to all our Mennonite churches in the world on a specified Sunday to have an offering in order to help our immigrants bear this burden. Later on the third Sunday in November was specified for this purpose, or, where it is more convenient, the fourth Sunday in November 1930.

We would herewith inform all our committees regarding this resolution and also inform all our Mennonite churches through the Mennonite press.

We believe that it would be the best way, if every church send the money collected on that Sunday to their own conference committee, specifying the purpose for which this money is intended, and that these conference committees then send these monies on to our address: Canadian Mennonite Board of Colonization, Rosthern, Sask., Canada.

Hoping that all our Mennonite churches in all the countries will to the best of their ability act according to the resolution of the World Relief Conference, I am,

With kindest regards to all

David Toews.

"HUMAN INTEREST" NOTES FROM K'AI CHOW HOSPITAL

Among the most common cases which we receive in the hospital are gunshot wounds. I am glad to say that during this past year they were not so numerous as previous years. Most of these are due to robbers and bandits, although some are inflicted, usually accidentally, by soldiers. The case I want to tell you about this time is a gunshot wound. The man was brought in to us about two weeks ago, carried by several friends on a bed. They tied long poles on the side of the bed and carried it on their shoulders; this and wheelbarrows are the most popular type of "ambulances" around here. The hospital doesn't have any as everybody has his own. This man, Mr. Li, was carried in by his friends a distance of about ninety li (thirty miles), so you can see our reputation extends at least that far. He came from the Yellow River where he is a boatman on a big boat. He told us that he had often ferried Mr. Boehr and Mr. Brown in their autos across the river which they must cross to go to our station at Tung Ming.

We took him to the Receiving Room in the hospital and while waiting he told us how he had been shot. There have been some troop movements through here recently and the day before he was admitted there were many crossing the Yellow River. He was on the boat in the stream when some soldiers called to him from the south bank to come take them across. At the same time soldiers on the north bank called for the boat. The common people are all deathly afraid of the soldiers and here he was literally "between the devil and the deep sea"; he didn't know which way to go. And his indecision prompted some reckless soldier on the south bank to shoot. The bullet struck our patient high up in the thigh. It was fortunate for him that he was brought here. I always have a sinking feeling when I see these gunshot wounds of the thigh as there is nothing I find much harder to treat than a compound comminuted fracture of the femur. Examination of the man, however, showed that although the bullet entered high in the thigh, passed through the thigh, within a radius of two inches of which were the urethra, the bladder, the hip bone, the large femoral vessels and the femur, none of them was injured seriously. We cleaned out the wound and since have irrigated it daily with chlorine solution and I am sure now there is no reason why he should not get well.

There was another interesting item in connection with this case. When I first saw the bed outside the hospital, I noticed a small twig lying on it. Later in the Receiving Room I again saw it and noticed that it had a red cloth tied around it. Realizing that it couldn't be there by accident I asked one of the men who came with the patient what it was.

"That is a pear twig," he said.

"What is it for; is there any reason for it?" I further questioned.

He grinned rather sheepishly and said, "No, there is no reason."

But one of the Christian workers there, Mr. Wang "Rub the Kettle", spoke up and said, "Yes, that has a reason, it is to frighten the devil away."

"Does it have to be a pear twig?" I asked, "Won't any other twig do as well?"

"No," he said, "it has to be a pear twig."

"Well," I said, "we are not afraid of the devil here."

"Good," said the patient's friend who had grinned sheepishly; and he took it and threw it away.

Now the patient has been here a couple of weeks; he has learned two or three prayers written by the hospital evangelist; he is interested in the gospel, as most of them are, and we hope he will have faith in the true God to replace his "pear twig" faith.

A COMMENT OF CHRISTIAN MISSIONS TO AFRICA

"I must begin by confessing that I had entirely underestimated the importance of Christian missions as a factor in the development of peoples of low cultural level," writes Dr. Frederick P. Keppel, President of the Carnegie Corporation, in the October issue of the International Review of Missions. In British Africa the work of the Missions in the fields of elementary and higher education, of public health and hygiene, and in what may be called rural sociology seemed to be outstanding. "Nor had I any conception as to the degree to which government pays directly or indirectly for such service, specifically in salaries, but in many other ways as well. The total must represent an item of major importance in mission budgets, and I question whether the supporters of missions at home appreciate either the amount involved or the responsibilities which its acceptance implies.

"My impressions of what I saw may be summarized as follows: first and foremost is the earnestness and devotion of the individual missionary. I do not recall a single incident of service which I could call perfunctory. Secondly, I would place the high quality of results obtained in view of the limitations existing.

"All things considered, the work in the education of children and in health service is surprisingly good. The most significant step taken in this field has been the establishment at different points in Africa of training schools for native supervisors. These are known as Jeanes schools, and are in effect a contribution from the experience of the United States in dealing with the Negro to the problems presented by the native Africans. Training of these native supervisors is based on a broad conception of community preparation for the life which the native will actually have to lead, rather than upon reliance, as has so often been the case up to the present, upon educational material and educational technique which have proved more or less satisfactory in other parts of the world and under wholly different conditions. The program of the Jeanes school deliberately minimizes what may be called literary subjects, and concentrates its attention upon the elements of agriculture, including marketing, home economics, hygiene and sanitation, the elements of construction and the practice of native arts and crafts. The establishment of seven of these Jeanes schools upon an experimental basis, practically all of them under the direction of different missionary organizations, has been due to joint contributions by the government concerned on the one hand, and to grants from the Phelps-Stokes Fund or the Carnegie Corporation, on the other."

Dr. Keppel has recently visited the following parts of British Africa: Kenya, Uganda, Tanganyika, Southern Rhodesia and the Union of South Africa. This trip was undertaken for the purpose of studying the opportunities open to the Carnegie Corporation of New York, for the expenditure of the income of a special fund set up by Mr. Carnegie in the interest of "Canada and the British Colonies," for the advancement and diffusion of knowledge and understanding.

RELIEF NOTES

By Levi Mumaw

Our hearts are saddened by the receipt of a cable from Paraguay with the following message: **"Have received reports from Chaco informing about existence of epidemic Russian colony especially village Number Seven and Number Eight. Deaths total thirty-four and seriously ill forty."**

Only one doctor is on the field, and among the colonists a trained nurse; but it was thought that these could not successfully meet the situation, and permission was asked to send another local German or Russian doctor to their aid. Those who know the worth of prayer in such conditions are asked to intercede for these unfortunate people.

On Oct. 13 a meeting of the Executive Committee of the Mennonite Central Committee with the officers of the Emergency Relief Board of Newton, Kansas, and the Commission for Colonization and Relief of Hillsboro, Kans., was held at Newton, Kans., for the purpose of considering relief problems confronting the Committee and others at this time. The meeting was well represented and the problems discussed were of special interest. Bro. H. S. Bender of Goshen, Ind., was also present at the meeting and gave a report of his work done in Germany. He spoke of the valuable co-operation given him by the German Government officials appointed for this work, the aid given him by the relief organizations in Germany, the valuable assistance given him by Bro. B. H. Unruh who has been giving all his time for this work under direction of the Mennonite Colonization Board of Canada, the German implement firms who furnished the equipment for the colonists, the steamship lines carrying the refugees to their desired havens, and all others who could in any way give assistance. Without this help, the work could not have been done. He called attention to the fact that there has been a special request from refugees at Harbin, China, to be taken to Paraguay. He also spoke of the general outlook for further immigration from Russia, which seemed to be impossible at the present although further efforts are being made.

The Secretary-treasurer of the Committee gave a report of the finances of the Committee, reporting that $83,225.60 had been contributed for the use of the Committee in its effort to assist the refugees in Germany. 260 families are now in Paraguay and 5 families more sailed in September who are due to reach their destination within a few weeks. This makes a grand total of about 1,500 people. The estimated need per family was placed at $500.00, making a total of $132,500.00, thus leaving a balance of about $50,000.00 yet to be provided. Attention was called to the fact that practically all the equipment for the refugees has been provided and all have been maintained on the field, with sufficient funds deposited for the remainder of the month of October. The task now before us is to secure the needed funds to continue our feeding program for the next six months or until enough food can be raised in the colony to supply their needs. It is therefore urged that each organization make a special effort to revive the contributions for this work which have been almost discontinued during the past three months. Confidence was expressed that our people will come to the rescue in this particular need as they have in the past when information was given concerning such needs.

The needs of the refugees at Harbin, China, was given due consideration. It was reported that about 400 were detained at that place. About one-half of these have been granted Visas to come to the United States under the regular immigration quota. Those who are left without any such hopes have turned their faces toward Paraguay and are asking for help to reach that country. During the past eight months about $12,000.00 have been raised for this work by those having the work in charge. The Central Committee was asked to assist in this task and to find out what provision can be made for those who wish to go to Paraguay. It was estimated that $30,000.00 would be needed for this work in the next six or eight months.

From these reports it will be seen that the task of the Mennonite Central Committee, for which it has been asked to assume direct responsibility, is not finished. It is hoped that each member of the Committee will take note of these needs and bring them personally to the attention of his organization whom he is representing. We also call attention to the importance of prompt and effective action to be able to meet the demands now before us. During the past eight months sufficient funds have been available to meet every need in the execution of our program. We have helped many who would otherwise have not been able to help themselves. We have those in Paraguay who are looking to us for medical aid in their present epidemic. They will need food for their bodies until their harvest which will be ready within three or four months, if they are able to sow at the proper time. May we depend on your help?

Scottdale, Pa., Oct. 16, 1930.

"LET YOUR CONSCIENCE BE YOUR GUIDE."

Hillsboro, Kan., Bible Academy.

Is the conscience a safe guide to follow? This is a question that was discussed in one of our classes. I think we can truly say if your conscience has not been hardened or dulled as "seared with a hot iron" we can go according to our consience. We might define conscience as the sum total of our knowledge between good and evil, or that indefinable something given by God that helps us to decide between good and evil. Our conscience is the result of training, knowledge and environment. If something seems right to us and we go ahead and do it, but in the end it leads to a ruination of our lives it is wrong to follow. In short "If the end of certain deeds, seeming right, is death it is wrong to do them."

Paul and Peter each had a keen conscience. As soon as Paul received the knowledge that it was wrong to persecute the Christians he gave it up. How much we could learn from his example! We should remember whatsoever we do to the glory of God. When in doubt ask yourself the question, "What would Jesus do?"

The world today needs stalwart men and virtuous women to stand up for Christ and his principles.

Thursday morning the Freshman class gave an interesting program for the devotional exercises. Dan Fleming was leader. The topic was Education.

Thursday evening Miss Schmidt read a story "The Funeral Chair" which was written by Miss Marie J. Regier, missionary in China. It is a very sad story about how a little Chinese boy lost his mother.

A number of the students attended the Senior Christian Endeavor at the Mennonite Church Sunday night. The main topic was Missions. Good themes were given and we learned the names of missionaries in China. A pageant was presented. Good musical numbers were also given. Miss Schmidt, Lorena and Susie Jantz and Frieda Johnson attended the M. B. Young Peoples meeting Sunday night. The program consisting mostly of songs and discussions proved very instructive and inspirational. The topic for discussion was the Conscience. This was in line with the discussions that we have had in some of our classes.

Missionary and Mrs. Thiessen from India gave talks and showed pictures in the Mennonite Church at Lehigh Sunday night.

THE NEW LEAF

Rev. Frank B. McAllister

Among the images under which life has been pictured, few are more apt than that of a book. The resemblance is strikingly close, as one thinks of it. A book is a collection of written or printed sheets bound together in orderly succession, each page telling a part of a complete story.

Life, too, is a succession of days and years stretching between that preface called the cradle and that finis called the grave. In the book of life each day fashions a word each week a sentence, each month a paragraph, and each year a page.

The book of life must stand as a true record because one writes it himself. Here his personal story is told in indelible characters. No hand other than his own makes or mars the pages. It was the view of the great Christian seer that each human soul was to be assigned to his ultimate place on the basis of the facts recorded in the book. In his vision of the judgment, the apostle foresaw the time when "the books were opened . . . and the dead were judged out of the things which were written in the books, according to their works."

A human personality is a sensitive register on which, as on a living scroll, every act and every thought is written. Muscular exercise leaves its inevitable reaction on the physique; thought has its definite effect in the mental fiber; speech refines or dulls the power of expression. The fact of self-registration is a highly impressive one. God has set up within the soul all the machinery for visiting rewards and penalties upon the earthly pilgrim. At the last assize the plain facts are all in hand so that he who runs may read. The dead may fairly be judged out of the things that are written in their books.

If the book thus far has been scrawled over, defaced and blotted, there is at least this consolation; clean, fresh pages remain. It is possible to write on them clearer and better sentences than on those turned down. The New Year presents a great opportunity. We are throwing away the old calendar and beginning a new one. We are turning back the written page and opening a fresh one. It is a fine time for starting again. —Christian Intelligencer.

GOSPEL SONGS

Let us sing Hymn No. 148. The song is sung and nobody has noticed that a very common error is being perpetuated. As a matter of fact, the average member of a Sunday school, Christian Endeavor, or congregation is not able to differentiate between a hymn and a Gospel song. The hymn, of course, is directed toward God and voices our praise, love, and adoration toward Him. The Gospel song is directed toward our fellowmen. In it we are to tell others of that joy, peace, and fellowship which we are enjoying as children of God. Let us consider the latter type of song for a moment.

A Gospel song if presented in an attractive and interesting way is very effective in conveying the life-giving message to needy souls. Men and women who have sometimes hardened their hearts against the message of a speaker have often been softened through the appeal of a Gospel song. God has ordained singing as a means of reaching others. In Col. 3:16 Paul says, "teaching and admonishing one another in psalms and hymns ad spiritual songs." There is a spiritual element in Gospel singing which gives it an elevation that no other music attains.

Much has been said recently in the defense of a pure Gospel but comparatively very little in the defense of pure Gospel songs. Why is there such a dearth of good Gospel songs in a few of the hymnals used in our churches? Why do many of our choirs burden themselves as well as their audience with a selection, the music of which is many times all too difficult, and the words of which are too vague to convey a message. Simply a display of vocal powers and technique is not food for a hungry soul.

On the other hand, many gospel songs have become musically light and doctrinally weak. Although the writers are probably not aware of it, this cheap music is dragging the pure motive from the throne. When our young people will grow up with a light conception of "Psalms and hymns and spiritual songs" our music may become tainted now-a-days just as it was in the times of the early church, when a lot of their melodies had to be forcibly ejected.

Then, the song may not be necessarily to blame if no results are achieved. The singer may not be able to judge the value of a song. Some Gospel songs seem to be valued simply for their melody. In hearing a song for the first time the average person will say, "Play that song over." They will not ask you to read it. If it goes with a swing and has a little jazz the verdict will be, "That's great", and then they will say, "We'll have that for our meeting tonight, what's the number?" (Not, what's the name?) This is dangerous, for a catchy melody doesn't guarantee a definite spiritual message in that song.

And lastly, in order to sing a song in the right way it requires spiritual insight. The last part of Col. 3:16 says that you should be "singing with grace in your hearts to the Lord." Oh! so it takes grace simply to sing a song? Yes! And besides, if a musician is to properly interpret the message of the song his conviction must tally with the text of the song. Then a singer will also enunciate clearly but at the same time not put himself between his Saviour and the one whom he is trying to win. Many a church choir fails in its great mission of rendering the gospel message in song because it lacks spiritual vision and interest. This also applies to the church pianist. A sincere consecration of the individual to God is the prime requisite toward becoming a Gospel singer. Then people will enjoy your singing and you can be a blessing. That one who is equipped with a voice to sing and whose life is given entirely to God wields an influence the results of which eternity alone will reveal.

So if God has given you a voice, be sure that you have yielded it back to Him in service. Your talent is given to use, not to bury. The eternal destiny of souls may depend upon how you use your voice.

Walter H. Dyck,
Elbing, Kan.

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

FRIENDLY TALKS

"Crusaders Rip Pulpiteers".

So reads a large heading in one of our large daily papers. The issue is the old but ever new problem of Prohibition. Feeling on this problem has not run as high since the day when the 18th Amendment was passed as it does in these pre-election days. In many states the leading issue in the November election will be the wet and dry problem, shall we repeal the 18th Amendment?

The whole nation will be watching results in the Ohio election. One of the most outspoken fights there is; shall Robert Bulkley, a candidate wringing wet be our Ohio Senator or shall it be Roscoe McCulloch, an ardent dry? Ohio has been considered a dry state and thus it will be a good test case for the nation as to the direction in which we are really moving.

The Crusaders, for so one of the wet organizations calls itself, is hurling defiance at the Anti-Saloon League and all civic organizations who are opposing them. Especially indignant are they over the fact that a call has gone out to all churches to make Sunday, November 2, a "Good Citizenship Day". They evidently are fearing the results of such a special occasion. They are using the tactics the devil has used from the very beginning when they are asking ministers to refrain from "political pulpiteering". They are asking the laity to demand that their pastors confine their sermons on the 2nd of November to Christianity and the gospel. When the church takes issue with the world, the forces of evil always ask that the preacher busy himself with dry doctrines and creeds, that will not do their business any harm, they would emasculate the message of the church. But again we are reminded that this is still God's world, they are harming their cause more than they know. They could not have done anything to fire the ardor of pastors more than to make that statement. There will be a battle royal in a moral struggle for sobriety and righteousness. And if the church goes to the polls Robert Bulkley will go the way of his predecessor, Al Smith, when election day rolls around.

CHRISTIAN ENDEAVOR TOPIC

November 9

"What Does Brotherhood Mean?"

Matt. 23:8; I John 3:17.

Planning the Meeting.—True Endeavorers are not Christian if they like a certain city claim to be 99% American. It would be fine to plan this to be a "Nationality Meeting". Possibly most of us were born in America, but where were your parents born? Have each member tell what the nationalities of their foreparents were, and have some members tell about the good points of the various countries which will be there represented. Each nation makes its great contribution in leaders, articles and other characteristics peculiar to itself.

This meeting may well be advertised by placing flags of various nations on the bulletin board along with the poster, these flags can then later be used in the meeting.

In the Lesson-text—Matt. 23:8. But you must not let people call you "Rabbi", for you have only one teacher and you are all brothers. These words are directed at the Jewish Rabbis who loved to be called honorable names. Quite often these Rabbis would seek honors almost equal to that assumed by God. The custom of having a long row of titles may mean much or may mean little. It will ever remain true that humility must be an outstanding characteristic of true greatness. Being called Rabbi or having many scholastic titles will in itself not make a man great. For after all, "Ye are all unprofitable servants", we are but servants, if one has the privilege of being a teacher he is indeed favored and has great responsibilities but the virtue of meekness must ever accompany such a one. All of this so that we may live and act like brothers.

By a silent concensus of opinion, Armistice Day has come to be a holiday of peace, and that means that on the 11th day of November all men should be thinking brotherhood and should live it out more and more in the days to follow. Brotherhood always means sharing, therefore John says, "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him—how dwelleth the love of God in him?"

Is Brotherhood Practical?—What is brotherhood, will it ever function? Will the more than 200 denominations of Protestant Christianity ever be able to fellowship with one another, or will we look askance at the other groups over yonder and think of them as "the common herd"? Will it ever be possible to have nations living side by side without the spirit of Imperialism, or races without snobbishness, labor and capital without something of the caste complex?

We must admit we have not yet gotten very far along to demonstrate what can be done in this experiment of brotherhood. Some men still say it is only a beautiful fantastic idea that will never work on this earth, it may work in heaven but not here. We will admit it is expensive, all things of great worth cost much. It is always easier "to pass by on the other side". But wherever we have really tried, we have invariably found that it will work, but it must be founded on the everlasting love of God the Father. When we carry that spirit into our venture, we cannot fail any more than can a man stop a fountain or geyser by placing the hand over the opening of the foaming overflow.

After all, "all men are brothers" at heart, we all have something akin which God has placed within us, we have similar desires, similar dislikes, we all respond to love and sympathy, we all feel ourselves the children of an Almighty Maker and when we get to know each other the German loves the Frenchman, and the American loves the Italian, the man from Japan and the man who has a thin covering of skin which happens to be black (and he has this not because of anything he has done or can undo) neither do we have our white skin due to any merits of our own.)

HATING WAR

By Charles E. Jefferson
Minister, Broadway Tabernacle, New York City

Let me give you a definition of war. "War is the legal method of settling quarrels between nations by the wholesale and organized killing of the strongest boys."

Let us begin with the last word "boys". I do not mean little boys of six or eight or ten. I mean boys who are called "young men", boys about twenty years old, boys a little under twenty sometimes, boys anywhere from eighteen to twenty-five. The Unknown Soldier was a boy. All wars have been fought by boys, with a few mature men sprinkled in to boss them.

War is the killing of the strongest boys. It is not interested in sickly boys, weak boys, crippled or defective boys, it wants only the strong. It will have nothing to do with a boy who has one hand or one foot. Every finger must be on both hands, and every toe on both feet. It rejects all boys with feeble hearts or with weak lungs or with disordered stomachs or with diseased kidneys. It will not look at a hunchback or a boy with poor ears or with poor eyes. It calls for the best, only the finest, always the strongest.

War is the **killing** of the strongest boys. In war boys fight to kill. Their aim is to kill other boys, the boys on the other side. The aim is to kill as many as possible. The side which kills the most wins. All the instruments of war are made as deadly as possible. They are not created to kill animals but boys. Every piece of apparatus is invented for the express purpose of killing boys. War used to kill boys with clubs and spears, but it was slow work and guns were invented, little guns at first, then bigger ones, and then colossal ones, because the bigger the gun the more boys it can kill. At first the guns were fired slowly, but little by little the speed has been increased in order that boys might be killed more rapidly. But killing by guns is somewhat tedious and so gas was invented, poisonous gas, for by this gas, thousands of boys can be killed in a minute. War aims to kill boys, the faster the better.

Now in order to kill human beings as rapidly as possible, it is necessary to take up the job scientifically. Killing people is a science, and the science must be developed to its utmost limit. Killing people rapidly is a fine art, and the art must be practiced. Years must be spent in such practice. It is of no use to kill one boy here and there or now and then. A lot of them must be killed. It serves no purpose to kill a dozen or two. They must be killed by wholesale. They must be killed by the thousands and tens of thousands. Killing a million in a year is a magnificent record. But to kill boys in large numbers the work must be organized. It must be carefully planned. All the different kinds of weapons must be brought together in such a way as to make the slaughter complete.

War is a legal method of settling international disputes. The method is respectable, honorable and recognized by laws. It deals with disputes, not between individuals, but between nations. By nations we mean governments, and by governments we mean groups of men intrusted with political authority. A group of men in one country adopts a policy or program which displeases a similar group in another country. The two groups become angry with one another. They say perhaps harsh and false things about one another. By and by one or the other group feels insulted and decides to fight a duel. War is a duel. Sometimes other groups come to assist the principals in the duel, but no matter how many parties are engaged, war is always a duel. The duel is fought sometimes for the purpose of safeguarding national interests, and sometimes for avenging an alleged insult, and sometimes for vindicating what is known as "national honor." But the groups of men who decide to fight never do any fighting themselves. They carry no guns. They keep far away from the front. They never get killed. They order boys to fight for them. It is by the killing of boys that the nation's honor must be vindicated.

This reveals not only the cruelty but the dastardly meanness of war. Men over fifty get into a quarrel with other men over fifty, and instead of doing their own fighting they command thousands of boys to die.

There is nothing for us to do, therefore, but to hate war. "Abhor that which is evil," says the apostle, and that is our only proper attitude to war, a feeling of hatred and abomination and loathing, a feeling of horror and execration and hot detestation; these are the only feelings which you should allow to live in your heart when you are thinking of war. War is the world's crowning infamy, its supreme scourge, its deadliest curse, its most crimson sin.

War used to spare the children, but not now. It used to shrink from massacring babies, but that shrinking has vanished. The Red Indians used to tomahawk infants. We abhorred them for doing it. We do worse than scalp babies, we blow them into shreds of quivering flesh and grind their cradles into bloody dust. War is no longer barbarism, it s savagery, savagery below the savagery of the lowest savages that have ever disgraced the human race or left a blot on human history. If you cannot hate war, then you cannot hate anything.

Prince of Peace Declamations
By Ohio Council of Churches.

A WORD OF APPRECIATION

To the Young People of the Middle District Conference:

We wish to express our sincere thanks to you for financially assisting us in coming to America and attend Bluffton College. It is not possible for us to thank each one of you individually, and so it has occurred to us that we could perhaps reach you all through the Mennonite. It is not possible for us to express in words how much we appreciate the help and the kindness of you all. May our Father in Heaven richly reward each one of you.

We feel confident that our stay in America will be of very great value to us. But we hope and pray that in a small measure we may also be of some help to you in better understanding Chinese people and their culture.

God has been very good to us on the way over and here in America. We greatly enjoy our work and the Christian fellowship here at Bluffton College. Although we came from a different country, in Jesus Christ we are all children of our Heavenly Father. We are anxiously looking forward to visiting some of you in your churches and personally bring you the greetings of the

Christians in the Mennonite Mission in China.

Hoping that our stay in America may in a small way further the building up of Christ's Kingdom on earth, we beg to thank you again, and remain,

Very sincerely,

James C. Liu,
Stephen H. Wang.

Bluffton, Ohio.
October 19, 1930.

THE BEST THINGS

The best philosophy, a contented mind.

The best law, the Golden Rule.

The best education, self-knowledge.

The best statesmanship, self-government.

The best science, extracting sunshine from a cloudy day.

The best war, the war against one's weakness.

The best journalism, printing the true and beautiful only on memory's tablet.

The best telegraphy, flashing a ray of sunshine into a gloomy heart.

The best navigation, steering clear of the lacerating rocks of personal contentions.—Girls Circle.

C. E. RALLY AT DEEP RUN, PA.

The first of a series of rallies planned by the Eastern District C. E. Union was held at Deep Run on Sunday afternoon, October 5, 1930. The program arranged by the Deep Run society was a source of inspiration to all who attended. A spirited song service was followed by the devotional period in charge of Mr. Samuel Gross. Mr. Charles Wasser, president of the local society and Mrs. James Loughead of the Bucks Co. C. E. Union gave a hearty welcome to the visitors to which Robert Ross, President of the Eastern District C. E. Union, responded. Remarks were made by William Cope, Vice-President and Normal Bechtel, former president of the Union. Responses were heard from the Ivyland, Richboro, Perkasie and Souderton societies. Several musical numbers preceded the address of the afternoon which was given by Mr. Warren G. Hoopes, Pennsylvania State C. E. Secretary. His subject was "Echoes of the World's C. E. Convention at Berlin." In a very interesting manner he related various experiences on board ship enroute to Berlin and told of places visited in Europe. In speaking of the Convention he gave an account of the musical features including the great choir, band and orchestra all of which reflected the true C. E. spirit. He described also the occasion when representatives of all nations present were gathered on the platform with their flags.

The offering which amounted to $25.00 was given toward the $1,000 which is being raised by the Union for mission purposes. We hope that other societies will follow in the foot-steps of the Deep Run society and we are glad that the Upper Milford Society is planning a rally for Sunday afernoon, November 30. We hope that all societies will remember this date and will have representatives present.

William W. Cope,
Vice-Pres. E. D. C. C. E. Union.

WHY ARGUE?

One of the most futile things in the world is argument.

If you want to persuade anybody, suggest, do not argue.

When you argue with a man you arouse his antagonism; you rarely secure his cooperation.

So, if you want a man to do anything, take any other course than argument.

There is a story floating about of a man who went to a clothing store and asked to see a good woolen suit.

The clothier produced a suit; the customer examined it and said: "It looks pretty good, but it doesn't look like wool to me. I do not believe it is wool."

"But you like it?" inquired the clothier.

"Yes, I like it all right, but I don't think it is wool."

"Shall I wrap it up for you?"

"Sure, I guess I'll take it. But tell me, why didn't you argue with me when I told you it wasn't wool? As a matter of fact, I don't know whether it's wool or not."

"Well," said the clothier, taking his money, "you see, if I win the argument I lose the sale, so what's the use?"—San Francisco Examiner.

THE S. S. LESSON

November 9

Thomas the Honest Doubter.

John 11:14-16; 14:5-8; 20:24-29; 21:1-2.

Golden Text: Thomas answered and said unto him. My Lord and my God. John 20:28.

There is a peculiar interest in Thomas in that he was the most outstanding doubter of the disciples. Very often had Jesus found it necessary to rebuke his disciples for their lack of faith, but it was Thomas who was openly and frankly a doubter. He wanted to be shown. Many have been inclined to condemn Thomas, as though his doubts were superficial, but, evidently, his doubts were sincere. The one who is continually negatively minded is frequently a great annoyance to others, yet, there is a place, even for the doubter, if his doubts indicate an honest determination to be fully convinced. The Christian faith is strong enough to make allowance for the doubter and use his experience in getting to the truth for the benefit of the weaker ones. With it all we note the loyalty of Thomas. He did not comprehend but he was of an open mind for such evidences that would help him. There are few doubters like Thomas. Either they brush aside all the evidences of the truth as impossible or they give no heed to them whatever. Whatever doubts that came into the mind of this doubting disciple it did not lead him to desert the Lord on account of them; neither did he withdraw from the association of those who did not doubt. Though hard to convince and more headstrong than others we must be thankful that the select company of our Lord's believers included a Thomas. His later testimony was the most convincing.

The first selection tells of the doubt that Thomas had when Lazarus died. Thomas was thinking of the physical dangers that Jesus would be exposed to in going into the neighborhood of Jerusalem. He seems to have sensed more than the rest what was told them in the doctrine of the cross that Jesus revealed to them on several occasions. It was he who expressed a willingness to take the risk, even of death, and follow Jesus wherever he might go. To him it seems, Lazarus was a dead man. But even with this he was loyal and ready to go to Judea and anxious that the rest should be ready to share the risk with him. The true follower knows that the world hates Christ and things of Christ and that the time may come when it means one's life to confess and follow Jesus. The pages of Christian history are dotted with records of men and women who were not only ready but willing to follow their Lord to death. It is the inspiration of these noble martyrs that has helped many to be faithful to their Lord in times when suffering and death were all that one who was a disciple of Jesus Christ could expect.

When Thomas asked the Lord, "How can we know the way?" he brought from the Master an answer that is one of the outstanding passages of Scripture. In some way or other all thinking persons are seekers after the Way. The philosophers and the sages have been seekers after the truth that would reveal the true way to happiness. Canon Farrar's book, "Seekers After God", unfolds a long procession of thinkers trying, according to the light they had, to come into intimate touch with the true God. These men sought only the light of men and of reason. Thomas went to the right place to learn the way and this is the only way that one can really come to know the way. He went to Jesus. It is useless to hope for anything satisfactory from human sources. All must go to Jesus. Nothing but the words of the Lord either by the Christ himself or in the Bible can be of any real and valuable help in finding the way.

The answer of Jesus was that he is the Way and the Truth. The way to God is through Jesus. Jesus himself is the revelation of God and there is no other way to know him and receive from him life but through his Son and the finished way of salvation through the shedding of his blood on the cross and faith in the efficiency of that sacrifice. Jesus is also the truth. He is truth incarnated. Other great and good men can tell us about the Truth but Jesus is Truth. If we are to know Truth we must also know Jesus. Pilate asked, "What is Truth?" but not to learn but to show his contempt for truth. He was not a seeker but a despiser of truth. The outstanding picture of Thomas the doubter is that of him where he declared he will not believe until conditions set by himself are complied with. His doubt concerning the resurrection voices that of all who reject Jesus as the Lord of both life and death. To deny this miracle makes it hard, if not impossible, to accept any other miracle. When Thomas was convinced of the Lord's resurrection he received a most convincing evidence of the actual resurrection of the Lord in body. If the risen Lord is so convincing that Thomas, without hesitation, accepts the Christ as his Lord and God it surely must put to silence other doubters and it should, as in his case, lead that one to declare the crucified and risen Christ Lord and God.

ETERNAL LIFE

Eternal life begins here and now. Through a regeneration eternal life begins. Man by nature is a sinner, an enemy of God. The carnal mind is enmity against God. Man loves himself, he uplifts humanity but he hates God. Sin was committed on earth, sin was atoned for on earth and sin must be forgiven on earth. We must have salvation this side the grave, not after death. After death the judgment. You must either take a look at Calvary now or be judged at the great white throne. God gave his only Son through love to die a sacrificial death on the cross, a most terrible shameful death, and so we are reconciled to God through the blood of His dear Son. He was despised and rejected of men; so are we, if we live up to the name (Christian) which we profess. It means something in these latter, evil days to take a stand for Christ and be a living witness for Him. Not that we deserved the sacrifice of Christ, by no means. for punishment would have been our portion had it not been for the wonderful love of God. For God so loved the world that He gave His only Begotten Son that whosoever believeth on him should not perish but have everlasting life. (John 3:16). He that believeth on the Son **hath** life, not will have but **hath** now. To him that worketh not but believeth, his faith is counted for righteousness (Rom. 4:5); works will not save any man, for by grace are ye saved through faith and that not of yourselves; it is the gift of God, not works, lest any man should boast. (Eph. 2:8, 9).

Greater love hath no man than to lay down his life for his friends. Christ died for his enemies, for the ungodly. Without shedding of blood is no remission. All have sinned and come short of the glory of God. All we like sheep have gone astray; we have turned every one to his own way, hence we all need to be born again like Jesus said to Nicodemus, Ye must be born again. Nicodemus had many good works to his credit still he needed this regeneration through the blood of Jesus Christ. In Isa. 1: 18, we read: Come now let us reason together saith the Lord through your sins be as scarlet they shall be white as snow. It is not God's will that any should perish; the Bible says, Broad is the way that leads to destruction and many there be that go in thereat and narrow is the way that leads to everlasting life. and few there be that find it. Let us not be deceived, God is not mocked for whatsoever a man soweth that shall he also reap.

In order to end our journey eternal in the heavens we must begin it here and now. Today is the day of salvation. We may know now what our eternal destiny will be for we read in His word these words, I **know** in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day, also these things have I written unto you that believe on the name of the Son of God, that we may know that ye have eternal life. The gift of God is Eternal Life.

Mrs. William Martin.

PUT IN YOUR BIBLE

Here is a handy table, which it would be well to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A cubit was nearly twenty-two inches.

A handsbreadth is equal to three and five-eighths inches.

A finger breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8.00.

A talent of silver was $538.30.

A talent of gold was $13,809.00.

A piece of silver or a penny, was thirteen cents.

A farthing was three cents.

A geraph was one cent.

An ephah, or both, contained seven gallons and five pints.

A hin was a gallon and two pints.—Exchange.

Rev. and Mrs. John Esau of Bluffton, Ohio, are doing evangelistic work. They have returned home from Kidron, Ohio, where they held a three weeks' revival meetings.

JOTTINGS

East Swamp, Pa. church, Rev. W. S. Gottschall, pastor, conducted a Preparatory and Baptismal service last Saturday afternoon. Communion was celebrated next day, Sunday.

Rev. Austin Keiser, pastor of the Salem church, Dalton, Ohio, is delivering a series of sermons on the Ten Commandments which are meeting with considerable appreciation.

Rev. Benj. Ewert, of Winnipeg, Man., who travels in the interest of the scattered members of the Mennonite church in Western Canada is planning a four weeks' trip to the several settlements in the district and particularly to the new settlement on Carrot River, Sask.

A notice from the secretary of the General Conference, Rev. C. E. Krehbiel, reads: "Brother S. M. Grubb: Having resigned from the Peace Committee of the General Conference on account of other duties, the Conference officers have appointed Brother A. S. Rosenberger to fill this vacancy until next session of Conference."

The Male Chorus of the Ebenezer Mennonite church of Bluffton, Ohio, journeyed to Fort Wayne, Ind., Oct. 5 and broadcasted over the radio in the afternoon. In the evening they gave a secred concert in the Missionary church. This chorus consists of twenty-four voices and are doing appreciative work. May they be strengthened to work for the Lord.

On the 26th of last month the members of the Halstead, Kan. Mennonite church gathered in the basement of the church for a fellowship dinner in honor of the young people who were leaving for higher institutions of learning and others who were taking positions as teachers in schools and colleges. Rev. Unruh acted as toastmaster and called on the various young people who responded with short talks. Prof. Wm. Baumgartner of Kansas University who with his family was visiting in the community was present and gave an inspiring talk. The ministerial association of Halstead has decided to hold union meetings in all the churches once a month. It is expected the church members and others will be interested and attend.

The Halstead, Kan. community is very fortunate in having a S. S. Teacher's Training school organized under the Interdenominational Council of Religious Education. This school is being conducted in the high school building. Two courses are offered in twelve lessons each. Old Testament is taught by P. S. Goerz and Development of Christian Personality is taught by A. J. Regier, both of the Bethel College Faculty. Rev. H. J. Unruh is serving as dean of the school. Full credit toward graduation is offered. Over sixty-five are enrolled with others waiting to enroll. The following churches co-operate in carrying on this work: Methodist, Presbyterian, Christian, Evangelical, Congregational and Mennonite of Halstead, Burrton, Sedgwick, and surrounding territory. Great interest is shown in this school that offers opportunity for the training of workers in the church and its school. It could be a splendid thing if such schools were found in all Mennonite communities.

A special Fiftieth Anniversary of Indian Missions was held by the two Mennonite churches of Newton, Kansas. The Celebration was held in the city auditorium in the forenoon. Those participating in the program were: Revs. H. R. Voth, M. M. Horsch, G. A. Linscheid, P. H. Richert and Prof. W. H. Hohman.

The officers of the Western District Conference have accepted the invitation of the Alexanderwohl, Kan., congregation to hold the 1930 session of the conference in its church. The local committee requests that all visitors give notice of their coming to the chairman of the reception committee, A. D. Voth, Goessel, Kan., so that arrangements may be made for their entertainment.

Bethel College church makes it the practice to give a reception to Bethel students early in the Fall Term. This year the reception was given in the college gym., October 2. This gave the students and their hosts opportunity to become acquainted with one another. The varied program had some musical and social features.

Tabor College, Hillsboro, Kansas, recently began sending out a weekly news letter which contains news of interest to the students and friends of the college. We learn from this issue that the students had the privilege of a visit from Congressman Hoch, that the weekly prayer meeting has had a record attendance and that a Public Speaking and Argumentation Class has been organized. An interesting article tells of the curious things to be seen in the biological laboratory as well as the rare biological specimens noted in the vicinity of Hillsboro. To be sure space is given to the college sports. Tabor College is an institution supported by the Mennonite Brethren church.

Another pastor, Rev. J. M. Franz, pastor of the Pratum, Ore. church, had the honor of receiving a surprise from the members and friends of his church. At the close of a recent service the Sunday School superintendent, Homer Lisey, asked to make an announcement in which he spoke of the work the pastor is doing in the vicinity, and announced that the women of the church had prepared dinner and all were invited to remain for dinner. The pastor responded to this address. To the time of the making of the announcement he had been unaware of the provisions that were made. The fact that nearly every one stayed for the dinner and afternoon indicated the measure of esteem Rev. and Mrs. Franz are held in the community. The dinner was served in the basement of the church.

MISSIONARY MATERIAL

There is a wealth of new missionary material now available for all ages. A catalogue of books, plays, pictures, maps, handwork, and other material for use in teaching Missions and World Friendship will be sent free of charge upon request.

No home, no Sunday School, no C. E., no Church Library, no pastor's study can afford to be without some of the books and program material that is now available at a very reasonable price. What was written only a few years ago on missions and the missionary enterprise as a whole is in many cases hopelessly out of date because of the changes that have rapidly swept over the world since the World War.

The following are a few suggestions:

MISSIONARY PROGRAM MATERIAL

by Anita B. Ferris. This book is filled with timely suggestions regarding missionary program material for the Primary and Junior Departments.

Price $1.00.

MISSIONARY MAP OF THE WORLD

A large map (101x42 inches) to hang in church or Sunday School. At the top of the map in large type are the words THY KINGDOM COME—THY WILL BE DONE ON EARTH. In the margin are valuable charts showing populations and religions.

Cloth, $3.75; Paper, $2.00.

MISSIONARY WALL MAPS

(Average size 36x46 inches). AFRICA, CHINA, INDIA, and other countries. These maps have been prepared especially for use by mission study classes and groups working on projects. Printed in two colors on high-grade bond paper.

Price 60c each.

PICTURE MAP SERIES

A series of maps, each in bold outline, about 30x50 inches showing the country with a number of sketches and decorations. Also an insert sheet of about twenty outline sketches illustrating important features of the country such as products, historical places, forms of Christian work, etc. Splendid for projects courses. Highly recommended for public school use. AFRICA and INDIA. Paper,

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Two fascinating missionary games for Juniors and Intermediates. Played like parchisi.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV — BERNE, INDIANA, NOVEMBER 6, 1930 — No. 44

NOTICE

"The Rich Young Ruler" in a different Light.

The Peace Committee has been instructed by the General Conference to prepare a lesson for Peace instruction for every Quarter. The one selected for the fourth quarter comes on NOVEMBER 23RD.

For years and years, the young ruler has been studied from the viewpoint that his love for riches was the cause of his downfall. Without a doubt that is a true interpretation, now let us see what this love for finance and power leads to. The lesson aims to open up points that lead to a war spirit and finally to actual combat.

Why do we as a nation still hold the Philippine Islands, when they were promised freedom long ago? Many other interesting and far-reaching points are touched.

You may order your quantity of English Peace Lessons by writing to the Mennonite Book Concern, Berne, Indiana, without any charge.

The Peace Committee.

FREEMAN JUNIOR COLLEGE
Freeman, South Dakota.

October 29th, 1930

Day of Prayer for Freeman College

Our young people that are studying need guidance in the Biblical truths of salvation. In their school years they are threatened with many kinds of dangers. In Freeman College they are to receive a Biblical-evangelical foundation in all the instruction of High School and Junior College.

To this end our school needs the intercession of the Churches.

A Day of Prayer for Freeman College has been set this fall by the Board of Trustees, namely, Sunday, November 9th.

Can you remember the College on this day, or on another suitable one, in your hour of worship? Remember the **teachers** and the **teachings**, remember the **students**? the **Board of Trustees**, the **Winter Bible Institute** from December 8th 1930 to March 11th 1931. Remember the **needs** of the school, (1) gifts to cover the debt (this is about $40,000.00), (2) a teacher to succeed Professor D. E. Harder, whose death, it seems to us, came all too early, (3) a revival.

Will it be possible for you to take an offering on the same Sunday for the debt of Freeman College? There may be those that are willing to help in this way.

Offerings that are received shall give such congregations membership in the Freeman College Corporation at the rate of one fourth vote for every $25.00 sent in.

We need the reproving, advising and interceding help of the congregations.

In behalf of the Board of Trustees
Sincerely yours,
P. R. Schroeder.

FREE

Several years ago I offered such courses in connection with the Okla. Bible Academy, Meno, Okla., where I taught for a number of years. On account of much work I was obliged to discontinue these courses. There are left over a large number of printed Lesson Leaflets, **both English and German,** which I would like to see made use of.

They are free!

as far as the supply reaches. Only the postage should be paid.

Many, young and old, should avail themselves of this opportunity.

Write at once! The winter in most places is not long.

Instructions for study will accompany the Leaflets.

These study outlines are also suitable for Bible classes.

The Gospel of John would be the best to begin with.

Write at once to

(Rev.) J. B. Epp, Los Angeles, Cal.
1410 Winfield St.

EDITORIAL

Not a mile from where the writer sits a bank runner has been shot by a bandit in broad daylight. Sometime before other bandits got away with $40,000.00 from another bank, also, in broad daylight, and, again, one sunny afternoon other bandits, went into the business place of a neighbor and took $400.00 from him. No. We are not living in the most lawless spot on earth. We live in a city where things generally are normal, so far as any big city can be normal. In either case there were many witnesses to the crimes and in the first instance probably fifty or sixty saw its commission. In all cases the witnesses were asked to give descriptions of the criminals and their descriptions were almost uniform. The actors in these crimes were well groomed and well dressed young men hardly thirty years of age. But none of them have been caught. It is the youth who has found out that easy money and the pleasure it can get him without hard work to whom such a life and such chances appeal, particularly is this true of those who had not the benefit of Christian or even decent surroundings. The one who once discovers how easy it is to get other people's money and have a good chance in getting away with it is spoiled for good. Character, bred of Christian surroundings is the only thing that is going to insure society a reasonable degree of safety from lawless men who hold the lives and property of others lightly.

In the old days the average thief used to be be described as a rough, ragged and unshaven individual. Crime was the occupation of those whose social standing could easily be recognized. Today it is different. The hold-up man dresses like a successful business man. He is well groomed and sometimes his manners are a good imitation of refinement. Criminals have discovered that the best disguise they can wear is an appearance of a successful and prosperous business or professional person. We take this to be a comment on the times. When even in hard times, prosperity makes it possible for rich and poor to dress alike and so look alike. There are more well dressed people in every community than poorly dressed ones and so the crook only needs to wear clothes like the rest, carry himself neatly and he is lost in the shuffle. With no other marks than that he is a smooth shaven and well dressed man the crook has a fair chance to lose himself in the crowd.

In the light of such possibilities for the criminal can we say that it is unfortunate that so many people are able to look prosperous even in hard times? or, must we say that the moral of the home has broken down? Or, is it that the people are so concerned with other things that they do not bother about assuring themselves that the officers of the law whom they help to install are inefficient to an alarming degree? Or, is it the glorification of crime by sensational newspapers and indecent and dangerous movies? We are inclined to think that all such things have a bearing on present day conditions.

The Board of Publication is the creation of our General Conference. It is appointed to provide the churches of the Conference with suitable literature. The papers and books printed and sold under its direction are such they believe to be suitable to the needs of the people comprising the churches. Every church has a part in selecting the personnel of the Board and this should indicate that those selected have the confidence of the people generally. The profits and losses of our Publication House must be shared equally by all of our people. There can be no better sign of loyalty to the church and its interests than when the churches and the people give their patronage to the Publication House. Pastors should urge their people continually that Mennonite papers should go into Mennonite homes regulary and that our publications should have the preference as a matter of simple duty to our own over the publications produced by other interests. A Mennonite minister who prefers another book of forms to our own ought to be called upon to explain why he wants the support of the church and still does not respect something that represents the church at all. A Mennonite church that uses another hymn book in preference to our own ought in all fairness and frankness tell the Publication Board or the Conference its motive in so withholding its confidence from those whom it has helped to entrust with the responsibilty of giving the church what it needs.

There are few persons, churches or families who do not purchase books and other supplies sometimes. Pastors and Sunday School superintendents would do nothing more than is reasonably expected from them if they were to continually keep their people in mind that our publication house is always ready to furnish literature at a price that meets the competition of others doing that kind of business.

"HUMAN INTEREST" NOTES FROM K'AI CHOW HOSPITAL

This week I shall tell you about another gunshot case; it illustrates one of the reasons why the Chinese villagers who have any money at all must live in constant fear. The patient was a middle aged man who was carried in early one Sunday morning. He had been shot during the night before and was brought to us immediately, for which we were thankful. We examined him and found that he had been shot in the thigh, near the groin, but the bullet did not go clear through. After examining him, we knew we would have to miss our church services because the man needed an operation. We operated and although we couldn't find the bullet we thought we had the wound pretty clean, and sent the patient back to bed and gave him frequent irrigations with chlorine solution. He was a very good patient and always insisted that his treatments didn't hurt. He also had a wound, due to a shot, through his mouth which was very nasty to treat but which healed nicely.

This man was very patient and seemed grateful for all we did for him. He had two sons-in-law who took turns staying with him. They seemed to be a very fine cultured family and we were especially anxious to see the man get well. At times he seemed to be improving, and then again he was worse. After he had been in the hospital about three weeks, we began to despair of saving him. About that time his wife came to see him and she told us about the affair. She was fairly well dressed but her hair was disheveled and unkempt, in contrast somewhat to her otherwise rather neat appearance. Her face was lined and showed the emotional strain of a harrowing experience.

"I couldn't come before", she said, "the robbers carried me away and I just got back yesterday." The son-in-law explained that they had had to pay $300.00 to get her back and another $100.00 to get back a mule that the robbers had taken at the same time.

The woman had come for treatment also; she had been shot at the same time, twenty days before. We asked her how it happened.

"We were shot at the same time", she said, "the robbers pounded on the door and came in; they wanted money. I gave them a few dollars we had,—then they shot. I felt the bullet go through my leg and at the same time I looked and saw him fall. I thought he was dead. I couldn't walk; my leg hurt, and my trousers (Chinese women wear coats and trousers) were soaked with blood—I wrung it out with my hands. When the robbers left they took me along. I couldn't walk; they dragged me by my hair."

We were shocked at such cruelty. "How far did they drag you?"

"Five or six li (about 2 miles)" she said.

"Did they feed you?" one of the nurses asked.

"At first they fed me well, but then when they didn't get any money they didn't feed me much at all."

"Were you afraid?" I asked her—a foolish question.

"Ai ya", she explained, but the expression on her face told more than any words could, "I thought they would kill me."

We looked at her wound; it was not serious, in fact it was nearly healed up. It was in her thigh near the groin—almost the same location as her husband's; the bullet had gone through her leg into his. After she had been treated she wanted to go back to her husband, "He wants me; let me stay and take care of him," she pleaded. It was touching to see so much affection between them, for the Chinese generally don't show it. But this whole family seemed devoted to each other; the mother said her son-in-law were fine boys. It was a pleasure to meet the family, they seemed to really have "quality." They were very appreciative of what we had done for the father. He continued growing weaker and we finally had to tell them that we could do no more for him. And so they took him home.

Just another tragedy, common in Chinese life.

THE MENNONITE

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MUSIC IN THE HOME*

Thinking of this subject, the question naturally arises: "Why should music be in the home?" We will all agree that there must be some diversion, some recreation in every home. Then why not have music? By music we mean, not what is so often thought of today as music, (such that is and should always be termed jazz), but music with beauty, with spirituality,—music with a soul. This does not mean classical music that not all of us can understand and appreciate, but simple, good, standard music that emphasizes love, home, peace, nature, God and the like.

But here someone may insist "Just what kind of music is permissible under this kind of classification? Would it bar modern popular music?" To my mind there is a big difference between popular music and jazz. Some popular music, I should say, is very permissible due to the fact that some is really inspirational. The extent to which it may be permissible can be judged by this simple rule: "So long as it can inspire one on to something higher and better, and does not tend to cheapen or degrade—by all means use it." Another safeguard is "If it is doubtful, condemn it."

It is in the souls and natures of all of us to want beauty in one form or another. We must give vent our feeling and emotions for the best in us comes to the surface when we allow our emotions to sway us. We sometimes have a feeling that it is weak to show our emotions, but really great masters tell us that our emotions are our greatest gifts—that they should be fed and not starved. Then why not feed them well? It is mutually agreed that the home is the place to plant and grow the right kind of men and women. Music is rapidly becoming the most popular and the most recognized recreation and amusement of our America—then why not keep the right kind of music before our children, why not teach them to play and sing the music that will feed those pent up emotions rightly and not vulgarly?

Music can be a rest, a diversion for the mind, the soul and the body. Surely most of us have experienced the complete relaxation of mind and body while hearing the right kind of music played, and many, if not most of us, have experienced that the most fervent prayers can arise through singing the right kind of song. Who will not admit that the kindling of such emotions as love by songs like "Little Grey Home in the West," "Daddy," "Mother Macree," "My Blue Heaven,"—Or peace by such as "A Perfect Day," "Sunset" and others, or prayer by such as "In the Garden," "Beautiful Garden of Prayer" and the Psalms written to song, or the emotion of joy which is aroused by many really good popular songs will tend to make better men and women of our children? Who, also, will not admit that constant contact with the razzing, tearing, nerve rending jazz of today, bringing with it suggestions and associations that are not wholesome, will tend to degrade and cheapen our children.

Then if this is true, does it not answer our question: "Why should music be in the home?" Not only does it answer this, but points out to us a duty which we may otherwise not recognize—that of conscientiously selecting and guiding the music in our homes.

To substantiate some of my thoughts let me read some quotations regarding the "power of the right kind of music."

Make a larger place in your life of Music and it will bring you a priceless reward.

All the desires of your heart will come closer as you become attuned to the rhythm and harmony of life.

In the hour of rest Music will uplift your spirit and give refreshment to every faculty of your being.

In the hour of work you will rejoice in the strength and energy which Music has given you.

In the hour of jubilee Music will bring you thrills of delight that compensate for that which is dull and commonplace.

In the hour of prayer Music will quicken the aspirations of your soul and perfume your life with the breath of heaven.

In the hour of fellowship Music will blend your spirit with others in unity and understanding.

In the hour of love Music will enrich your heart with feeling that magnify the meaning of existence.

In the hour of memory Music will unseal the treasures of the past and bring a sacred glory to the present.

In the hour of death Music will speak to you of a life filled with an eternity of joy and song.

In the hour of vision Music will give power and scope to your imagination and bring into reality the things that were not.

In the hour of high purpose Music will summon the potentialities of your soul and urge them forward to great and glorious achievement.

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*This paper was written by Mrs. Otto Moyer and read at the meeting of the Parent-Teachers Association on Oct. 14, in Deer Creek, Okla.

SALVATION ARMY'S MOST FAMOUS SONG

Sung round the world. Composed by the Founder—William Booth.

"O BOUNDLESS SALVATION"

O boundless salvation, deep ocean of Love,
O fullness of mercy, Christ brought from above:
The whole world redeeming, so rich and so free,
Now flowing for all men,—come, roll over me.

My sins they are many, their stains are so deep,
And bitter the tears of remorse that I weep:
But useless the weeping, thou great crimson sea,
Thy waters can cleanse me, come roll over me.

My tempers are fitful, my passions are strong,
They bind my poor soul, they force me to wrong;
Beneath thy blest billows, deliverance I see,
Oh come, mighty ocean, and roll over me.

O ocean of mercy, oft longing I've stood,—
On the brink of thy wonderful, life-giving flood:
Once more I have reached this soul-cleansing sea,
I will not go back, till it rolls over me.

And now, Hallelujah, the rest of my days—
Shall gladly be spent, in promoting His praise:
Who opened His bosom to pour out this sea—
Of boundless salvation, for you and for me.

The above forceful lines may be strength to the readers, who perhaps are unfamiliar with the Army songs. The words and spirit are impressive and have proved their worth in many a soul won. T. R. G.

EASTERN DISTRICT ORPHANAGE SOCIETY MEETS

On Saturday, October 11th, the Orphanage Society of the Eastern District Conference held their 26th annual convention in the historical Mennonite church in Germantown, Philadelphia.

Election of officers resulted as follows:

President, Mrs. J. R. Fretz; Vice-President, Mrs. Eli R. Fretz; Secretary, Miss Ada M. Landis; Treasurer, Miss Emma Ehret: Finan. Sec'y, Mrs. Wayne Getz.

Rev. G T. Soldner reported the sad case of a fatherless family and the mother ill. Rev. Soldner suggested that these children be placed in a Home. It was voted that Rev. Soldner be authorized to ascertain whether these children could be placed in the Quakertown Rescue Home. This has been done but it was not thought best to put the children in this Home.

It was voted to pay $35 per year for support of an orphan in India for a period of five years.

During the noon intermission the Ladies of Germantown church served coffee and in other ways proved themselves thoughtful hostesses.

The afternoon session was opened by a spirited song service conducted by Rev. Daniel Unruh of Lansdale.

Rev. G. T. Soldner and Rev. Howard Landis spoke briefly after which a period of entertainment was furnished by talent from the Germantown church. Miss Eleanor Temple gave several very appropriate recitations and Miss Gertrude Temple followed by a group of solos rendered very effectively.

Then followed a very interesting talk by Deacon Walter Temple of the Germantown Ch.

Mr. Temple reminded us that nearly 250 years ago the first Mennonites led by Francis Daniel Pastorius settled in Germantown. The first log meeting house was built in 1708. The present building was erected in 1770, costing $1,000. Some of the original timber was used in this building.

The first protest against slavery was drawn up by the Quakers and signed by two Mennonites in a house not far from here (5109 Germantown Road). This protest was drawn up and signed on a small table still in use in the Germantown church.

Abram Updegraef manufactured the first linen in America. Wm. Rittenhaus operated the first paper mill. David Rittenhaus was the first astronomer in America. And Christopher Dock, one of the first schoolmasters, wrote books on pedagogy still recognized as authorities. The above mentioned were all Mennonites and goes to show that Mennonite people played a large part in the development of their country.

Mrs. Clemantine Sperling, daughter of the late Gov. Brumbaugh, brought up a helpful message on the 11th and 12th chapters of Hebrews. She called attention to the many instances of those who had led victorious lives through faith in God, urging her hearers to take the Faith way.

Treasurer's report as follows: balance on hand, $4528.60; receipts, $216.22; total, $4744.82. Expenditures, $62.50; balance on hand, $4682.32.

Though the attendance was not large all felt that we had spent a very helpful inspiring season together.

Ada M. Landis, Sec'y.

AN APPRECIATION OF PROF. H. H. EWERT, FROM THE WINNIPEG EVENING TRIBUNE

Rev. Henry H. Ewert many years ago in the town of Gretna, a place for its size I remember as a veritable commercial hive, particularly in the autumn time when grain marketing was at its height.

Before the great plains of the vast Saskatchewan and Alberta came under the plow—an area then known as the Northwest Territories—Southwestern Manitoba was the principal granary section of the West, and Gretna, with its rich agricultural surroundings, was a pivotal point.

Gretna is an historical point in Manitoba's history of the past fifty-five years, and linked with the story of Mennonite progress an outstanding name is that of Mr. Ewert. He came to this side of the ocean in 1874 with his father, William Ewert, from Prussia. He was then 19 years of age. The family settled near Hillsboro, Kansas, the young man helping his father on the farm, but diligently following his studies in his spare time.

Furthering his acquaintance with the English language, Mr. Ewert was met by many requests to give English lessons to his friends. He did this as far as his time would allow, and later on he became a school teacher for several terms, all the time continuing his own studies. Finally he decided to choose teaching as a profession. He went to Normal School at Emporia, Kan., taking his certificate in 1879.

The Mennonite community of Kansas then invited Mr. Ewert to undertake the establishment of a continuation school for Mennonite students. He accepted the call, but decided first to complete his own academic education.

The Mennonite Continuation School in Kansas was opened in 1882 with Mr. Ewert as principal. Established first at Emmenthal it soon moved to more commodious quarters at Halstead. It has continued down to the present time, a record of nearly fifty years of teaching, and is today known as Bethel College. Mr. Ewert remained as principal until 1891, seeing the institution grow in size and influence.

The Manitoba government, learning that the Mennonites of Kansas had made great progress, sent down Rev. Dr. George Bryce, of Manitoba College, to see if he could not obtain some one who could further help the Manitoba Mennonites educationally. The result was that Mr. Ewert came to Manitoba and spent some years in the service of the government as inspector of Mennonite schools. Later he became head of the Mennonite Collegiate Institute at Gretna, where a valuable work has been done in preparing young Mennonite men and women for service among their own people.

This summer the celebration of Mr. Ewert's 50th jubilee as a teacher took place at Gretna, the festivities being attended by a large number of Mennonites from all parts of the province.

Largely due to Mr. Ewert's efforts practically all the schools within the Mennonite settlements are now supplied with fully qualified teachers. And a guarantee of pedagogical efficiency of the highest standard is the fact that practically every Mennonite man teacher has taken up the vocation as a life calling. Furthermore, they have the encouragement of towns and municipalities in a salary standard said to be the highest in Manitoba outside of the larger towns and cities.

The very best and most thorough in educational training is the goal of the whole teaching fraternity in the Mennonite districts, and no man has given greater encouragement in arriving at this high standard than Mr. Ewert. A veteran in years—75 of them—he has the enthusiasm, and the vigor and appearance of a man in middle life.

Did space permit, mention might be made of the splendid predictions of Lord Dufferin when he visited the Mennonite Settlements in the seventies. Let it be said, however, that he knew whereof he spoke, and the fulfilment has been most gratifying.

October 17, 1930.

SIGNS OF THE TIMES

American churches were recently asked to observe "Support the President Day." Never before was such a request made, and indicates a condition in disregard of law, the Constitution and of the things sacred hitherto unknown, and which has reached an uncontrollable stage. The fault is not entirely with extreme lawless: this is only the outbreak or expression of contributing causes back of it. There has been a loosening of control all along the line, in home, church, religious and secular life. Unbridled liberties are taken and allowed unheard of a few decades ago. For years we've been slipping: nearly every good has become tainted with a kind of modernism that is regrettable. It is found in literature and amusement; seen in dress and manner; heard in speech, music, song; read in the "new marriage views"; "new evolution theory". And when an alarm was sounded, lecturers cried, down the "pessimists", with assurance that it is "just young America", and would all come right. The easiest way is to blame it on the war and automobile. These certainly take their toll, but our sins are deeper than either. The mere exchange of buggies for autos cannot produce criminals. One basic cause of present conditions is **a general breaking down of inner restraints.** Chief of these is the age-old established belief in God. Many have become doubtful of the existence of an All-Wise Being. That they are at least willing to take a chance is abundantly evident. Very few things are any longer classed as sin, and "Christian" can be tacked over most any one's door. It is admitted that the present age, crowded with swift-moving events, thrills, tragedies, that crash in upon the mind, are calculated to upset one's beliefs, cheapen human life, and awaken a questioning attitude as to an intelligent Supreme Ruler. As a result of this, the **fear** of God as a restraining force has weakened, and in many, given way entirely. "Dost thou not fear God?" "There is no fear of God in them." "It is a fearful thing to fall into the hands of the living God." Such warnings today have little weight in checking crime. Fear is not the noblest incentive to obedience or right living, but it is writ large in human nature, and has proved of great aid in prompting respect for law, and regulating society. But with the fear of God, has gone the **belief in a future.**

Mr. Roosevelt said, "He who believes in a tomorrow after today's sun down, is careful what he does today for tomorrow he may be sorry; but he who does not believe in a tomorrow, cares little what he does today, since there's no tomorrow to make him sorry." This breaking down of inner restraints is one of the chief causes of America's "crime wave", and the crumbling of the spiritual house carries down with it all that is linked up with belief in and fear of God. One of these is the

Bible as Authority—This bulwark of Christianity has always been a vulnerable point of attack, but it remained for modern times to produce a host of ministers, teachers, writers, and college heads to shake the faith of millions by questioning every great Biblical truth upon which rest the Christian's hopes. To ministers and writers of earlier days, the Bible was the final appeal, "They testify of me". But how often we are shocked at the bold denial of some long accepted truth by prominent ministers or writer, whose position is far out of proportion to his real worth, the harm of which is intensified by such publicity as constructive truth seldom gets. Can we wonder that many younger

Biblical students are evolutionists, and deny the inspiration of the Scriptures? The claim that a "Questioning Faith is normal and necessary to progressive truth" is a lame attempt to palliate this attitude. The late W. J. Bryan warned the nation that tampering with Biblical authority would result in trouble, if not disaster. Whatever the Bible faults, it has won the right to universal confidence by having led the world out of its darkness and to the only true God. A final result of breaking down of inner restraint is

Disregard of the Civil Law—We asked an aged negro, "Uncle would you like to haul my trunk from the station?" Without slowing down his old horse he replied, "Boss, I ain't huntin' no trouble," by which he meant that he had no city license for trunk hauling, and wisely would keep within the law. But even the sacredness of human life has weakened. The cheapening of life is largely responsible for our high murder rate. Autos, airplanes, accidents on land and sea, exact an enormous toll; an individual life counts for little; machinery and invention, with the "big interests" are steadily forcing out the individual, and human life is of no bar to one bent on crime. Recently New York police poked fun at London police for still using the bicycle; but which ill-becomes America when we compare our respective crime records. In 1929 London reported 18 murders, while an American city one-sixteenth London's size had 105 murders the same year. Each London criminal was apprehended and sentenced. Of the 105 American murderers only 23 were sentenced. This high rate and lawless state of mind is not a bubble, and will be changed only with a changed national attitude, and that decidedly so.

Wholesome Influences — The situation could be worse; as was said of Paine's "Age of Reason": "Don't unchain that tiger; if the world is wicked with Christ and His Word in it, what with them out of it?" The power to recover moral and social standards rests largely with moral and religious organizations. Epworth Leagues, Christian Endeavors, Brotherhoods. And what of womanhood? The influence exerted by good women tugs mightily at the heart of her weaker sisters, furnishes an invaluable restraint to the strong passions of men, and is indispensable to the moral uplift and enduring of the race. Her moral powers contend, hold in check social abandon, and are forces with which crime and disintegration must reckon. Modesty and decorum command respect, and present conditions brings womanhood into fearful responsibility. "Besides, we shall not fight our battles alone." A just God champions the right. With a praying, united church, an aroused citizenry, the broken down restraints can be mended, when the nation fully awakens to its peril, and repents. I say a "praying church", for nothing very great has ever been accomplish apart from prayer. "Never too poor to pray, never to weak to win."

T. Richardson Gray, Edgewood, Iowa.

CORRESPONDENCE

Wayland, Ia. We are enjoying beautiful fall weather, farmers are busy gathering corn. Our Sunday school observed Rally and Promotion Day, Sept. 28th. At our Sept. Dorcas meeting, we had special guests, Rev. and Mrs. Thiessen and their three children. They told us about our work in India in a very interesting way which should inspire us to be more active in His service. The boys sang two Hindi songs, we were very glad to have them with us. In the evening Rev. Thiessen gave a lantern lecture, which was very instructive. Oct 3rd, Rev. and Mrs. P. W. Penner who have labored in India for 22 years, brought us their message with great enthusiasm. The Thiessens and Penners certainly put heart and soul in their work and deserve the heartiest support of our means and our prayers. Rev. Lester Hostetler from Sugar Creek, Ohio, was with us for special evangelistic meetings during the week from Oct. 5th to 12th. The following subjects were discussed, First Things First, Real Religion, The Pharisee and the Publican, The Rich Fool, Christianity and Success, Christ in Modern Life, The Meaning of the Cross, The Prodigal Son and Why the Church.

We were favored with nice weather, hence the meetings were well attended and our spiritual life was strengthened.

Oct. 19th, nineteen young people were admitted by baptism and Holy Communion was observed, Oct. 26th. Dr. Mosiman from Bluffton, Ohio, was with us and assisted in this service. In the afternoon Rev. Basinger visited the shut-ins and they also partook of the Lord's Supper. **Mrs. C. K. S. Corr.**

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, Editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
November 16

Jesus, an Example of Stewardship.
Jno. 17:1-7; Luke 2:49.

"Wist ye not that I must be about my Father's business?" These words of Jesus are helpful to us also, let us remember them. We may need to do our daily work to meet expenses but our business is to do our Father's will.

What an example Jesus was as a wise steward, "My Father worketh and I work." We need to see the difference between ownership and stewardship. God owns but we are stewards. We can say Jesus was an Example in Stewardship in Time, Money, Talents and Life.

Jesus always had time to spend with the Father. Let us not neglect our devotional and worship services. We do not find Him rushing around "pell-mell" like many of us are accustomed to do, neither do we read of Him taking a walk "to kill time". Yet at the age of thirty-three he spoke these words from the cross, "It is finished." O Lord, "Teach us to number our days that we may apply our hearts unto wisdom."

Money—We are least willing to be stewards of our money. We like to keep all we need and give some of the balance to God. Consequently in these "hard times" these days we have aplenty of money for foot-ball games, "permanents", gasoline, cigarettes (we used more this last month than any other month preceding), etc., but mission boards in all denominations are begging and ministers are borrowing money at the bank because their salaries are a few months back. As long as ministers and missionaries cannot board and room in heaven the church simply must "keep them" here on earth.

Although Jesus often warned against a man becoming a capitalist and making his capital of first concern, He never was a socialist. Jesus praised the rich Zaccheus for his use of his wealth and never suggested that he give up his property. Peabody wisely says, "The saving of money is to be encouraged not merely for the making of money, but quite as much for the making of character. The reckless spender loses not only money but self-control."

More and more Christians are, however, learning to be "trustees for God." When Mrs. Russel Sage gave her ten million dollar gift to establish the Sage Foundation she caught the secret. She gave this enormous sum "for the improvement of the social and living conditions in the United States." The beautifully simple gift of the Mayo brothers of Rochester, Minnesota, is another good example. They gave two million dollars of their earnings to the University of Minnesota. They sent this simple message: "We never regarded this money as ours. It came from the people, and we believe, my brother and myself, that it should go back to the people. That was our father's attitude in life." Jesus came "not to be ministered unto but to minister and to give His life a ransom for many." We may follow in His train.

Talents—Jesus' parable of the five talent and two talent man comes to our mind here. We are to be stewards of every gift and ability. When 12 years old Jesus already had learned, "I must be about my Father's business." He lived such a consistent life of stewardship that in the very last days upon the earth He could say, "I have glorified thee on the earth, I have finished the work which thou gavest me to do."

"My master was a worker
With daily work to do,

And he who would be like Him
Must be a worker too.
Then welcome honest labor
And honest labor's fare,
For where there is a worker
The Master's man is there."

Life—The outstanding contribution of Jesus was His love, unselfishness and obedience to the Father's will even though that led to "The Old Rugged Cross." When we can increasingly understand the experience of Paul when he said, "I have seen Jesus my Lord", then stewardship in all things will become easy.

The Creed of Jesus

"He believed in God so naturally that He never tried to prove His existence but took it for granted, like the air He breathed or the food He ate.

"He believed in His own mission, which was to give men life abundantly.

"He believed in the fact of sin and man's redemption from it by faith and repentance.

"He believed in heaven and hell and taught that men make their choice of either right or wrong.

"He believed in the possibility of human brotherhood, based on the oneness of human need and dependence.

"He believed in the capacity of mankind to learn and accept the greatness of the abundant life.

"He believed in the fact of immortality, and took it for granted as He did the existence of God, never arguing about it.

"He believed in the seriousness of life without being gloomy or ascetic. And He taught that life should be measured not by pleasure, but by its joy in service.

"He believed that prayer is a necessity for a full-grown life, and taught the need of it without arguing about its meaning.

"He believed in His own teaching so much that He commanded it to be taught to every nation, and laid it upon the church as a last and binding commission."—Standard C. E. Quarterly.

LEADERSHIP FOR OUR GENERATION

By Clarence Rupp

This topic lends itself to two angles of approach. It may be made a dissertation on the ideal leader for our generation in the realm of religion, politics, economics or general social problems, with an attempt to lay a ground work of principles by which this leader shall direct his followers in the various problems which confront them in their several fields of activity. On the other hand, the discussion will perhaps have more universal appeal if it is confined to such principles as each individual can apply in his personal conduct and the formation of his own concepts and attitudes with regard to the problems with which he is confronted. After all, the sentiments of Kipling are still true, which he expressed when he said, "I am the master of my fate; I am the captain of my soul." And perhaps it is not too much to hope that if the discussion does have merit as a groundwork of principles for the individuals of our generation, it will not be altogether useless to our leaders.

The history of the Christian era is a record of recurring cycles of revolt against authority and the established order. Periods of passive submission to the prevailing order of things are regularly followed by a period of revolution in which new principles appear and during which authorities are revaluated. The 18th century saw perhaps the most universal and complete controversion of the established social, political, economic and religious order. Of course, we cannot say that the thinking of two eras is a diametrically opposed as the abstract ideas of revolt and submission. Elements of both can be found in all ages. The difference between one age and another is merely one of degree.

So in our own age we see elements of revolt. Whether history will record our small bit in the world's story as an era of revolt remains for posterity to determine; but we do know that authority and the established order have been widely challenged throughout the upheaval engendered by the great World War. To determine the degree of revolt in any particular generation is useful only historically, but an attempt to evaluate a generation's attitudes, whether revolutionary or not, has present and instrinsic value.

One of the first characteristics to impress one in studying the typical attitude of our generation is the exaggerated and undue emphasis given to the accidental and that which is merely coincidence. Our daily newspapers are crowded with headlines such as these, "Fame Forced on

Movie Actress Who Dodged It", and "Broken Ankle Brings Fame to Movie Actress." Biographers of Graham McNamee point particular attention to the accidental way in which he was hired as a radio announcer. News is not considered worth publishing unless it has an element of the unusual or accidental about it.

Such an extreme attention to the accidental life causes us to think in terms of static situations rather than the dynamic principles which govern life and the development of civilization through the ages. As a result we are a race of opportunists. Instead of attempting to gain a firm grasp on the dynamic principles of life in an effort to make them our tools in the furtherance of beneficial social evolution, we wait for the isolated incident which we hope will come along to serve our purpose. Action on the spur of the moment is the ideal which our generation sets for itself. We praise the man who scores a triumph in an emergency. We might be compared to the stowaway who succeeds in accompanying a new dirigible on its first transoceanic flight, when our ideal should be the designer and navigators who actually made the flight possible. In other words, we give no thought to the continuity of the past and the future, and act in a situation without a thought for the original basis for the situation or for the ultimate consequences of our action. In the field of religion for instance, men have sweepingly denied any diversity between the fundamental beliefs of Catholic and Protestant without attempting to define and conserve the fundamental beliefs which they have in common.

Such an emphasis on static situations naturally makes us think in terms of temporary problems. Just as a mere coincidence has no element of permanence about it, so our thinking can have no permanent value as long as it is confined to temporary situations. Such a dominance of the temporal is certain to be accompanied by a reign of materialism. Materialism and opportunism are inevitably co-existent because of their common temporal element. Our civilization displays unmistakable symptoms indicative of the situation which Isaiah condemned in Israel when he said: "Their land is full of gold and silver, neither is there any end of their treasure. It is also full of idols and they worship the things which their own fingers have made."

Perhaps this discussion will appear rather reactionary and narrow to some, but a progressive attitude does not mean a blindness to the dangers which may creep in with change, neither does broad-mindedness mean a wholesale adoption of all that is new and unusual in modern thought. In recent years, a critical attitude has been roundly scored in many quarters, but criticism is an essential quality of true broad-mindedness. We should be broadminded enough to be willing to examine anything brought to our attention no matter how many sacred cows bar the way to its examination; but our broadmindedness should include a critical attitude which subjects anything which we wish to adopt to the most searching examination of which our intelligence is capable.

Returning to our topic, I think the assumption is justified that all humanity is interested primarily in security. Static situations, as we have pointed out, are essentially temporary and therefore can have no element of security about them. Permanence is an essential attribute of security. John Dewey in his recent work in which he sums up his philosophy of life, "The Quest for Certainty", says that only spiritual things can possess permanence and security. Obviously, there is nothing permanent about a car, a factory, or any body of flesh and blood, but who can deny the permanence of such qualities as loving-kindness, mercy, faith, and hope. Mercy for instance has maintained its homogeneity throughout the ages. Who can think for a moment that mercy signifies anything different now than it did a thousand centuries ago.

It is to these permanent principles which we must cling for security. Opportunism which waits for a situation must be replaced by an attempt to grasp the dynamic principles which have governed life and will continue to govern it throughout eternity. Instead of praising the opportunist we should praise the man who carves out his destiny and makes the factors in life bend to his will, instead of waiting for an accidental and favorable combination of circumstances. Note the dynamic quality of Solomon's advice when he says, "Incline thou thine ear unto wisdom and apply thine heart to understanding. Yea if thou cryest after knowledge, and liftest up thine voice for understanding; if thou seekest her as silver, and searchest for her as for his treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God."

The philosophy of Schopenhauer degenerated into the brutal nationalism of Nietzsche, but it has certain worthwhile elements which every dynamic Christian can afford to consider. According to Schopenhauer, the various forms of all living bodies are not a result but the effect of the natural environment in which a particular species found itself, but a dominant "will to live" instilled in the earliest predecessors of all modern species which fixed its aim on a definite environment and developed itself for life in that environment. A bird for instance, does not have wings because circumstances determined that it should live in the air and it developed wings as a result of life in the air, but it has wings because the "will to live" in the species' original predecessors determined on a life in the air and birds developed wings as the best possible form for life in the air. Just so we should be Christians not because we live in a Christian environment which makes angels of us, but because we have fixed our minds on life in Christ and the life of a Christian is the only possible form for life in such an environment.

Civilization then must develop toward Christ if it is ever to give us any assurance of security. Change in our fundamental institutions is desirable and inevitable, but we must recognize the essential continuity of the life-giving principles which have been the basis of all our fundamental institutions throughout all their changes. A grain of corn has undergone profound changes as a result of scientific breeding and selection. But there is no reason for believing that the germ which gives this grain life has undergone any change in principle. Just as the element of permanence in the germ of a grain of corn gives the grain life, so the permanent principles found in Christ must provide the life-giving spark for our fundamental human institutions throughout all changes which they may undergo. Unless institutions which we erect have this element of permanence about them, found only in the principles for which Christ stands, they can add nothing to the world's progress. In building toward the permanent ideal of Christ perhaps no more inspiring words can be found than those of Holmes when in his "Chambered Nautilus" he says,

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

CRUSADE WITH CHRIST

Anna G. Moore

"Hail to Thee the Living Christ Who maketh wars to cease;
Teach us to love all nations, with Thee, crusade for peace.

Chorus:
Onward the army marches as we crusade with Thee;
Peace and good-will to nations bringing.
Spread the news and send it winging
Highward and skyward ever swelling.
Good news to all the world we're telling,
Jesus we will crusade with Thee.

Hail, true Citizen, to Thee, Pattern of Loyalty,
We, too, would serve our country, and serving thus—serve Thee.

Hail, Evangel of the Cross, Hail Thee, O Lamb of Worth!
All knees shall bow before Thee in Heaven and in earth."

Feeling that the present theme of C. E., "Crusade With Christ", could and should be expressed in song, Miss Anna G. Moore wrote the words which appear above and set them to music which she composed. Miss Mooore is an active member of the Souderton C. E. Society and was for the past two years C. E. World representative of the Pennsylvania State Union. Anyone who desires to procure copies of the song may do so by writing to Miss Moore, Souderton, Pa. Single copies are five cents. The song should be of interest to all groups of young people who are using the Crusade theme.

Mary Borneman.

THE S. S. LESSON

November 16

The Believing Centurion (A Gentile Whose Faith Jesus Commended.)

Matt. 9:21—31.

Golden Text: "And they shall come from the East and the West, and from the North and the South, and shall sit down in the Kingdom of God." Luke 13:29.

A centurion was a military officer, having the command over one hundred men. A number of centurions are mentioned in the New Testament and always in a favorable light. We gain from this that they were trustworthy men and were carefully selected by the authorities.

In connection with this lesson one should read the account in Luke 7. We learn more of this centurion there. He had great respect for the worship of Jehovah, though he was a heathen. He had friends who could be sufficiently interested in him to go to Jesus about his troubles. He was benevolently disposed, for he built a synagogue for the Jews. Evidently he was a person of wealth. We are indeed fortunate if there are those who intercede with Jesus for us. Whatever else the Jewish Elders were, they here set a good example by interesting themselves in their friend and going to speak to Jesus about the matter that most concerned him.

In the picture of the centurion, whose name we don't even know, we get an unusual portrayal of a relationship that could exist between master and slave in a day when a slave had no rights that his owner need respect and when generally slaves were treated merely as chattel.

The Gentile in authority in the time of our Lord was accustomed to assume an attitude of contempt toward Jewish people, were they of high or low degree. This centurion was free from such a trait. He loved the people among whom his lot was cast. To be able to throw off national prejudices and regard a man as a man, no matter what his race or condition in life may be, is the mark of a person of character—a lovable character.

The situation of the centurion's servant was grievous and apparently both helpless or hopeless. To human eyes his only earthly comfort was the master whose love for him was so unusual. It makes us think of the one Master who is our only hope and help in our miserable sinful state. Palsy at that time was believed to be incurable. The victim was helpless and hopeless, practically a person in a living death. He was a type of the sinner, hopeless, helpless and lost. The only cure for the palsied man could be Jesus. Jesus is the sinner's only hope. He was fortunate in having a master to intercede for his cure. Jesus is both our Great Physician and our Mediator. There can be no salvation but through Him.

We note that Jesus was ready to come and perform his act of mercy and love. Jesus is always ready to come. To all who desire him He will come. He even seeks to come to those who are not yet ready to receive Him. He says: "Behold I stand at the door and knock," "The Son of Man is come to seek and to save."

It required faith, in the first place, of the centurion to seek a cure from Jesus, but that was a faith on other people's word that Jesus had and did cure and it was also a faith of desperation. There was no one else to go to in this emergency. Faith like this is a power. The testimony of others concerning what Jesus does is encouraging and leads many others to turn to Him. The faith of desperation—the realization on the part of troubled souls that there is no other name under heaven whereby one may be saved surely has won many to Jesus Christ, but, the faith of the centurion was remarkable because it was an unusual and extreme expression of confidence. The thought may have occurred to him that, like any other Jew, Jesus would avoid entering the home of a Gentile, but this did not discourage or hinder him. Only say the word and that will suffice, was in substance what he said. Then, he argued from his own experience. He was a commander and must be obeyed by those under him, Jesus was one in authority with power over spirits and disease. Because of his authority his word to the disease that had hold of the servant would be obeyed instantly and without question. There is no record of another before this time having such an absolute confidence in the Word of Jesus and, for this reason, Jesus compliments the faith of this gentile over the faith of the Jews, God's people for it was His experience that he came to His own and His own received Him not.

From this centurion we learn the lesson of humility. He had no exalted opinion of himself. though powerful and wealthy he, a Roman, was willing to take the place of an inferior. His faith was a beautiful and impressive one. He was sure that Jesus was able to do for him just what he needed and what he wished Him to do. Faith and humilty are twin brothers. They go together. They are not to be separated.

The comment of Jesus concerning other Gentiles whose place in the Kingdom of God through faith would be assured, indicated that not alone this centurion would come to Jesus, but, that others also from the North, from the South and from the East and the West—or in other words the whole world—would be coming to Him.

CORRESPONDENCE

Ebenezer Church, Bluffton, Ohio. As we are again approaching the Thanksgiving season we can truly say with the Psalmist, "O give thanks unto the Lord, for He is good; for his mercy endureth forever."

It is evident that every year brings and proposes new things and this is especially true if a church wishes its organizations to function successfully. This last year, under the leadership of our pastor, Rev. P. A. Kliewer, an intermediate society was organized and has become a very active organization. Our pastor is instructing a class of "The Teachers Training Course", a very profitable hour is spent in studying the Word and preparing for greater service.

We have progressed somewhat in musical lines as Mrs. Kliewer is directing an orchestra and furnishing music for Sunday evening services. Our mixed chorus of sixty voices rendered a cantata "Holy City" on the evening of September 14th to a very full house and later gave it at a neighboring church. Our male chorus is rendering programs in various nearby towns and lately broadcasted over the radio from Ft. Wayne. This is not stated in a boastful manner but merely to relate and induce other organizations to do likewise.

We were very fortunate in having several missionaries in our circle which are always a source of inspiration. Some of our Home Missionaries, Rev. J. J Plenert, Rev. Harley King, foreign were: Rev. and Mrs. John Thiessen, Rev. and Mrs. Penner, Rev. and Mrs. F. J. Isaac, Rev. and Mrs. Lester Bixel, some of our own people who are home on furlough preach for us quite frequently.

Our Christian Endeavorers are taking advantage of opportunities for witnessing for the cause of Christ by holding services at various places on Sunday afternoons and weekday evenings. Places where no regular services were held such as the County Infirmary, City Rescue Home, county and state hospitals, jails etc. It really is encouraging to see some poverty stricken, invalids, prisoners and sick people made glad by singing some old gospel songs which are dear to their hearts.

This summer for three weeks one hundred and twenty children were gathered to the church for Daily Vacation Bible School where they studied the Bible, memorized Scripture, learned songs etc. Everyone enjoyed it immensely and also the five teachers.

Just recently ten new members were added to our church by letter and on Thanksgiving we anticipate to have baptismal services in the morning and in the evening a program by the Girls' Missionary Band. We are looking forward for another uplifting and helpful year and let us consider our blessings and be sincerely thankful to our Heavenly Father for them.

Odessa Bixel, Correspondent.

DEATH

Schrock—Mrs Lena Schrock, nee Unzicker, 1210 Tenth Street, Upland, California was born December 19th, 1863, in Butler county, Ohio.

During early childhood she moved with her parents to Illinois, where as a young girl she was baptized and became a member in the Gridley Mennonite Church.

On November 13th, 1873 she was married to Peter Schrock, with whom she shared joys and hardships for almost 57 years. This union was blest with five children, all still living. They are: Frank Schrock, Ogden, Utah; John Schrock, Upland; Mrs. Al Stutzman and Mrs. J. J. Jantzen both of Upland; and Mrs. John Troyer of Aurora, Neb. Besides these children and her aged husband, Grandmother Schrock is survived by 13 grandchildren and 7 great-grandchildren.

In 1890 the Schrock family moved to Aurora Nebraska, where they remained as helpful members of the Mennonite Church, until they came to Upland in the fall of 1923. During their stay here, they have been faithful members in the Mennonite Church.

Sickness seldom entered the Schrock home for many years, until final illness set in about three weeks ago. During this time she was a quiet and patient sufferer holding fast her hope and trust in God. On the last day of her consciousness she said to those at her bedside: "I am going to go home soon, and I hope to see all of my children in heaven." She died October 14th, 1930 bringing her age to 76 years, 9 months and 25 days. Her passing is the first death in the four generation family.

Her pastor, Rev. A. J. Neuenschwander used Isaiah 32:17 as text for words of comfort and instruction. Interment Bellevue Cemetery, Ontario.

JOTTINGS

We are sorry to note the death of Prof. D. E. Harder, of Freeman College, who after a siege of suffering, passed away at Hillsboro, Kan., Oct. 23.

Dr. J. E. Hartzler, of Witmarsum Seminary, was called to East Lynn, Mo., by the death of his father, who was buried Tuesday the 28th. Dr. Hartzler delivered the funeral sermon.

Rev. A. J. Dyck, of Buhler, Kan., a member of the Home Mission Board of the Western District Conference spent some days visiting scattered members in the vicinity of Greensburg, Kan. It gave these families an opportunity to come together for several services.

Stephen Wang and James Liu, Chinese students at Bluffton College, had charge of the Christian Endeavor meeting at Berne, Ind. on a recent Sunday evening. The young men are in America through the efforts of students and faculty of Bluffton College and the Young People's Department of the Middle District Conference.

Among others, the following missionaries were present at a recent meeting of the Western District Conference: Mr. and Mrs. P. W. Penner, Mr. and Mrs. G. A. Linscheid, Mr. and Mrs. J. B. Ediger, Mr. J. J. Plenert, Mr. and Mrs. F. J. Isaac and Mr. and Mrs. J. P. Suderman, the latter has just gone to Oraibi, Ariz.

Sunday, the 26th, the Young People of the Ebenezer church near Bluffton, O., were busy bringing the message of song in several of the nearby institutions. In the morning they sang in the Lima state hospital, in the afternoon to the old folks in the county home. They also sang in the jail in five wards to the delight of the guests abiding there.

The Mennonites in Paraguay are at present suffering from an epidemic that in two villages resulted in 34 deaths while 40 are seriously ill. Weakened by their hardships during covering a period of years in Europe and subjected to a climate new to them with all the dangers of a sub-tropical country increased by a lack of sanitary precautions the brethren are severely tried and need the prayers of their brethren the world over.

The California Churches, as far as it is possible, will have an occasion to have as their guest the John Thiessen family, which is on their way to India. Meetings at which Rev. Thiessen and his wife are to speak are arranged as follows: Upland, November 12th, Los Angeles, November 12th, Mennonite Church, Paso Robles, November 14th, and First Mennonite Reedley, Sunday, November 16th. From Reedley the Thiessens will go to San Francisco where they will sail for China on November 20th. It is with joy that these workers are awaited in the churches.

The Ebenezer Mennonite church, Bluffton, Ohio, on Sunday, Oct. 5, enjoyed a very interesting and inspiring service when eight new members were added to the congregation. All of them were received by letter and the right hand of fellowship.

The Bluffton college church group gave a program at the evening service of the First church, Bluffton, O., last Sunday evening. The service was of the nature of a pageant entitled, "The Soldier of the Cross."

The celebration of Founder's Day at Bethel College was marked with special exercises in which members of the faculty and visitors participated. It was the privilege of President Kliewer to turn over to the college a check for $1000, the gift of Mr. Hyde of Wichita.

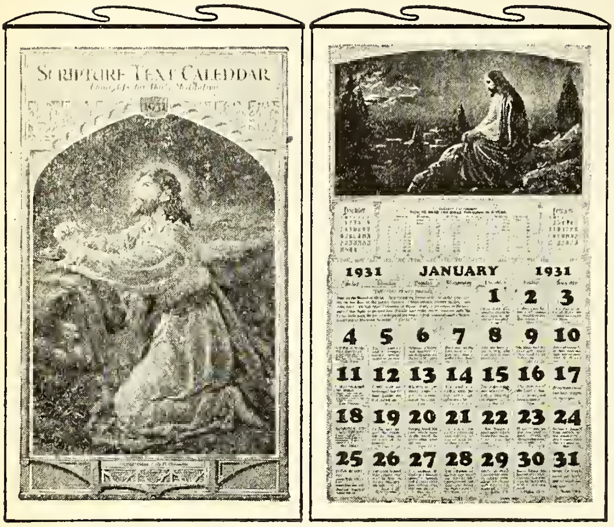
A united Mission Festival in commemoration of the 50th year of Indian Missions was held by the two Mennonite churches of Newton, Kansas, in the town Auditorium, Oct. 19. Addresses were made by Revs. H. R. Voth, M. M. Horsch and G. A. Linscheid. The music was under the direction of Prof. W. H. Hohmann.

Rev. Tressler, Chaplain of the Seamen's Institute, Philadelphia, was a visitor to the Eden Ch., Schwenksville, Pa., last Sunday evening. Beside giving a description of his work among the sea faring people, he showed interesting pictures of the C. E. Convention at Hershey last Summer.

The Hillsboro, Kan., Bible Academy is greatly interested in missions. The Freshman class will give a program on Oct. 30, on Great Home Missionary Leaders which will be led by Elmer Smith. A number of the students attended the missionary meeting given in the local Mennonite church at which Mrs. P. W. Penner was the guest speaker.

Last Sunday, Oct. 19, there were three services in the South Church, Freeman, S. D. In the morning there was the usual service, in the afternoon Rev. H. C. Poole, of the British Bible Society, was the guest speaker and in the evening the Ladies' Missionary Society gave an interesting program.

The Messenger, the little paper published by the Oklahoma Missionaries in the interest of their Indian wards says that most of the Indians are busy picking cotton though the crop is short and the prices for picking are low. The usual rate being 75 cents per hundred or 50 cents for snapping. The missionaries report that the attendance at services is better now that fairs and summer visits are a thing of the past. Some of the Christian Indians bring their visitors with them to service which is as it should be and the missionaries are always happy to welcome them.



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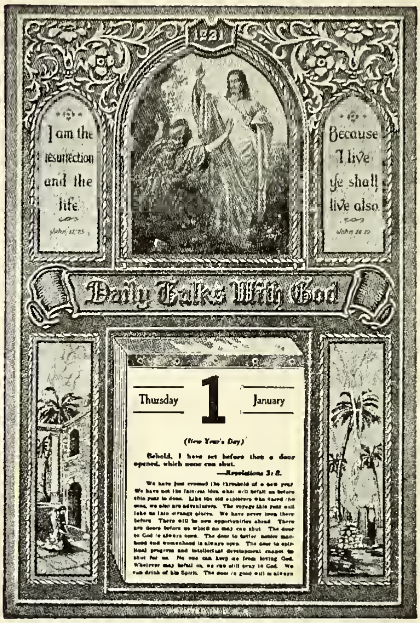
1931
I am the resurrection and the life
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, NOVEMBER 13, 1930 No. 45

EDITORIAL

In a few states there have been notable victories for the wets during the past week and they are assuming that there is a certainty of the repeal of the 18th Amendment of our National Constitution. That the wet states such as New York or New Jersey, etc., have gone wet is nothing to glory about. The fact that the leopard did not change its spots is not a thing to surprise. Water stays wet and why, then, fuss about it. We are confident that the good sense of the American people will never permit the return of the saloon. In fact the wets are saying the same thing in order to gain support. In this we can see not the least sign of sincerity. Our understanding of a saloon is a place where strong drink is sold. The place may get another name, but its nature will never change. A rose by any other name will smell as sweet but who ever hoped to change the odor of an onion by calling it a rose?

The failure of our authorities to enforce the law in many places is not an argument against the law but an indictment upon the insincere and time serving officers who may enrich themselves at the cost of the decency of the whole nation or who at least, by their incompetency, give free hand to criminals. No one party that has been in power is free from the guilt of the rape of our nation. Appointing men to enforce law with which they have no sympathy or which they themselves violate and continuing to appoint such characters is nothing short of base hypocrisy and the betrayal of the whole nation into the hands of criminals.

In another column of this issue notice is taken of the fact that this month it was forty years since Eusebius Hershey sailed from New York as the pioneer missionary of the Mennonite Brethren in Christ church. We have a faint recollection of his coming into the neighborhood of the writer who was then but a small lad, but we do not recall that his presence was noticed by many in that community and that he made an impression upon those of the community whom he visited. When he sailed for Africa he was already an old man not so far from seventy years of age. At that time, more even than now, that portion of Africa to which he went was a white man's grave. It was surely the hardest part of the world in which to undertake missionary work and people spoke with amazement of this aged man going into tropical Africa. No doubt he realized that the possibilties of his ever returning home or even surviving for any length of time was slim, but he had in him the stuff of which missionaries are made. The sacrifice was nothing about which he cared. What he wanted to do was to preach Christ to heathens. In this he succeeded and nothing else mattered. Perhaps no man now knows where his grave is and maybe none of those to whom he preached Christ through an interpreter ever heard his name, much less remember it if they are now living, but he heralded Jesus Christ and then took his place among the multitudes of faithful ones of other ages who cared nothing for homes and countries and comforts so long as they might make known to men the salvation there is in Christ Jesus.

The significance of an election is generally in danger of being overemphasized. The winners congratulate themselves upon having saved the country while the losers pose as those who having made a sacrifice hit and saved the day and would have it assumed that the next time they will make a home run. Politicians always are capable of making the most absurd and impossible claims without even as much as batting an eye. However, since the election is over, the rest of us are settling down, waiting for prosperity to return. The world-wide depression, that is making it difficult for many of us to make ends meet, would have us realize that good times cannot be voted back in the way we elect constables. After the world has gone crazy for years destroying things that required generations to build up in the bloodiest war in history the time is sure to come, delay it as we may try, when this racket has to be paid for and we are in the midst of such a readjustment. America is more fortunate than other peoples because it was richer in the beginning and because it was not in the war so long. Captains of industry have learned how to speed up things with machine and organization that in some things there is sure to be overproduction, in other things elimination, and in other things they simply won't venture the possibility of small profits or no profits at all. Business and industry have become as hard boiled as military establishments and there is little or no sympathy or consideration for the units of employments that are only so many numbers to be conjured with like chess men on a board. With the Christian nations it has just happened that they have long ago eliminated Christianity and have consecrated themselves to rank materialism that does not now see the hand-sized cloud of discontent that may any day burst into the kind of disorder that desperate men resort to as the only means of asserting their rights and their dire needs. There is an undercurrent of grumbling apparent everywhere. The politicians have pretended to be able to help when they know that they cannot help until things right themselves. Popular wrath gives its first expression at the polls but when that protest fails who can tell what may happen with millions uncomfortably near to going hungry?

AN OPPORTUNITY AND A CALL

Young Christian women who wish to consecrate their life to some definite Christian service, either as foreign or home mission workers, or as deaconess will find nurses' training a helpful part of their preparation for this service.

The Bethel Deaconess Hospital Training School is open to such young women for nurses' training. Other entrance requirements are four years of high school education, sound health, and a desire to serve our fellow beings. The next class will be admitted January 1st, 1931.

For information and particulars write to Principal of Training School, Bethel Deaconess Hospital, Newton, Kansas.

MISSIONARY THIESSEN'S SAIL NOVEMBER 20

Missionary John Thiessen and family expect to leave Newton, Kansas, on November 10th at 4 p. m. for California. In California they expect to stop in the following churches. Upland, Nov. 12; Los Angeles, November 13; Paso Robles, Nov. 14; Reedley, Nov. 15 and 16. On November 20th they expect to take ship for India.

Their steamship address will be: Rev. John Thiessen, S. S. "Shinyo Maru" c. o. American Express Co., Market St. and Second, San Francisco, Cal.

A steamer letter from the many friends will be appreciated.

TWENTY RUSSIAN IMMIGRANTS SETTLE IN BLUFFTON, OHIO DISTRICT

A party of 20 Russian immigrants who fled from Russia in November, 1928, following persecution because of their religious beliefs, arrived in Bluffton late Monday night and are located on farms owned by Bluffton College in this vicinity.

The three families comprising the party crossed the border into Siberia on foot when they first left their homes in southern Russia. They were prevented by Soviet authorities from taking any of their personal property with them with the exception of the clothing they wore.

Settling in Siberia in the dead of winter the party was forced to live in rude abandoned shacks until the following spring. From Siberia the immigrants crossed the River Amur into China and continued their journey to Harbin, China, where they remained for nine months.

Apply for Admission

Although originally planning to go to Canada, the families of Isaac and Aaron Warkentin and Abraham Schmitt eventually decided to come to the United States and applied for admittance through the American consul at Harbin. This party was forced to split into two groups because of American immigration quota rulings which limited incoming parties from Harbin to 15 persons a month.

The first contingent arrived at Reedley, Cal., Oct. 26, 1929 with the remainder coming a month later. Since that time the heads of the families have been employed on fruit farms owned by a brother of the Rev. H. P. Krehbiel, a former Bluffton College trustee, in the vicinity of Reedley.

After several residents of the Bluffton district had suggested that the families be brought here, Bluffton college authorities entered into communication with Rev. Krehbiel and arrangements for the change of residence were completed.

College Offers Work

Next spring the group go to Washington C. H. to farm a 378 acre farm that will be turned over to the college by Charles Persinger at that time. Persinger asked that the Russian families be sent to the farm when he learned that they were coming east.

At the present the two Warkentin families are living on the Sam Gratz farm, southwest of Beaverdam, and the Schmitt family on the Thut farm occupied by L. A. Santschi near Bluffton. Both farms are owned by Bluffton College.

Schmitt and Isaac Warkentin each brought five children with them to Bluffton. There are four children in the Aaron Warkentin family. The ages of the children range from 18 months to 13 years. Seven are of school age. Two will go to Bluffton schools and three are to attend schools in the Beaverdam district.

The eldest man in the party is 38 years of age and the youngest 32.

Members of the three families speak German fluently although they still are able to carry on a very little conversation in English.—Bluffton News.

THE ERRING ONE

By H. J. Brown

Among our high school students was Wang Jui T'ing, a boy of average ability, but always somewhat unsteady. After graduation he taught school in K'ai Chow. He was fairly well liked otherwise, only that he carried his head unusually high, giving others the impression that he thought rather much of himself. It came therefore as a great surprise to us, when he asked for a letter of recommendation to go to the Tehchow Nurses Training School. Since he has no home and no funds to fall back upon, it was up to the Mission to loan him sufficient funds to complete his four year course. The last year being almost over we looked forward with anticipation to the day, when K'ai Chow would have its first own male graduate nurse. Our Medical Committee has had a rather trying time in sending boys away to nurse training schools, for out of eight cases five have turned out to be a total failure, and the rest are still not through.

On my way back to Peiping I passed through Tehchow with the intent of seeing Wang Jui T'ing, for I surmised that he had about finished his course. How disappointed I was to find that he had run away. His reason lay in the fact that the school inflicted a four months' punishment upon him for disobeying the regulations and absenting himself one Sunday from duty throughout the whole day. Now he had not only left prematurely, but he had taken with him the school's certificate and also that of the Nurses Association. These had been lent to him for the graduation exercises, but the term lacked twenty-three days in completion and besides he had his "extra four months" to serve. The superintendent was greatly disappointed and grieved. The boy had misused all confidence put in him and had set a very bad example before the student-body. Then, too, our Mission had advanced the necessary funds for his study through all these years, and now we were expecting as a result to have our first graduate nurse; but instead it turned into a runaway with shame, disgrace, thievery, and a large debt left behind. Where had he gone and what was he trying to do? Nobody seemed to be in the right position to give the answer, but some facts pointed towards his having gone to Tientsin. A few weeks later he proudly showed up in K'ai Chow. He really meant to step right into the hospital and begin work. He surely was surprised to find that his demeanor had been published and that no reputable hospital would employ him. I had some earnest talks with him. I tried to show him the silliness of running away from duty and spoiling his life's career. I frankly told him that there was only one way open for him to regain his position of becoming a nurse and that was to humble himself and submit to authority. Finally he began

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to realize his mistake and wanted me to intercede for him. I made it clear, that only upon two conditions would I consent to do so. First he had to surrender forthwith both certificates, so that they could be sent back to the Nurses training School and second, that he promise to submit to any conditions that the school would require of him. This caused a terrific struggle in the breast of this proud fellow. "Why," he said, "that will take all face (reputation) away from me!" But I showed him how he had really at the time of his running away lost every bit of honor that he had ever possessed and that if he would now surrender himself as a naughty boy and try to be good, he might be able to regain some of it.

He went home with a heavy burden. The fight was won, but the old man was not ready to give up, but finally he came, returned his certificates, and surrendered himself to the school for any punishment, that it might see fit to give him. The fruits of my correspondence were, that he was allowed to go back and serve as pupil for six months and twenty-three days; and that he should only receive his certificate and a position in our hospital at the end of this term, if he proved himself worthy of this leniency. The Mission, however, refused to help him any more financially, and so he had to borrow for his trip back. Further, the heavy rains had flooded the roads, and travel was hard, but he braved it all, because he had gained the inner victory. Lately I had a letter from him, telling me how happy he was over the fact that he could be back at his work.

RELIEF NOTES

By Levi Mumaw

A cable from Paraguay under date of Nov. 1 brings the following message: **"Doctors have diagnosed epidemic as typhoid. Conditions very grave. In village eight alone there are forty-three ill and nineteen dead to date. Movement in colony paralyzed and doctors taking energetic measures to halt disease and have begun vaccination entire colony. Epidemic increasing in villages six and seven and beginning in villages ten and eleven."** We continue to urge that we cease not to pray for the speedy relief from this dread disease for these unfortunate people.

Referring to "Relief Notes" dated Sept. 22, 1930, we want to call attention to a statement made relative to the small group of refugees who will probably remain in Germany and be supported there. We stated that they will not be permitted to leave Germany—which should have been stated in a different way as they will not be able to leave because of certain conditions affecting them personally and not because of any restrictions by the German government in not allowing them to leave.

We are in receipt of a welcome communication from Bro. G. G. Hiebert, Colonie Fernheim, Paraguay by letter dated Sept. 15, 1930. He advises that his communications have not been sent as frequently as he had desired because of being very busy in looking after the need of the colonists. He had intended sending monthly reports and hoped to be able to carry out this plan from now on as the work is settling down to a more normal basis.

The work has not been without its difficulties and some delays, but his report is very encouraging in that the eleven villages of about 25 families each are all located and the colonists are busy with the preparation of the temporary homes and the breaking up of the land for planting. Some difficulty has been experienced in digging their wells. In the early part of the work some delays were experienced beyond the control of Brother Hiebert and the colonists, but these difficulties were later removed and the work proceeded in an orderly way and the last two groups were permitted to move on their land as soon as they reached the colony which was a great advantage to all concerned.

In several of the earlier villages the water difficulties are not yet satisfactorily solved, but we hope these conditions will soon be corrected.

Considerable food has been secured from the Canadian colony which adjoins the new colony, but not enough to supply the needs until a harvest is reaped. Accordingly food must be brought in from the outside, which in general is more expensive and must be transported from the railroad station by ox-teams. Bro. Hiebert has supervision of this work and is doing the best under the circumstances that can be done. He advises that the corporation has a new local manager, Mr. Olaf Noren, who for a number of weeks has been busily engaged in the work. He has made a good impression on the colonists and earnestly endeavors to be a real help to them.

He calls attention to the establishing of a post office in the colony. The name of this new colony is "Colonie Fernheim." In the following extracts, we will let him bring his own message to our reader, which we believe will be appreciated. In order to understand better some of the problems the colonists are meeting, one must consider the fact that they are located on virgin soil of which not over 20% is open land, about 80 miles from the nearest railroad station; these disadvantages counteracting in a measure their advantages of a mild climate and productive soil, etc. It is to be expected that in such a large group there will be individuals who will not be satisfied with the new conditions. We are glad, however, to advise that Bro. Hiebert has reported that in general the people are resigned to their lot and are busy making the necessary preparations for their new home.

"Two weeks ago the fourth group arrived, and I shall now briefly write about their arrival and add a brief general report. The fourth group reached Puerto Casado on the afternoon of Sunday, August 17. They were all well to the extent that none of them was bedfast. They reported a pleasant voyage from Hamburg to Buenos Aires on the German steamer 'Villgarcia.' and from there on the river steamer 'Mexico.' They arrived at Buenos Aires two days after schedule time, and of this we were informed by wire, but the dispatch did not state that on the steamer Mexico the trip would take two days less than that of the former three groups which came on the 'Apipe.' Consequently the teams arrived two days late and the immigrants remained a day longer at the harbor, since it had better accommodations than there were at the terminal of the railroad. Early on August 20 we started with all baggage by special train for the terminal where the Canadian and Russian Mennonites met us with some sixty ox wagons. The whole trip by train and wagons was made without any special difficulties."

"Over 1400 souls have settled here to date within a period of less than four months. Since there is a saving in the cost of ocean transportation when immigrants go in larger groups, and the German authorities desired them to pass on without unnecessary delay, they were sent in groups of 350 and more. It goes without saying that it is a difficult problem to receive such large groups and transport them from 110 to 120 kilometers from the railroad and at the same time take care of a number of villages which have been established. 25 families, or about 125 persons (one village) would have been the desirable number in a group, if the German government would have granted a little more time. And then it was also important that the people were given the opportunity to settle down and take care of themselves as soon as possible."

"Health in the new colony is satisfactory, as well as in the Canadian colony. During the past year there were 67 births and 7 cases of death. Many of the new settlers, as a matter of fact, had various complaints due to the process of acclimatization, such as diarrhea, eye and lip complaints, but as a rule they are after a short time well and able to work. In the new colony a few old ladies and a few children died. In Kleefeld (village 3) Mrs. Cornelius Lepp died a few days ago, aged 32 years and 8 months. Her sickness was dropsy from which she suffered eight years."

"The name of the new colony (Russian Mennonites) is Colony Fernheim (Spanish: Colonia Fernheim) and it has now its own post office. Correspondents and editors will please take notice of this. Correspondents in the United States should also note that a 2c stamp suffices for letters to Paraguay. Nearly all letters received here have a 5c stamp.

With brotherly greeting,

G. G. Hiebert."

Scottdale, Pa., Nov. 3, 1930.

THE SPLENDID CO-OPERATION OF THE MENNONITES OF CENTRAL CALIFORNIA

In Obtaining Admission to the United States for the Jacob Neufeld Family

By H. J. Krehbiel

Reedley, Oct. 29th, 1930.

On October 9th, a group of Russian Mennonite Refugees from Harbin, China, arrived in San Francisco. Among them was a Jacob Neufeld family, parents and nine children, the oldest 20 years, the youngest less than three years old. The father is over 70 years old, and the Immigration Commission at San Francisco held them up, saying that this man would not be able to support this large family. They would have to have bond from some relative that the family would not become a public charge. A nephew and niece living at Shafter went to San Francisco, and when the Immigration Authorities told them what amount of bond they would require, they replied, after one hour's deliberation, that they could not and would not give such bond. Whereupon the Authoorities decided that the family must be deported, and instructed the nephew to give them this information in both high German and low German. The result was that the old gentleman fainted and had to be carried out of the room and the rest of the family set up a lamentation that might be heard for a block. When quiet was restored the older boys told their cousins to tell the officers that they should shoot them here because that would be their fate should they be sent back to Russia.

The officers told Bro. Neufeld from Shafter that the whole matter might be referred to Washington, D. C. and he paid for the telegram and postage to have this done. Returning they stopped in Reedley and told what had happened. Immediately the following night letter was sent to Washington:

"Reedley, Cal., Oct. 17, 1930.

Department of Immigration,
Washington, D. C.

Disposition of Jacob Neufeld, wife and nine having held at Angel Island, San Francisco having been referred to you, I inform you that Mennonite church at Shafter, Cal., is ready to furnish any bond you may require. Relatives and friends anxious to have them admitted. Hope you can grant them this favor."

The brethren at Shafter were afraid to wait until the decision came from Washington, so went to the branch Bank of Italy at Shafter, asking whether they could secure such a bond. The cashier there phoned to headquarters in San Francisco and made an appointment for them. Two brethren from Shafter drove to San Francisco on the 23rd and had a talk with the banker who phoned to the Immigration Commissioner by whom he was informed that the matter was referred to Washington, D. C., and beside such a bond as they were about to give would not be satisfactory. Returning home they phoned Reedley and called a meeting for Sunday, the 26th, at 3 P. M. At that time twelve men met, representing three different divisions of the Mennonite Church.

In the meantime we had received an answer from Washington, D. C. to our night letter stating that the papers of this case had not arrived there. So it was decided that another delegation go to San Francisco that night to see the Immigration Commissioner on Monday. The Immigration Board was not in session, but they met the Immigration Commissioner, and he told them the matter was out of his hands as the papers had been sent to Washington. However, he permitted them to go with him on the boat to Angel Island to visit the Neufeld family. After this visit the two brethren called on Senators Johnson and Shortridge, who were both in San Francisco. Both Senators were very friendly and at least one of them sent a telegram to Washington. Returning to Reedley Tuesday morning these brethren told us what they had accomplished, and that they had made an appointment with Representative H. Barbour at Fresno for 10 o'clock that morning, so hurriedly two autos full of men went to see him. We were very kindly received, and after hearing our story he sent a long telegram to Washington.

This morning we received four telegrams, but the one that gladdened our hearts most was the following one from the Commissioner of Immigration at San Francisco: "Two oldest sons of Neufeld family released. Rest of family will be released if friends come and furnish bond for one thousand dollars."

Now three autos from Shafter are on their way to San Francisco to get this family and two other Harbin refugees who are to arrive today.

I should like to be present at Angel Island tomorrow to witness the relief, the joy and gratitude of this Neufeld family when the friends from Shafter tell them, "You are free to enter America, and we have come to take you to your new home at Shafter."

What the Mennonites of three different divisions of our denomination have done in this matter is to me a better evidence that they are motivated by the spirit of Christ than if some of them stood on one side of a fence and said to those on the other side, "You cannot go to heaven, because you have not been baptized as I was." Or, "You are a Modernist and do not believe in the Bible, so there is no hope for you." Or, "You are a Fundamentalist and will be excluded because you only condemn others while you are doing nothing for the salvation of the world."

The World crisis and especially the calamity that has befallen our brethren in Russia has put the Mennonites on trial before the whole world, and the world is watching to see if the spirit of Christ is in us.

CORRESPONDENCE

Flatland Church, Lower Richland, Quakertown, Pa., November 4, 1930.—Our deacon, Daniel M. Landis arranged a missionary day for our church by inviting some of his Bethlehem relatives and friends to sing and give a missionary address on Sunday afternoon November 2.

An ideal day, and expecting something worth-while filled Flatland church on Sunday afternoon and the large audience was benefited and some inspired.

After the invocation by Rev. Arthur S. Rosenberger the Mennonite Brethren in Christ mixed chorus of Bethlehem with about 40 voices sang several selections. Rev. Frank Hottel, of Bethlehem, read the Scripture and offered prayer. Missionary Norman Cressman, native of Bethlehem, working in Gambodgia, now on a furlough and filled with the Spirit, spoke fully an hour; he briefly described Mohammedanism, Buddhism, etc., he spoke fluently and in a manner that those who were in the Spirit seemingly spent one of the shortest hours of their lives and heard many awful, wonderful and blessed things. After a closing song by the chorus, Rev. Carl Landis of Philadelphia pronounced the benediction.

The object of our missionary service was to acquaint us better with the hazardous work, yet the best work men or women can choose for their life-work, and furthermore, to receive a treat and treat the friends who would come.

One said it is good to fill a house sometimes. We feel it was all good and helpful, the singing, too, was sweet and uplifting, and with the address everyone from the youngest to the oldest may remember things worth-while and admire the words from such a gifted speaker.

We wish that henceforth through this, more engage in God's work, more give cheerfully, and pray more earnestly. Please read 2. Cor. 9:6-15.

Flora L. Fellman.

Noble, Iowa.—Rev. H. J. Schrag, pastor of the Emmanuel Mennonite church at Noble, Ia., has recently resigned to accept a call to the mission field.

On Tuesday evening, October 21, a surprise reception was given for Rev. and Mrs. A. H. Miller at the church. The members of the congregation gathered at the church, then Rev. and Mrs. Miller were invited over. A short program was given, after which the crowd was invited to the basement of the church where refreshments were served.

Rev. and Mrs. Miller recently came here from Pekin, Ill., where he served as pastor of a Mennonite congregation nearly twenty-five years. We heartily welcome Rev. and Mrs. Miller into our church and community.

Raymond Rich.

Some Mennonite pastors noted the celebration of Armistice Day last Tuesday. In some of the churches special notice was taken by the ministers in their sermons on Nov. 9. Some other churches joined with neighboring churches in a community celebration of the day. The Second church, Philadelphia was one of these and participated in a large union meeting held in a German Lutheran church, one of the largest in the community.

On November 1 it was forty years since Rev. Eusebius Hershey sailed from New York for Africa as the first Foreign Missionary of the Mennonite Brethren in Christ. After a rough voyage of thirty-eight days he landed at Sierra Leonne. From there he went inland about 220 miles to Monravia, the capital of Liberia, where he then preached through interpreters untill his death a little while afterward, May 24, 1891. He had been a pioneer home missionary for many years laboring among the Indians and traveling on horseback through many states and Canada.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR

Thanksgiving Meeting, Nov. 23.

Things for which We Should Be Thankful—Ps. 103:1-13.

In a recent Mid-week meeting we discussed some of the very essential needs of life, which make for true happiness. There are so many things which men long for but which are really not essential. This causes confusion. The six essential factors requisite for true happiness, the lack of which would cause great discomfort and a much dissatisfied condition were as follows:

1. Peace of heart and mind.
2. A faith which gives hope.
3. Opportunity for service.
4. Companionship of good friends.
5. Bodily Health and appreciation of it.
6. Home and the moderate comforts of life.

A LIFE PROBLEM

A minister took dinner in the home of Joe Smith, as they were seated at the table the minister waited expectantly to be invited to return thanks. But to his utter surprise his host said: "Pitch in and help yourself to everything on the table, we don't thank anybody here." What would you have done had you been in the preacher's place? What was the matter with Joe Smith?

Many desires other than the above factors are mere non-essentials, and which if we make them a thing of prime importance the Master will say to us "Thou fool this night thy soul shall be required of thee, and then of what value will these things be?"

Count Your Blessings.

Every Thanksgiving Day may well be a day in which we meditate on the blessings which a loving Almighty Hand has showered upon us, and likewise each Thanksgiving service might well be a "Count Your Blessing Meeting." Request each member to bring a list of blessings with them to this service. Have a blackboard handy and copy the various blessings so that all may see them. Christians who are not thankful are only half-way Christians, we need ever to remember that Jesus Christ is our greatest blessing. We have too many of the "self-made man" variety who need to become of the "God-made" variety and "praise God for all His goodness."

"Bless the Lord, O my soul, and all that is within me, bless His holy name." This great overflow of thankfulness always reminds me of an aged sister who was long in the service of her Master. How her strong voice would speak forth those words, and one always felt that they issued from her very soul, hers was a life of real service, faith and thanksgiving.

The Lesson in Life

In order to rightly appreciate a day aright it is often necessary to reason for its coming into being. The first Thanksgiving day found grateful hearts meeting together to thank Almighty God for all His benefits. Let us consider some of the benefits for which they offered thanks. Very true, God had given them a harvest but to offset that consider how disease and death had entered their midst and had left many vacant chairs and aching hearts. Dangers surrounded them. Behind every tree might be a lurking savage. They were in a strange land, far removed from most of their loved ones. Their privations and hardships were many and yet they felt that they had much for which they felt thankful.

Quite often today we are so intent on our sumptuous dinners that it is impossible to expect respectable Thanksgiving Worship services, people will not take time to go to Worship services. Surely we have much more to be thankful for than did those early Pilgrim Fathers, yes even in years of depression and hard times.

And then too it is good for us to remember that we cannot expect life to always continue in an even tenor. We usually do not appreciate the calm sea until we have experienced a choppy night of storm. The great characters of the Bible and of profane history all experienced some "thorn in the flesh," imprisonment, disappointment or Gethsemane. But let us ever remember that "the same sun that hardens the clay melts the wax." May we this Thanksgiving season "be thankful in all things" and may we also have the grace to say "Not my will but thine be done."

THE AIM OF SUNDAY SCHOOL TEACHING

(This article was written by Paul R. Shelly, one of our active Y. P. It is a splendid article on attitudes and methods of work.)

The ultimate aim of every Sunday School teacher should be to have every member of that School accept Jesus Christ as their Savior. There are many other aims which lead from the main one, but we will discuss the primary aim first.

An aim isn't any benefit to anyone, unless he has some plans in mind as to the way they should be carried out. So let us briefly discuss some ways in which we can have each Sunday School member decide to follow Christ. First of all, the teacher must gain the confidence of the pupil by living a full pledged Christian life himself. For the old adage, "Actions speak louder than words" holds true. For if the teacher does not practice the truths which he brings out in the class in every day life the pupils will not hold that teacher in very high esteem. But, then the teacher must also bring his conception of ideas down to the level of his pupils, more or less, or the pupils will not be willing to confide in them.

In the primary class and the classes of pupils a few years older you can not get final decisions for Christ, for their minds are too plastic. But already in these classes the teachers can so explain the word of God and apply it to the every day lives of the pupils that they will remain in the Sunday School until they are old enough to decide.

The teacher of the adolescent must be very careful in teaching the lessons pertaining to conversion. Many people are of the opinion the unless they have an experience like Apostle Paul had they are not real Christians. The pupils must be taught that there is such a thing as growing into the knowledge of God. By this I mean that if a person is born in a Christian home and is taught the word of God and its application from childhood on, he will not notice a big change when he accepts Christ. Then on the other hand there are members in the same class who know little or nothing of the word of God, and of conversion. The best way to gain a decision from both of these classes of pupils is to have personal talks with both.

One of the main ways in which young people are deciding for Christ is by joining a confirmation class. Here the teachers of pupils of the adolescent age have a chance to do their bit to encourage them to join the class.

There are four sides to every life, Physical, Mental, Social and Spiritual. The Public School, to a certain extent takes care of the first two, Physical and Mental. The main aim of the Public School is to train the minds of the young People of the World to such an extent that they will be able to help themselves in the future. You may say that the Public School has nothing to do with the Physical, but through Athletics, Health Examinations and Health Lectures the bodies are made strong.

So the Spiritual and Social must be cared for by the Sunday School and Church. Well you all admit at once that the Spiritual should be taken care of by the Church and Sunday School, but not all are agreed about the social. Some may say that the home is the place to teach morals, the wholesome relationship between sexes, the way to have sane amusements. But since a great majority of the homes have failed to do this, shall we let the young people of to-day, who will be the Church of to-morrow go to ruin? Here the Sunday School teacher can accomplish one of his greatest achievements, if he trains his class to be morally straight.

Another aim of every teacher should be to help his class choose their life work. This applies mostly to teachers of the adolescent age. Many a young man has been led into the Christain Ministry through the efforts of a devoted Sunday School teacher. By this I do not by any means mean that all young men should enter the ministry. But the teacher can help the pupil who has to leave school to choose that kind of a position for which he is best fitted, and if the Sunday School is in the city, he should encourage those pupils who have to leave school to go to night school if at all possible.

But, you notice that none of the aims given thus far apply to the teacher of the Adult Bible Class. For most of the members of the adult Bible Class have accepted Christ, they have found their life work and they are already socially placed. The aim of this teacher should be to place in their minds practical Christianity. That is a life of absolute honesty in business. Helping those in need, also they should be taught to do their bit in solving the problems that exist today, some of which are Prohibition, World Peace, Racial Discrimination, the problem of Crime, and all around lawlessness.

In conclusion; if all the teachers of every Sunday school everywhere had these aims just mentioned, and all the members of every Sunday School accepted Christ, you realize that the latter aims would be included in the first. But the fact of the matter is that the latter aims are too often thought of without the first, consequently they remain unsolved. So, if we teach our pupils to seek after Christ first you will find that it will work out as Christ said in Matthew 6:33, that all these things will be added unto you.

LEST WE FORGET

God of our fathers known of old,
Lord of our far-flung battleline,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

Rudyard Kipling.

KINDNESS CONTAGIOUS

A newsboy fell asleep in a crowded elevated car in New York City. Two young women took seats opposite him. One of the girls took her muff and put it under his head. An old gentleman handed her a quarter and pointed toward the boy. Another offered a dime. A woman shelled out some pennies. Before she knew it the young lady was receiving something from everybody in her end of the car. And all through her one kind act.—Christian Union Herald.

"MY FATHER'S BUSINESS"

"Knew ye not," said Christ in boyhood
As they sought Him in their fear,
"I must be about the business
Of my Father now and here?"
And this business of His Father
Thus He hastened to begin,
What but lifting men to heaven?
What but pardoning their sin?

See Him as the paralytic,
Lowered by the kindly four,
With his pallor and his anguish
Mutely begs Him to restore.
Hear His speaking to the sick one,
Waiting eager on the flooor:
"Son thy sins are all forgiven;
Go in peace and sin no more."

Thus the Savior sped His mercy,
Thus He gave the best things first,
Conquered thus the central evil
Whereby mortals are accursed.
Easy then to add the trifle
Of the least regarded dole;
Easy then to heal the body,
Having purified the soul.

Hear the Savior summon Matthew
From his calling harsh and grim.
See how Matthew spurned his money,
Left it all and followed Him!
Hear him call his brother sinners

From their mercenary hell:
"Come and see the great Physician!
I was sick, but now am well!"

Ah, the Pharisaic blindness!
Ah, the ugly mutterings!
Ah, the pride that holds us, also,
From the touch of better things!
From the Father's business calls us
Through the mercy of the Son;
It is loving and forgiving:
Let the Father's will be done!

Amos R. Wells.

A native of Persia in visiting this office spoke of the contrast he finds in comparing his first visit to America in 1893 with what he now finds in reference to the drink question. Then his outstanding impression was that America is a nation of drunkards. Now he seldom meets one under the influence of drink.

Thirty organizations are represented in the Executive Committee which is supporting the Eighteenth Amendment.

A PROGRAM OF STANDARDS FOR
MENNONITE YOUNG PEOPLE'S SOCIETIES
M. Y. P. S.

I. Worship

1. At least one half of the members of the M. Y. P. S. observe the QUIET HOUR.
2. An average attendance of at least 50 per cent. of the members at the M. Y. P. S. meetings.
3. Every member of the society attends worship services once per Sunday unless unavoidably detained.

II. Instruction

1. A missionary program once every three months.
2. A peace program once every three months.
3. Subjects of study should include the following: Bible, Devotional training, Church History, Missions, Evangelism, Stewardship, Choice of a life work, Christian Citizenship, World Peace, Methods of Young People's Work, etc.
4. Every member taking part in the meeting at least once in three months aside from singing.
5. Written enrollment of every member of the society.
6. A Junior M. Y. P. S. in every church.
7. Organization in every society having a president, vice-president, secretary, treasurer, and at least the following committees appointed: program, look-out, missionary, and social.

III. Service

1. A quarterly report to the editor of the "M. Y. P. S. Work" of the Mennonite.
2. A contribution to the work of the Young People's Committee of the General Conference once in six months.
3. New members won for the church, Young People's Society, and Sunday School every year.
4. A definite piece of service for the church, pastor of the community each month.
5. At least ten per cent. of the M. Y. P. S. members tithe their income.
6. Give program for shut-ins.
7. Make a definite contribution to Foreign Missions.
8. At least one social gathering held each year under the direction of the M. Y. P. S. to foster wholesome and uplifting social life.

(Please post this program of standards in your society)

THE S. S. LESSON

November 23

The Rich Young Ruler. (Refusing a Life of Sacrificial Service.)

Mark 10:17-27.

Golden Text: And he said unto all, If any man would come after me let him deny himself and take up his cross daily, and follow me. Luke 9:23.

Many men came to Jesus during his ministry. Some came to ask favors, to seek cures, and even to ask that He use his influence with a brother over the dividing of an inheritance. Others came to him to criticize, or to find reason to discredit him in the eyes of others. The Rich Young Man came with quite a different motive. He had on his mind the greatest concern that to which any one may be given. There can be no greater concern than that which has to do with eternal life. The youth is an outstanding one in that he realized that eternal life is a matter of supremest import. Many people go about their business without even a thought about spiritual things. Not so with the youth. He knew that here was a matter that needed his immediate and earnest attention. Again, the young man knew exactly where to go in order to be rightly directed. He went to Jesus. None can hope for eternal life unless they come to Jesus, who said I am the way, for the right directions. We may all be happy because no one is barred, no matter what his condition or station in life, from coming to Jesus. Wherever one is he will have direct access to his Christ and mediator. We note that the youth came of his own volition. He came because he wanted to, in the first place, and then, he came because he was confident that he was coming to the right person. No one is compelled to come to Jesus. All may, if they will, freely come to Him for the direction and assurances concerning eternal life that they need. The young man's attitude toward Jesus is reflected in the lives of many of our day. They believe in Christ. They know that through His instrument the church, the truth is proclaimed and men everywhere are being called upon to make Jesus the choice of their lives to be their Master and director and show them the way of eternal life, but, alas, unlike the young man, spite of all they know about Him, they make no effort to come to Jesus.

Now the rich young man came running. This would indicate that he regarded the matter of eternal life one that was to be settled without the least delay. And so it is. We are not sure of the future but "Today is the day of Salvation." There may be many important things requiring our immediate attention, but, the most important of all, that which sinks all the others into insignificance, is the matter of getting right with God. No doubt the question of eternal life had been bothering him for some time and now, that Jesus was passing that way, he must interview Him without delay. More souls are lost than we can know for the reason that they continually put off coming to Jesus about their sins.

Note the respectful attitude of the young man. He came "kneeling" to him and calling him "Good Master". This was so different from the attitude of the Scribes and Pharisees who came only to criticize and discredit Jesus and to deliberately misconstrue what Jesus might have to say.

The question the young man seemed so anxious to have answered is one of eternal moment. Those who have not settled it with themselves and their Lord are inviting eternal disaster upon their heads. Eternal life—the immortal life of happiness which is for all who will have it—is a matter that Jesus came to reveal. Mere mortality without Jesus is certain hopelessness. This the young man had to learn and one of the pathetic incidents in the new Testament is this—the young man throwing away his chance for eternal life for the certain hopelessness that his devotion to his possessions brought to him.

Jesus cited the commandments, the keeping of which being one of conditions of eternal life. To the itemized statement this youth could say, "I have kept them from my youth up." But he was only making a negative statement of his virtues. It is not so much what one does not as what one does that really matters. Jesus named a positive thing for him to do, "Sell and give all" and on this he fell down—absolutely. The sum of the commandments in relation to our fellows is, "Love thy neighbor as thyself." The youth was lacking in that love. In that last analysis it was not his fellowman nor his own soul or the Master that he loved supremely, but his property. Property need not be a curse, unless it stands between one and his Master. Often property may be a blessing, but, it requires an extraordinary gift of character of the right kind in order to use it to the glory of God. This was the one thing lacking in the young man; he loved property better than his Lord. He preferred to be burdened with the anxiety that drove him to Jesus rather than give up the things which, by good fortune, he might enjoy in this life to the loss of happiness in the life to come.

CONTRIBUTIONS

CONTRIBUTION GIVEN FOR THE PACIFIC DIST. CONF. TREASURY AND FOR PORTLAND, OREGON, MISSION

Received from September 1st, 1930 Up to and Including Nov. 3rd, 1930

For Pacific Dist. Conference:

First Mennonite Ch., Aberdeen, Idaho, $29.90; Onecho Menn. Ch., Colfax, Wash., $59.12; First Menn. Ch., Upland, Cal., $42.75; First Menn. Ch., Reedley, Cal., $56.20; First Menn. Ch., Monroe, Wash., $28; San Marcos Menn. Ch., Paso Robles, Cal., $16.10; The Zion Menn. Ch., Dallas, Ore., $19.21; Ruff Salem Ch., Ruff, Wash., $10.

For Portland, Ore., Mission:

Immanuel Menn. Adult C. E., Los Angeles, Cal., $3.85; Mennonite Church & S. S., Pratum, Ore., $33.60; Immanuel Mennonite Adult C. E., Los Angeles, Cal., $4.20; Immanuel Mennonite Adult C. E., Los Angeles, Cal., $7.05.

We ask the Lord to bless these gifts and the givers.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR OCTOBER, 1930

Foreign Mission General Treasury:

Tabea Sew. Soc., Tampa, Kan., $100; Bethel Mission Soc., Mt. Lake, Minn., $50; Mission Soc., Upland, Cal., $25; S. O. Circle, Upland, Cal., $6; Mrs. D. A. Vogt, Pratum, Ore., $10; Miss Mathilda Basinger, Chicago, Ill., $2; Sr. Group "Canadian Girls in Training", Altona, Man., $20; Bethel Mission Soc., Wolf Point, Mont., $40.31.

For Christmas Fund:

Sew. Soc., Inola, Okla., $5; Mission Soc., Reedley, Cal., $47; Sew. Soc., First Menn. Ch., Aberdeen, Ida., $1.10; Menn. Sew. Soc., Hillsboro, Kan., $10; Grace Menn. Miss. Soc., Pandora, O., $30; Sew. Soc., First Menn. Ch., Newton, Kan., $35; Mrs. Erwin Keller, Bedminster, Pa., $2; Miss Dorothy Keller, Bedminster, Pa., $2; Mrs. Frances Fretz, Bedminster, Pa., $1; Sew. Soc., Wadsworth, O., $5; Mission Soc., Onecho, Wash., $10; Dorcas Soc., Pulaski, Ia., $25; Bethel Sew. Soc., Fortuna, Mo., $10; Tabea Sew. Soc., Tampa, Kan., $5; Christian Menn. Sew. Soc., Moundridge, Kan., $15; Bergtal Sew. Soc., Pawnee Rock, Kan., $10; First Menn. Miss. Soc., Bluffton, O., $10; "Truth Seekers" Class, Medford, Okla., $5; Bethel Mission Sew. Soc., Mt. Lake, Minn., $70; S. O. Circle, Upland, Cal., $5; Mr. P. C. Goering, Moundridge, Kan., $5; Brudertal Sew. Soc., Hillsboro, Kan., $5; Tabor Sew. Soc., Goessel, Kan., $15; Bethel College Ch. Sew. Soc., Newton, Kan., $10; Mrs. D. A. Vogt, Pratum, Oregon, $5; Bethel Mission Soc. Wolf Point, Mont., $15; Jr. Mission Sew. Soc., Henderson, Nebr., $15; "Helping Hand" Class, Immanuel S. S. Noble, Ia., $5; Maria Siemens, Jansen, Sask., $3;

For Missionary News and Notes, Postage, etc:

Bethesda Sew. Soc., Henderson, Nebr., $3; Bethel Mission Soc., Mt. Lake, Minn., $6; Sew. Soc. First Menn. Ch., Newton, Kan., $1.40; Mrs. Erwin Keller, Bedminster, Pa., $.25; Mrs. Francis Fretz, Bedminster, Pa., $.25; Mrs. Jacob Enns, Lehigh, Kans., $.10; First Menn. Mission Soc., Bluffton, O., $10; Young Mothers' Sew. Soc., Hillsboro, Kan., $2.80; Mrs. E. J. Neuenschwander, McPherson, Kan., $.25; Mrs. J. A. Ewert, Hillsboro, Kan., $.25; Mrs. Anna Neuman, Siloam Springs, Ark., $.25;

Miscellaneous:

"Truth Seekers" Class, Medford, Okla., Orphan, India, $30; Hoffnungsau Sew. Soc., Buhler, Kan., Orphan, India, $30; Mrs. Anna Schmidt, Whitewater, Kan., Orphan, India, $32; Jr. Mission Sew. Soc., Henderson, Nebr., Dr. Dester Auto, $25; Mission Soc. Upland, Cal., Home Missions, Gen'l Treas., $25; Sew. Soc., Lena, Man., Home Missions, Gen'l. Treas., $25; Mrs. D. A. Vogt, Pratum, Oregon, Home Missions Gen'l. Treas., $10; Sew. Soc., Wisner, Nebr., Girls Home, Winnipeg, Man., $5; Sew. Soc., Medford, Okla., Lame Deer Station, In place of clothes, $30; Menn. Sew. Soc., Hillsboro, Kan., Do. $60; Brudertal Sew. Soc., Hillsboro, Kan., Do., $8; Tabitha Sew. Soc., Beatrice, Nebr., Do., $5.85; Do. Ashland Station, In place of clothes, $12.80; Tabea Sew. Soc., Tampa, Kan., Prayer Cycles, $1; First Menn. Sew. Soc., Aberdeen, Idaho "History of Sew. Soc.", $1.10; Bethel College Ch. Sew. Soc., Literature Com., $6.

Total	$ 965.71

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR OCTOBER, 1930

Friend, Champa, C. P. India, $34; Refund, F. J. Isaac, Newton, Kan., $20; Sister Helena Entz, Newton, Kan., $10; Coll. Pelee Island, Ont., $20.20; Kingsville, Ont., $16.12; Leamington, Ont., $70.38; Windsor, Ont., $6.32; Port Rawan, Ont., $10.16; Vineland, Ont., $20.73; Dunnville, Ont., $11; New Hamburg, Ont., $5.05; Waterloo, Kitchener, Ont., $44.85; Silver St. ch., Kitchener, Ont., $25; Hespeler, Ont., $12.45; English Ch., Drake, Sask., $9; S. S. First Ch., Mt. Lake, Minn., $150; Bethesda Ch.., Marion, S. D., $238.50; S. S. Zion Ch., Donnellson, Ia., $19.53; S. S. Eden Ch., Moundridge, Kan., $215.00; Huttertal Ch., Freeman, S. D., $765.35; New Hopedale Ch., Ringwood, Okla., $17.14; Interest, Conf. Trust Fund, $434.50; Tabor Ch., Goessel, Kan., $269.19; Rudolf Schmidt, Montezuma, Kan., $5; S. S. Upland, Cal., $47.62; Y. P. C. E. Soc. Upland, Cal., $20; S. S. New Hopedale Ch., Meno, Okla., $26.36; S. S. Class No. 32, Berne, Ind., $16.70; First Ch. Upland, Cal., $805.21;

Zion Ch. Elbing, Kan., $186.65; On-We-Go S. S. Class, Calvary Ch., Quarryville, Pa., $25; Menn. Ch., Wayland, Ia., $150; S. S. First Ch., Beatrice, Neb., $318; Pete E. Kaufman, McPherson, Kan., $49; Inter. C. E. Soc. Zion Ch., Donnellson, Iowa, $10; Bethel Ch., Mt. Lake, Minn., $650; E. Penner, Beatrice, Neb., $10; Second Ch., Philadelphia, Pa., $25; Bethlehem Ch. Bloomfield, Mont., $33.71; C. E. Sec. Ch., Beatrice, Nebr., $15; Immanuel Ch., Los Angeles, Calif., $200; Anna Abrahams, Goessel, Kan., $30; Ladies Miss. Soc., Burrton, Kan., $60; Agnes Dueck, Salem, Ore., $25; Daniel Haury, Halstead, Kan., $400; Friend, Paso Robles, Calif., $50; Friend, Newton Kan., $25; Menn. Ch., Dundurn, Sask., $11; Rosenort Ch., Rosthern, Sask., $235; Friedenstal Ch., Tampa, Kan., $94.54; John Becker, Aderdeen, Ida., $25; Menn. Ch., Burrton, Kan., $24.25; New Hopedale Ch., Meno, Okla., $39.86; S. S. Class No. 48, Berne, Ind., $35.59; Coll. Ordination of Rev. and Mrs. J. P. Suderman, Hillsboro, Kan., $369.80; A. M. Ch., Milford, Nebr., $39.15; Bergthal Ch., Corn, Okla., $6.35; Inman Menn. Ch., Inman, Kans., $57.95; Friend, Ebenezer Ch., Bluffton, O., $2.50; Menn. Ch., Lehigh, Kan., $7.77; Hebron Ch., Buhler, Kan., $65.51; Zion Ch., Donnellson, Iowa, $100; Second Ch., Beatrice, Nebr., $121.03; Menn. Ch., Deer Creek, Okla., $3.34; S. S. Tabor Ch., Goessel, Kan., $125; Grace Hill Ch., Whitewater, Kan., $119.80; Friend, Newton, Kan., $100; Friend, Bethel College Ch., Newton, Kan., $1.25; S. S. First Ch., Allentown, Pa., $14.04; Ebenezer Ch., Bluffton, O., $150; Menn. Ch., Goessel, Kan., $271; Herbert Ch., Waldeck, Sask., $45.50; Herold Ch., Bessie, Okla., $5.69; Greenfield Ch., Ft. Cobb, Okla., $16.26; Swiss Ch., Alsen, N. D., $95.88; Ladies Aid Soc., Hutchinson, Kan., $8.25; Menn. Ch., Hutchinson, Kan., $18.42; Ch. and S. S., Pratum, Ore., $105.50; Refund—Duerksen Miss. Furnishings, $1.87; Rent—Hotevilla, $16; Maria U. Schmidt, Canton, Kans., $30; Ebenezer Ch., Gotebo, Okla., $11; Willing Workers Class, Bethel Ch., Fortuna, Mo., $15; San Marcos Ch., Paso Robles, Calif., $113; First Ch., Wadsworth, O., $18.50; Menno Simmon Ch., Boyertown, Pa., $28.18; Menn. Ch., Escondido., Calif., $14.85; Jr. S. S. Dept. First Ch., Reedley, Calif., $15; S. S. Borneman, Norristown, Pa., $75; David P. Dick, Burrton, Kans., $100; Coll. Sykes Farm, Swift Current, Sask., $6.50; C. E. Soc., Hoffnungsau Ch., Buhler, Kan., $17; Bethesda Ch., Langham, Sask., $16.90; Hutterdorf Ch., Freeman, S. D. $200.49; E. R. Miller, Fentress, Va., $75; Coll., Lena, Man., $25; First Ch., Geary, Okla., $43.41; Menn. Ch., Buhler, Kan., $18.50; S. S. First Ch., Beatrice, Nebr., $70.49; First Ch., Beatrice, Nebr., $669.75; Menn. Ch., Hillsboro, Kans., $54; P. C. Goering, Moundridge, Kan., $10; J. J. R. Claassen, Beatrice, Nebr., $50; Salem Ch., Munich, N. D., $71.31; C. E. Soc., Friedenstal Ch., Tampa, Kan., $11.03; Friends in Oklahoma, $25; S. S. Johannestal Ch., Hillsboro, Kan., $31.92; Mr. and Mrs. Sylvan Lehman, East Freedom, Pa., $5; Sichar Ch., Cordell, Okla., $17.12; 19 Members Sichar Ch., Cordell, Okla., $26.25; Menn. Ch., Noble, Iowa, $20.09; Coll. Crystal City, Man., $14; S. S. Class, Berne, Ind., $30; Loyal Workers Class, First Ch., Berne Ind., $30; C. E. Soc., Bergthal Ch., Winkler, Man., $14; First Ch., Berne, Ind., $745.85; Sister Lizzie Graber, Beatrice, Nebr., $10; Salem Ch., Dalton, O., $105.53; Bethesda Ch., Henderson, Nebr., $118.25; West Swamp Ch. Quakertown, Pa., $72.87; S. S. West Swamp Ch., Quakertown, Pa., $30.68; Menn. Ch., Pulaski, Iowa, $30.93; Immigrants at Coaldale, Alta., $23.50; Jubilee Coll. First and Bethel Col. Ch., Newton, Kan., $158.58; S. S. Class, Berne, Ind., $15; S. S. Monroe, Wash., $17.02; First Ch., Nappanee, Ind., $200; Salem Zion Ch., Marion, S. D., $294.26; Mennoville Ch., El Reno, Okla., $15.40; Orphanage Soc., E. D. Conf., Philadelphia, Pa., $35; Bethel College Ch., Newton, Kan., $107.86; Menn. Ch., Greensburg, Kan., $5.65; Anonymous, Woodlake, Calif., $8; Christian Ch., Moundridge, Kan., $220.08; Bergthal Ch., Pawnee Rock, Kan., $219.24; Alexanderwohl Ch., Goessel, Kan., $114.80; Johannestal Ch., Hillsboro, Kan., $113.65; Coll., Manitou, Man., $5; John H. Regier, Newton, Kan., $50; St. John Ch., Pandora, O., $60; S. S. Second Ch., Beatrice, Nebr., $400; Refund —Duerksen Auto Money, $50; Menn. Ch., Halstead, Kan., $69.79; Grace Ch., Pandora, O., $49.47; Jacob A. Krehbiel, Moundridge, Kan., $100; Emmaus Ch., Whitewater, Kan., $343.40; Bernhard P. Harder, Whitewater, Kan., $2; Inter. Miss. Band, Berne, Ind., $30; Bethesda Ch., Marion, S. D., $33; Menn. Ch., Medford, Okla., $97.75; Y. P. C. E. Soc., First Ch., Reedley, Calif., $30; Sew. Soc., Hillsboro, Kan., $236.55; Hoffnungsfeld Ch., Moundridge, Kan., $44; Sew. Soc., Dundurn, Sask., $70; Tabor Ch., Goessel, Kan., $13; Menn. Mut. Fire Ins. Co., Loss $133.06; Ladies Bible Class, Hereford Ch., Bally, Pa., $10; Menn. Church, Quarryville, Pa., $30.15; First Ch., Monroe, Wash., $46.26 C. I. Wall, Waldeck, Sask., $108; Menn. Ch., Herbert, Sask., $12; S. S. Bethel Ch., Inman., Kan., $38.38; Salem Ch., Freeman, S. D., $424.05; Immigrants, Rosemary, Alta., $15; Swiss Ch., Whitewater, Kan., $66.80; Thanksgiving Offering Bethel Ch., Lustre and Volt, Mont., $119.43; Friend, Whitewater, Kan., $15; Friend, Marion, S. D., $500; Friend, Marion, S. D., $100; S. S. West Zion Ch., Moundridge, Kan., $100;

Total	$15,978.35
Balance in Bank October 1, 1930	$ 41.65

Gifts for General Fund	$14,659.08
Gifts for Orphans, Teachers, etc.	520.00
Gifts for India Station	18.25
Gifts for Sundries	330.52
Interest and Rent	450.50
Total	$15,978.35

Balance and Total Receipts	$16,020.00
Money Borrowed during Month	11,000.00
Total	$27,020.00
Paid on Orders during Month	$ 6,033.87
Paid on Debt during Month	20,700.00
Total	$26,733.87
Balance in Bank November 1, 1930	$ 286.13

(On November 1, 1930, the Board has a debt of $14,000.00 and unpaid orders in the amount of $15,000.)

Respectfully submitted,

J. G. Regier, Treas.

JOTTINGS

Last Sunday the Deer Creek, Okla., church celebrated the 50th Mission Anniversary. Rev. and Mrs. P. W. Penner were the guests of honor of the occasion.

A series of meetings is in progress in the Mechanicsville, Pa. church of which Rev. Harley King is pastor. Rev. W. S. Gottschall is assisting in the meetings.

James Liu, a Chinese student at Bluffton College, addressed members of the Bluffton Parent-Teachers association last Tuesday. His talk dealt with education methods in China.

The Bluffton College A Capella choir will broadcast Nov. 30 under the auspices of the Berne Chamber of Commerce. Six of the young people who are members of the choir are natives of Berne.

Henry Hege, a teacher in a high school near Gotebo, Okla., is serving the Mt. View, Okla., congregation regularly with preaching service, both in the English and German languages a service which is highly appreciated by the Mt. View people.

On Friday evening, October 24th the west end of San Bernardino County C. E. Convention, held a Convention Booster meeting. The representative of seven Churches representing about a dozen Societies met in dinner meeting in the Upland, Mennonite Church. The County Convention program was announced and plans were made to insure a large attendance.

A Union Leadership Training School for Sunday School workers, is being conduced for ten consecutive weeks in Upland. Members from six or seven churches are attending the instruction sessions. About 60 are enrolled. Credit for this work is granted by the International Council of Religious Education. Rev. A. J. Neuenschwander, is acting as Dean of the School this year.

Brother P. P. Epp, Morden, Manitoba, who has been distributing clothing sent from the United States to immigrants, wishes to thank all for their aid and to state that no more clothing should be sent to Morden because the Customs office has been discontinued there and he is away frequently from home and his wife, being 62 years of age, cannot well take care of the distribution.

The California C. E. and S. S. Convention Executive Committee held their Fall Retreat and Executive Session on Saturday and Sunday, October 11th and 12th. They met near Camp Lebeck, on the Ridge Route. The delegates from Southern California experienced what seemed quite cool weather up in the mountains. Plans were made for the winter work and the preliminary draft was made for the Spring Convention which is to convene in Upland.

Both the Western District Conference in the Alexanderwohl church and the Minister's Conference held the day before in the Goessel church, Kansas, were largely attended. Part of the time the weather was exceedingly bad but that did not hinder the interest or attendance.

The Ladies' Aid Society of the Hereford church, Bally, Pa., observed its 50th Anniversary with the following program: Addresses, readings and special musical features comprised the program. The Mennonite congratulated the Ladies' Aid Society of the Hereford church on the successfully completing the first lap of its Century Run.

Rev. and Mrs. Frank Manning, members of the Emanuel Church, Los Angeles, were in the Upland Church on October 1st. Mrs. Manning spoke to the Women's Missionary Society in the afternoon, while Brother Manning brought a helpful message to the congregation in the evening. The Mannings sailed for Central Africa on October 7th.

In making the announcement for his church service, Rev. P. A. Kliewer, pastor of the Ebenezer church, near Bluffton, Ohio, says, "Men and women today should weigh their daily conduct in God's scales. The Bible is the authority for all things in men's lives, past, present and future. Neglect it and men will be found wanting. Put it aside and apply men's scales to it and you will be found wanting.

The announcement sheet prepared by the pastor of the Sugar Creek church, Rev. Lester Hostetler, indicated that there is interest and activity prevalent. Communion was celebrated November 2. A Harvest Harvest Home service is announced for Nov. 23. The Messiah is to be sung in the community Hall Dec. 21. The young people have recently given a Cantata. "Esther the Beautiful Queen," on two successive Sunday nights to crowded houses. A Cradle Room has been equipped for the accommodation of the little ones. The beginning of last month the pastor conducted Evangelistic meetings in the Wayland, Iowa, church of which Rev. Elmer Basinger is pastor.

Bro J. B. Epp, writes that their trip from Meno, Okla. to Los Angeles, Calif., was a very pleasant one. Six in a touring car, just a little crowded, but the roads and weather were excellent. Not one puncture. They drove through comfortably in 5½ days, not counting the time of the stop-overs in Perryton, Texas, over Sunday, with the Mennonite church there, and on the Mission field in Arizona. Bro. Epp's former field of labor for over 8 years.

Four of their children are attending the Bible Institute. All four have found some employment. Living in Los Angeles does not seem as high as in some other places and considering the many possibilities for spiritual refreshings, they are quite satisfied.

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The Mennonite

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VOL. XLV BERNE, INDIANA, NOVEMBER 20, 1930 No. 46

EDITORIAL

It was indeed refreshing to note that the numerous Christian denominations who do not hold to a non-resistant attitude not only participated in Armistice Day Services but gave to them a decided peace attitude. Who is there of those of us to whom Peace is a matter of conscience who does not remember only a short number of years ago many pulpits were lending themselves to practically every form of war propaganda? Some ministers even went so far as to preach "French Salvation" and few of them could refrain from consigning the German Kaiser to the nether-most part of hell. Churches were tranformed into requiting stations or bond selling institutions. Ministers publicly delighted to brand those who dared to obey their consciences as "yellow." But what is the use of further uncovering a page of our history that not only Quakers and Mennonites and other peace loving sects would like to forget but which people of many confessions now regard as a period that must by no means be repeated. Few of us are prophets or sons of prophets but we have a general feeling that methods designed to create the war spirit that were worked out during the World War are antiquated and that during the next war, if a next war must come, there will be good people everywhere who will insist that other methods than a resort to arms must be tried out to persuade nations with whom we may have differences. It is all very well to talk for peace when the possibilities for war are remote but let every one everywhere be convinced that the time to get ready for peace is in peace time and that in times of war strong character will be needed to testify for peace.

Few persons living in comfort surrounded by their dear ones whom they expect will ever be faithful to them and to whom they feel they may look for the necessary care and support when they no more can care for themselves appreciate the unlovely state in which friendless aged persons find themselves. Some people come to want and distress because they waste the precious gifts of talent, health and possessions that the Creator has given them. Yet even such people have an unquestioned right to food, shelter and clothing when they are helpless. However not all come to dire need in old age because of prodigal habits in their fat years. Some are childless and even without relatives of any sort. Some have fallen by the wayside in the stress of economic competition to which the age is subjected. Some are just unskilled and never have been able to acquire the means of gaining anything but the bare immediate necessities of life. Others are the helpless victims of ill health, accident or misfortune. None of them have committed crime or in any other way been a menace to society but they are simply unfortunate. And Society truly does penalize misfortune. A visit to the crowded filthy quarters in the out-of-the-way places of the large centers of population might be a profitable lesson to us and open our eyes to conditions as they are. Not all who live in undesirable quarters do so from choice. Aside from the numerous neglected families whose only shelter is the narrow court reeking with odors and dark almost as the night are a large portion of unfortunate aged persons living in one room heated with a miserable oil stove when such a luxury is possible and absolutely devoid of decent comforts and often common decencies. The charity workers find many of these aged people, sometimes even the poor neighbors care for them in a way. Not unfrequently are there enfeebled victims found dead in their rooms and much too often when their last resources fail they are drven into the streets by hard-hearted owners operating for profit through agents. Then the police find them and huddle them off to the public alms houses where amid every possible mental discomfort they sometimes do survive for a little while and when they die a pauper's grave is even denied them. Indeed in some places it is against the law to bury a pauper at public expense. Their dead bodies must be made available for scientific dissection. What a shame that in such a rich country as ours such a condition is possible! The American Association for Old Age Security brings out a statement with reference to this. We quote:

Do you know that two out of every five persons reaching the age of 65 must look to others for their support? About two million of our folks in the United States today are without means of their own. For hundreds of thousands of these old men and women there is nothing ahead but bleak poverty, neglect and loneliness. By the thousands they are forced to spend their last days in isolated, and frequently wretched, poorhouses throughout the forty-eight states. Honest, self-respecting and respected old persons are forced to live, eat at the same table, and sleep in the same dormitories with the defective, feeble-minded, sufferers from obnoxious diseases, criminals and sometimes even the insane.

Do you know that in most of our states—in this, the richest land in the world—husbands and wives are torn apart after a lifetime of companionship and placed in separate institutions? By the score these aged end their life rather than face it under such conditions. Among civilized nations this is the only country perpetuating these antiquated traditions.

Who Are These Dependents?

Yet life has not always frowned upon the now unfortunate aged. Many of them have formerly enjoyed life like ourselves. Many have been prosperous, honored and esteemed in their younger days. Others spent their lives in humble, but honorable toil and service to the community. Upright and industrious, they reared and educated their children, now either dead or unable to help them. Sickness and misfortune wiped out their meager savings. Like ourselves, they never dreamt of the fate in store for them in the sunset days of life.

Who among us can be certain of a peaceful and independent old age when the inmates of one New York Home for the Aged include an artist, a musician, a broker, an engineer, a teacher, a clergyman and a lawyer, all of outstanding accomplishments and some of international reputation?

Can anyone be safe against old age destitution when charity appeals are made in behalf of "the 80-year old wife of a successful physican," "the wife of a once wealthy mine owner who had every luxury," "the 65-year old skilled engineer," "the once feted artist who faces starvation," "the white-haired authority on mathematics," "the 67-year old wife of a once rich broker," and "the bed-ridden old lady who was once a Southern belle and her husband a successful business man in his day."

A LETTER OUT OF RUSSIA

A Vivid Picture of Conditions in the Red Paradise.

(Editor's Note: Every name in this transcript is changed. The words and numbers in brackets have been inserted by the translator.)

Whiteplanes, Aug. 20, 1930.

Dear Uncle and Beloved Aunt;—

It is now a year since the storm broke out here. Last fall so much grain was demanded (by the government) that the farmers were unable to deliver the required amount. On this account many people here were driven from their homes, among them were the Peter Bergs, with whom we lived until that time. Because of the departure of the Bergs we had to leave the house too in September (1929). It was very hard for us to secure another place but finally we got lodged in two places. Mama and I had one room and a kitchen and Jacob and Lena lived across the street in another house. However we were able to do our cooking and eating together. It was very uncomfortable but nothing compared to present conditions.

In this way we lived about a month and a half when a house on the former estate of Peter Berg became available, the place not having as yet been sold. As we still had our fuel in Berg's court yard and could not keep cattle and chickens in the place where we lived we moved back into the Berg estate. The house was very small. Really only a poor cabin with no cellar and a very cold kitchen but it was warm inside. As the windows were small it was very dark in the house but we were glad to have a roof over our house and only wished to be left alone.

But, alas, we could not be left alone. At the beginning of October Jacob and Henry were arrested and transported to Kowelsk. They were accused of being agitators for migration. This was hard. At first we were in daily hopes of their return, but this could not be. While the men were in prison we were let alone in peace. We had a nice crop of summer grain and corn too but had to give it all up (to the Government). We did not have enough flour for the year but we were left some shreds from the grain cleaner with which to feed the chickens and the live stock.

Henry had two horses, Jacob one and they were joint owners of a colt. Each one had a cow and Jacob had a calf. Together we had four hogs. Unfortunately we had not enough feed to fatten them properly and were compelled to butcher them too early. We kept our cattle together, as Henry with his family lived in the neighboring house. Lena's boys, although they were very young had to take care of the cattle, though this was not the worst. The greatest worry was about the prisoners.

Each week we went to Kowelsk and brought them clean wash and food for in jail they were not given sufficient food. We never were permitted to speak to the men. They remained in jail until December 30 (1929). There was great joy when they unexpectedly returned home on the morning of Dec. 31. Jacob had aged considerably and was weak but being at liberty he soon recovered. Henry however, looked better.

We had been sad when we celebrated Christmas because the men were not with us. On New Year's Day (1930) we were happier. Everybody felt so good because the men were with us again. Jacob used to say: "It feels so good when one may lock the door himself from the inside."

But all things are transitory in this world and our joy did not last long either. At the beginning of February the Government again began to demand grain for seeding from the farmers although everything was already gone—at least with us. We did not own a single pud (40 pounds of grain). As we could not deliver the grain we were accused of maliciously withholding it from the Government and our cattle and implements were listed by the government and by and by taken away from us leaving us only the chickens for the time being.

The night of February 10 Jacob and Henry were again arrested and transported to Kowelsk. There they were kept in barracks together with many other people of other nationalities except Jews. We again were permitted to bring them their wash and some food, but we were not allowed to speak to them. Soon after this whole families were taken to the city barracks and confined in narrow and horribly dirty quarters. At first we were not molested.

Just at this time I married and left home. It was such a time of uncertainty; we had no wedding feast and drove to another village where the marriage was solemnized because in our village there is no minister except my husband and if some other minister would have entered our village to perform a marriage ceremony he would have been arrested. At home on the day of our wedding everything was listed by the officers. Later they took a good deal away from us, furniture, bureaus, benches, wardrobes, the extension table, needle work, table cloths, curtains, some dishes; clothing and underwear were left to us. Further they took away from us some puds of flour (40 pounds) which we had just bought at a high price, onions, mustard, and lard. We were glad when everything was over, the proceeding was such a long, drawn-out affair.

After that we began to wait in fear for the deportation of our folks. Days passed without the dreadful order until March 25, (1930), when the messengers came at midnight from the local Soviet to Lena and told her to get ready. She was permitted to take all of her things with her. After a few hours the carriage was to come and take her to the school house. The messengers came to us too, and told us to go over to Lena and help her pack up, because she was all alone and had the children and her aged mother to care for. We went at once and helped her to pack as well as we could. Lena had some unfermented dough standing for biscuits. I then did the packing in a hurry. Fortunately the boxes and cases were in order. Soon the carriage came and the loading was done. All the time two watchmen were present to see that no one escaped. Lena took with her food, underwear, dishes and clothing, but many things had to be left behind because there was no time to pack it up. When everything was loaded our dear old mother was lifted on the load. Then Lena and the children climbed on top. It was a sad spectacle. My dear

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home was destroyed and gone forever, and in such a cruel way. My husband and I stood alone and watched them sadly as they drove away. It was unbearable. We did not know where they were to be taken to. We had lived under the hope that we might all join you in Canada. Yet, had we known what misery our folks would have to bear it would have been harder for us than it was.

I felt unhappy for Mama, old and frail as she was. At home she had been kindly cared for but now she was so much exercised by the excitement that we thought of her future with grave concern.

During the night other of the village families were arrested. Among them the Henry family. All the fathers of these arrested families were in jail. Until noon the next day these families with many others from other villages were kept in the school house. At last at 1 o'clock their journey began. It was a sad spectacle. Old ladies and infants, how I pitied them! The train with a numerous guard was composed of 50 cars. Mama was privileged to ride in the covered coach. The women were assured that they would meet their husbands at Kowelsk and they believed it to be the truth and were almost glad for the situation in which they were. At the railroad station at Kowelsk three of the Whiteplains men were present, among them Henry. They were indeed happy in receiving their families. Then they were crowded into box cars (which in Russia are about half the size of those in this country) 40 people to each car and then they were off to the north.

They were not permitted to leave their locked cars, even for the most necessary things. Drinking water and tea water were supplied very irregularly. It was all the harder with the small children in the cars who became very restless in the cramped quarters. So they traveled for nine days. Then, at midnight they were unloaded, head over heels, into a field, knee deep in snow. Finally carriers with their teams came and took them to a Russian village where the exiles stayed for a time, several families in a narrow hall, but it was warm there.

The men had to go ten versts (six miles and a half) away to the bush to work. Snow and ice broke through under them so that they had wet feet continually. Lena at once began to sew for her hostess, she had her sewing machine with her, and so earned a little to buy provisions. Sarah, Henry's wife, did some embroidering, getting food that way. The men erected barracks out in the bush where the exiled had to move into later on, pell-mell, Tartars, Russians, Germans, etc., all together. There the food problem became increasingly more acute.

The move from the village into the barracks in the bush was a difficult one. There was but a narrow path made of logs and planks. It was impossible to drive a wagon over it and one had to watch his steps not to turn aside, because if one got stuck in the bog he could not get out again. Over such a trail the people had to move for 10 versts (6 and a half miles) Lena writes writes that they had to carry such heavy loads that they nearly died before reaching their destination. As Mama could not walk that far she had to ride on horseback bundled up with bedding to protect her from the cold. I cannot understand how she stood it. I believe the good Lord strengthened her for the effort.

So this is the way our folks have been living there since May, the men and the grown children working in the bush. Lena and Sarah are still earning money for food by sewing and embroidering. At first we received their letters all right but now the officials let nothing come through to us. We received their last communication on June 25. We do not know how they are now. It is hard not to be able to help them in their trials. What may have happened to them since? Are they still alive? All is in the hand of the Lord. He declared that all this should come to pass and he will help us through it.

They are saying here that they will return but I can hardly believe it for then if they did not return the disappointment would be all the harder.

To us it seems that a very trying time is before them. The barracks are poorly constructed, food is scarce and winter is coming on with rapid strides and their clothing is probably already worn out by this time. There remains one consolation. There is plenty of fuel in the forest.

We are asking many "Whys" just now. Why have these poor people to suffer so? Yes, it is hard to say, "Thy will be done," but we will not murmur or complain.

At this time Jacob stayed (the time of the departure of the exiles to the north) in Kowelsk. Later he was sent to Starousensk where he still is. He is not so badly off, his food is tolerable, he works in a brick yard. At present he is under orders to take care of the horses. It is hard for him to be separated from his family but he cannot help it. He knows how hard their life is. He and the family were in communication with each other for a time but I do not know now how the situation stands.

At other places the exiles receive much harsher treatment. Henry's father and mother-in-law and Peter Bergs, our former hosts, are at Bologoie.

WOMAN'S WORK

Clarence Center, N. Y.
Nov. 3, 1930.

Dear Co-Workers:

Before Missionary S. T. Moyer left for India, he promised to ask different ones of the Missionaries to send stories to your Literature Committee from time to time. He expressed our sentiment when he said, he knew of no way in which the cause of Missions could be promoted more effectively than by keeping the hearts of those in the Homeland warm through stories of lives, incidents or experiences of the Missionaries. These stories will be printed in leaflet form.

The first leaflet, entitled, "He Was, He Is, He Will Be", written by Brother P. A. Penner, is just off the press. Price 2½c per copy. In lots of 50 or more, 2c per copy.

Just a word regarding "The History of Our Missionary Societies." Sister Hillegonda has lived through the experiences of the Missionary Societies and no one was better qualified to assemble the story of the reports sent to the Executive Committee by the various societies than she was. It is a fine bit of history and should be in every Mennonite home.

All literature now on hand will be sold at reduced prices in order to get the leaflets from the shelves and into the homes.

Yours in His service,
F. Luella Krehbiel,
Sec.-Treas. for Lit. Com.

MINISTERS OF THE EASTERN DISTRICT CONFERENCE MEET

The ministers of the Eastern District Conference have during the last two Conference years chosen rather picturesque settings and unique programs for their quarterly meetings. Beginning with the first for the 1929-30 interim, they have met in the Souderton Church, July 15, with a "box lunch" in a nearby Grove as a special feature; on October 11, in the home of Dr. and Mrs. Elmer E. S. Johnson, Hereford; in the Old Meeting House, Germantown, January 10, 1930; in the newly renovated church of the newly organized congregation at Lansdale, March 28; Zionsville, June 23, with a lunch under the trees surrounding the Upper Milford church; and September 26, at Bowmansville.

The programs were as varied as their settings were diversified. At Souderton, Rev. A. J. Neuenschwander gave his official farewell to the Eastern District Conference. The meeting at the home of Dr. Johnson was an informal discussion of "Conference Problems". At Lansdale, the Schwenkfelder Ministers and deacons were invited to participate in a joint program of mutual interest to both denominations. "Congregational Problems" were the foremost consideration at Zionsville, with an address by Rev. Calvin Delong, pastor of one of the oldest congregations of that denomination in these regions and also a keen student of local Mennonite History, as a special feature for the evening session.

The last program was another deviation from mere routinal gathering. The sessions were held morning and afternoon: the purpose was the consideration of two papers on the theme:

"The Holy Spirit". The first of these was presented by Rev. A. M. Fretz, on the sub-topic; "His Person". It will undoubtedly appear in these columns and our purpose will be served by stating that it manifested authority, vigor, and spiritual insight that can come only from the study and ministry of the Word of God for nearly half a century.

The second was presented by Rev. William S. Gottshall, on the sub-topic: "His Work". Though he did not read it, Brother Gottshall gave a very extensive and interesting dissertation on this subject. In his introduction he asked the question, "What Is the Work of the Holy Spirit?"; his discourse was built around these four answers: (1) The founding of the Church; (2) The aiding of the preaching of the Word of God; (3) The regeneration of those who confess Christ as Saviour; (4) The bearing of fruit in the lives of Believers.

The ministers chosen to lead in the general discussion were Rev. Howard T. Landes, Germantown and Rev. W. Harley King, Mechanics Grove. Because of illness Brother King could not be present. Rev. D. J. Unruh, the President, called on Miss Louisa Vogth, New York, to substitute. Both these discussions, given in order named, were very interesting and did much to stimulate the questions and remarks that were given by the rest of the brethren. Miss Vogth drawing illustrations from her personal experiences in her ministry in "The Bowery".

Another feature was the privilege of welcoming into our midst the newly installed pastor of the First Church Philadelphia, Rev. Carl J. Landis. He led the devotional service of the afternoon meeting. Rev. R. V. Stubbs, pastor of the entertaining congregation; had charge of the morning devotionals, at which time he also bade the visitors a hearty welcome.

The Bowmansville congregation, though situated a little to the west of the district in which are located most of the Eastern District Conference churches, was not one with behind her sisters in hospitality. A long table was erected in a nearby home and a sumptuous meal, such for which Pennsylvania housewives are famed, was spread before the vistors. An offering was lifted for the Ladies Aid to be used for the defraying of the expenses connected with the entertainment.

It can be truthfully said that the historic lure of these meeting places, some reaching back over a period of more than two centuries, and the frank and kindly discussions of these topics, is no small factor in making the Eastern District Conference the unit that it is. Tribute must also be paid to the wise and prayerful leadership of our President, Rev. Daniel J. Unruh and to the loyalty and unselfish devotion of the ministers of the Conference. Especially would we give due credit to those who, though they have labored longer in the ministry are most kind and considerate in their assistance to those of us whose experience and service is of a lesser nature; they form the link between the past and the present. God grant that this spirit may always continue.

Yours in the Master's Name,
Freeman H. Swartz,
Conference Sec'y.

BLUFFTON COLLEGE NOTES NOVEMBER 10

World Service Group

Last Friday evening the World Service Group listened to a very interesting illustrated lecture on Chinese life given by Dr. Kaufman of the faculty. The religious life of these people was emphasized, and the lecture was impressive and enlightening.

On Friday morning at the chapel exercises Mr. Liu, one of the Chinese students in the College, gave a very interesting as well as touching account of his early life as a Chinese boy and how he came to be a Christian. He spoke of the drawbacks in Chinese home life due to ancestral life and of the hard struggle he had as a boy of nine years, when as the oldest son, he had to assume the responsibility of supporting the family. He pictured the struggle he had with his family when he desired to become a Christian. Many of the superstitious beliefs about Christ and the missionaries had to be faced. It was through the Mennonite primary schools established in that country that he finally came to know Christ. His talk could not fail to drive home the splendid opportunities we have in this Christian country, but which we only too little appreciate.

On Saturday at Chapel, steps were take by the faculty and student body to express and otherwise show their sympathy with Pres. Mosiman and Mrs. Yoder during this time of bereavement when the family mourns the loss of the mother. The sad news reached the college not altogether unexpectedly, since it was known that Mrs. Mosiman was seriously ill for a week or so; yet it was deep regret and heartfelt sorrow that the news was received. It is certain that the Mennonite Church as a whole will feel saddened by the death of one, who through the work of her children and in other ways, has meant so much to the cause of Christian education in our Church.

On Sunday, November 2, the College A-Capella Choir gave a very good and fitting program at the afternoon vesper service. The program included instrumental solos and was well received by the audience. It was announced during the week that the choir will soon render a program over the radio.

During the last few weeks the College was pleased to welcome several visitors from Pennsylvania on the campus. They were Rev. and Mrs. Howard Nyce of Allentown, Mr. and Mrs. Butz of Pennsburg, Mr. Henry D. Detweiler and Mr. Harold Frederick of Souderton. Rev. Nyce attended some classes during his stay which was appreciated both by the faculty and the students. Bluffton is indeed glad to see its friends come and take such an intimate interest in its work, and we hope that many others will find it possible to come from time to time to spend a day or two with us. It seemed that our visitors enjoyed their stay and were impressed with natural suroundings of College and the atmosphere prevailing in the institution.

WE REALLY WANT TO DO MORE FOR THE LORD'S WORK!

—If We Would Just Think More About This Matter.

A few days ago we took a trip to the ocean with a party. Along with other things we also listened to a speech on investing money in building lots near the ocean. It seems quite possible that the investor may double his money here in a year or two, or "gain 1,000% in 5 years" as the speaker tried to show us very plausibly.

But as I listened I thought to myself, and afterwards said to my wife, that we can make much better investments if we invest with the Lord.

Jesus promises—and His promise is not a probability or a possibility, but sure!—that He will return to us a hundredfold, and that is 10,000%, and in addition to that eternal life.

Besides all that, we are investing in immortal souls when we invest with our Lord.

This is better business, incomparably better, than any investment in this world's goods. If we think of this we surely want to do more for the great cause of our Lord. But we forget. May this be a kind reminder.

This trip to the ocean was not our first one since we are here. Every day we get invitations for "free drives" all around this large City of Los Angeles. And about once in a few weeks we go out with parties for a few sunny hours to enjoy the fine weather and beautiful nature about us.

And more than once the temptation came to us to sell our property in the home state and invest the money here in this prosperous locality.

But—when we remind ourselves of the 10,000% investment with the Lord, where alone it is absolutely safe, and is accompanied with so many precious assurances by God Himself—then we lose every desire to invest even a dollar in any property here, even if it were reasonably safe.

We say no, and again no. But we will sell our property and place just as much as we possibly can into the "Bank of Heaven", where alone it is safe!—and where it draws such high interest, besides the other great promises.

With greater joy than ever we say: "We will do more than ever for the Lord's cause."

"The night is coming when no man can work!" Do we really believe that?

J. B. Epp.

Los Angeles, Calif.

Last Sunday evening, November 16, the Ladies Aid Society and the Young Women's Missionary Society of the West Swamp, Pa. church, Rev. A. S. Rosenberger, pastor, celebrated their anniversaries. The program consisted of special music and an address by Rev. Norman Cressman, a former missionary to Indo-China. It is interesting to note that possibly the first Mennonite Missionary Society in America was organized in the West Swamp church and while it was not strictly a woman's organization many women were among the organizers of this pioneer society under the direction and inspiration of the late Rev. John H. Oberholtzer.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

November 30, 1930

The Responsibility to Spread the Gospel.

I.Cor. 9:16; Rom. 1:14-16.

The imaginary story is told of a conversation which is supposed to have taken place between Gabriel and Jesus after His earthly life which culminated in the Cross and the Resurrection. Gabriel asked Jesus, concerning his plans for spreading the gospel throughout the world. Jesus answered "I gathered around myself a small group of followers and taught them and then before I left the earth I commissioned them to go into all the world and preach this gospel." For a moment Gabriel was lost in thought and then asked, "And suppose sometime down in the twentieth century the church becomes cold, selfish and indifferent, what then?" Immediately Jesus replied "I have no other plan, I am counting on them."

Marion Lawrance, that able Sunday School worker once said, "One never opens the door across which 'opportunity' is written but that he will find 'responsibility' inscribed upon the other side." So this task of spreading the gospel amounts to the same as "The Challenge of the Cross." Let us make this a "Challenge of the Cross" meeting. In this age of crass materialism we may try to find power in Rationalism, Determinism, Psychology and high morality but none of these things satisfy. We finally come to the same place where Paul was when he came to the Corinthians and said "I determined to know nothing among you except Jesus Christ and Him crucified." Many a student-preacher preaches the Social Gospel finding his texts in the Gospels but as he prays himself into the deeper spiritual experience so that he can also say with Paul "I have seen the Christ," from that day on he will more and more look to the Cross for power.

When we see and feel this challenge of the Cross we will feel with Paul the necessity which is laid upon us, we just must preach the gospel, "for woe is unto me if I preach not the gospel." This is a real responsibility not only for the minister, the Sunday School teacher and missionary, but for each one who wishes to become a follower of the cross. Some of us get our inferiority complex and think there is nothing much that we can do, we do not have the training of a minister, we do not have millions, but let us remember if God would have to wait on those the Gospel would never be brought to the ends of the earth.

Cooperation is a big word in a complex civilization like ours. We need a full consecration on the part of those consecrated sufficiently to go as missionaries. But in our day we have more applicants than we have money to send. In our Mennonite Church, there is no dearth of wealth, God has blessed our people richly but we have not been quite willing to consecrate our dollars, we have been giving our pennies but not our dollars. The biggest challenge for spreading the gospel is right here at home in our churches, and in many cases it is every whit as difficult as for the worker on the field.

In Romans 1, Paul says "I am debtor." When we have the love of God in our hearts we will be so flooded with love that we will be overflowing even until every man, woman and child has heard the precious gospel story. We will then also say with Paul "I am ready," we will be ready to go even unto the darkest corner on the globe or do that which is just as helpful although not so full of honor, namely to help send others to go as our representative. And in all we do we can say "I am not ashamed," no, how can we be ashamed of Christ, of His Book and the blessed Gospel?

Prayer

O loving God, our heavenly Father, thou who art never ashamed of us, forgive us for our feverish ways. We also would lift our hearts and say with the Psalmist of old "Bless the Lord, O my soul and all that is within me bless His holy name." We thank thee that we have been privileged to be among those to whom has been given this good news of the Cross and thy Son Jesus Christ. Give us the strength, the willingness and power to be good witnesses for thee with all we have and are. Amen.

SUGGESTIVE QUESTIONS

1. In what way is the challenge of the cross the greatest task to the young man and woman of today?
2. What is the relationship between opportunity and responsibility?
3. What is the relative importance of testifying for Jesus and in helping by means of schools, hospitals, prohibition, etc.?
4. How would you proceed to bring a man to Jesus Christ, providing he had never heard the Gospel story? (See Acts.)
5. Why is the lack of finances the greatest drawback to our missionary program today?
6. What could Christ do with a man or woman fully consecrated to Him?

"A picket frozen on duty,
A mother starved for her brood
Socrates drinking the hemlock
And Jesus on the rood,
And millions who humble and nameless
The straight hard pathway plod,
Some call it consecration
And others call it God."
—Hayden Carruth.

WHAT IS WORSHIP?

It is the soul searching for its counterpart.
It is a thirsty land crying out for rain.
It is a candle in the act of being kindled.
It is a drop in quest of the ocean.
It is a man listening through a tornado for the Still Small Voice.
It is a voice in the night calling for help.
It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd.
It is the same sheep nestling in the arms of the Rescuer.
It is the Prodigal Son running to His Father.
It is a soul standing in awe before the mystery of the Universe.
It is a poet enthralled by the beauty of a sunrise.
It is a workman pausing a moment to a strain of music.
It is a hungry heart seeking for love.
It is Time flowing into Eternity.
It is my little self engulfed in the Universal Self.
It is a man climbing the altar stairs to God.
—Dwight Bradley.

REV. QUIRING—AN APPRECIATION

(Writer's Note.) The following article is anonymous because of the personal nature of the subject. The writer certainly does not wish the article to be taken as a controversial one because if ever the Protestant Church needed the united cooperation, support, and understanding of all of its members it is now when it is being attacked from all sides.)

During the past few years the peace and goodwill in a few of our churches has been disturbed by the inroad of politics—not the politics of the government of our state but the politics of our church government. Much of this politics has been so unfair and unmanly that it is thoroughly revolting and disgusting to a young mind more or less unused to this insidious treachery.

This thing has centered around one of our educational institutions and naturally the assaults have been upon individuals. Rev Quiring, in particular, has been attacked in the pulpit of one or two of our churches and on the printed page. Most of these writings are so interwoven with fact and fiction and hearsay that were they not so personal and unfair they might be regarded as simply a farce. I am sure Rev. Quiring is too fine a Christian gentleman to take part in this affair.

Therefore I feel it almost a duty to endeavor to give the readers of the Mennonite, particularly those of the Middle District Conference, a few words in appreciation of Rev. Quiring from one who has been in his classes.

During the past year the writer was not in school but was employed in one of the larger cities of our country. I was advised several times to take up my studies in one of our larger universities instead of in a small college like Bluffton. In spite of this advice I longed to return to Bluffton and looked forward with anticipation for another year in school. When I returned this Fall I was surprised and filled with regret to hear that Rev. Quiring would not return this year. Other students have expressed a similar regret. His was a great spirit and it is being missed on the campus. He commanded the respect and admiration of the students. Sometimes his teachings and his manner of life were so far above us that he was misunderstood. Sometimes, because we could not understand him, he even seemed dogmatic to a few of the students and his way of life too difficult and unreal. More than one student of exceptional ability, either as a scholar or on the athletic field, felt his own spirit grow and develop as he came under his influence in the classroom or the campus.

Many of the graduates of our large universities scoff at Christianity and regard it as systematic superstition. On the other hand I can truthfully say, and I am sure that there are other students like-minded, that I owe much to Rev. Quiring for my belief in the church as an institution and for my regard for spiritual values.

Several years ago while still in high school I often heard college students praise him. I often heard him speak but in my immaturity I was not very favorably impressed because he seemed too much of a dreamer and too far away from the world. Then too I had very little regard for the Old Testament. It was simply a collection of superstition and intolerance. However, while attending Rev. Quiring's classes he created within my mind a new reverence and regard for the great writings found in the Old Testament. He inspired me to procure a translation of the Bible in present day language and to read it from beginning to end. Any teacher who can inspire a product of one of our modern American High Schools to read the Old Testament word for word possesses the marks of a genius.

Sometimes I get a feeling that Rev. Quiring is perhaps a little too "fair and honest to get along well." But then there once was a carpenter in the East who was a little too fine and honest and good so that the politicians in the Jewish Church decided to have the government remove him. He was crucified between two thieves. Thieves and prophets are always crucified.

A Bluffton College Student.

APPROPRIATION

"O, blessed Lord, my hands are weak.
My steps are faltering;
My wounded soul would stop and seek
Aught for its altering;
In self it cannot find its need,
Nor yet in things around;—
In times of weakness, thus I read,
THY strength is freely found.

"My soul is tried and tested sore;
Dark fears and doubts assail—
And frightened I would shrink before
The loudly clam'ring gale.
But in the midst of fury's din,
A calm assurance finds its place;
It is the Voice of One within—
"Sufficient, child,—My grace."

So be it wisdom, strength, or peace,
Or righteousness my life may lack;
To look within cannot appease,
Nor can it turn a wand'rer back.
But there is One Who died for me,
Who bids me find my all in Him;—
The blessed Christ of Calvary—
Who cleanses me from all my sin.

"I turn, O Christ, to Thee, my Stay;
In thankfulness for mercy's store;
In gratitude for Healing Ray,—
Thy grace that doth my soul restore.
For kindness which redeems my life
From grim destruction's pending doom;
For shepherding, with cloud and light,
For tender care 'mid gath'ring gloom.

"I pray that Thou wilt ever keep
My eyes upon the saving Christ;
That Thou wilt lead Thy helpless sheep
And feed with Food that will suffice;
That Thou wilt keep me trusting Thee
And praying, 'Lord, Thy will be done';
This may my only glory be—
To glorify Thee, through Thy Son."

S. K.

THE COLLEGE CHURCH SOCIETY

The College Church Society at Bluffton was organized this year as a result of a mutual feeling between the students and the local church that the religious needs of the students were not being adequately met. With the approval therefore of both the church and the college authorities the experiment of an organization controlled and operated entirely by students is being tried.

The purpose of the organization is threefold: first, to provide a more adequate means of expression of the religious life of the students; second, to afford an opportunity for a mixed group study of the problems of college students and third, to foster closer relations of loyalty and co-operation to the Church by the students.

The organization consists of three committees, an executive committee composed of a president, vice-president, secretary and assistant secretary; a music committe of three members and a program committee of four members.

Both the music and the program committee changes personnel every six weeks, thus making it possible for a larger number to obtain the experience of holding places of responsibility in building religious programs, than would be possible with permanent committees. The chairman of the retiring committee retains a place in the new committee thus facilitating its work. Each program committee is responsible for the program of six services, one of which is to be open and held in the church auditorium as the regular Sunday evening service.

On November second this open service took the form of a dramatic missionary study called "The Soldier of the Cross." The church was well filled and the audience seemed stirred with the message. The ordinary service consists of music such as the singing of hymns and other select special music, other devotions such as Scripture reading and prayer, introduction of the subject of the evening by the leader special topics, open discussion, closing hymn and prayer. The length of the programs is from forty-five minutes to an hour and they dismiss in time for the attendance of the services of the town churches.

There is no formal membership, pledge or fee to this new organization. All students may consider themselves voluntary members with only the obligation understood that they will be glad to respond to the call of the leader or program committee for the support of the services.

The program is to be practical, touching vital religious experience as realized by the students. It is to be pliable and variable, according to the needs of the group. It is the desire of the society to build up faith in a living Christ and to state this faith in terms and deeds which will be a vital part of the personal experience of the students. They expect that such a program will involve many weaknesses and mistakes. They hope however to profit by these defects as they appear and build as they learn. It is their desire that a lasting and useful piece of work may be accomplished toward the advancement of the kingdom of Christ.

A SIMPLE PRAYER

By Everett Kendall Smith

I would not ask to do great things
Or soar aloft on eagle's wings;
Plenty of work, a little play,
A chance to rest beside the way,
With eyes to see spread everywhere
The tokens of a Father's care,
With faith to follow where he leads
And strength enough for daily needs,
Grace, too, to bear more patiently
When there are things that trouble me,
And every day to do my part
To bring sunshine into some heart;
For body, soul and spirit, food;
For friendship, love and brotherhood;
And thus to labor fruitfully;
'Tis for such gifts my prayer would be.
Till some day, when my soul shall rise
To find its home beyond the skies,
I may in fuller measure know
Those things that blest my life below.

In order to counteract the effect of liquor on its national health, France has started a nationwide temperance movement with bill-board advertisements to discourage the use of booze.

Most members of Congress attend church regularly on the Sabbath. Many teach Bible classes or give evening addresses.

THANKSGIVING AND THE MISSION TREASURY

Dear Mission Friends:

You will be looking at this time for the usual Thanksgiving appeal for our treasury, and here it is. Only we must, first of all, express our hearty thanks for the splendid response which you have given to the recent special appeal sent to every pastor in our conference. Our treasurer brightened up visibly when during October some $15,000.00 poured into the over-depleted treasury. May the Lord bless richly all the donors! If we now get in addition the usual Thanksgiving and Christmas offerings, our debts will again be paid as usual by the beginning of the new year. Including this quarter's payments we owe today, $29,000.00.

As a special reason for thanksgiving we mention here once more the gift of $2500.00 to send Bro. and Sister Thiessen back to India this month, and let Bro. and Sister P. A. Penner come home next spring. The Thiessens intend to leave on November 20, 1930.

The last report from their station in India is, that both Brother Wiens and Mrs. Wiens are in poor health, and it will be a real Godsend for them, when Thiessens arrive to relieve them of much of the work.

In our recent appeal we announced that no new buildings would be allowed at this time of money stringency. But a special offer from a mission friend in Oklahoma has enabled Bro. H. J. Kliewer to build a dwelling house at Thomas, the new station in Oklahoma. While it is borrowed money, the interest is so low that it is cheaper to build than to rent a house in Thomas as heretofore.

We praise the Lord also for the continued peace at our mission station in China, while at many other missions war and banditry raged. May all China soon have peace, and may the fact that its president, Chiang Kai Skeck, recently accepted Christianity, favor both peace and Christian education in the schools of China.

P. H. Richert, Sec'y.

A party of about 40 young folks, of the Allentown, Pa. church, motored to the Mennonite Home for the Aged at Frederick several Sunday afternoons ago and conducted a service for the benefit of the Home guests. At the last communion service of the church four new members were received into the fellowship of the church.

THE S. S. LESSON

November 30

Zacchaeus the Publican. (A Business Man Converted.)

Luke 19:1-10.

Golden Text:—The Son of man came to seek and to save that which was lost. Luke 19:10.

Jericho was the city under a curse. It was no place where one might find any remarkable evidences of righteous, yet, Jesus saw fit to turn aside on his all important journey to visit the city. He did not come to earth to avoid contact with sinners, but to help them and to do good to the miserable. There were at least two persons in the city for whom Jesus thought it worth while to turn aside, one was blind Bartimeus and the other was the conspicuous publican Zacchaeus. We see in these incidents just how our Lord concerned himself about human needs. On the one hand was the blind man whose bodily distress was to be relieved and on the other was the publican whose spiritual craving was to be satisfied. In both cases the matter of faith in Jesus was an important consideration.

In the case of Zacchaeus we have a distinguished Publican. Who were the publicans? They were tax gathers under the Roman goverment. No tax collector is ever loved. People hardly have a welcome for them, at least when they are on official business. Taxes were formed out in Judea. That is, the Romans sold the privilege of collecting taxes to individuals whose profit was a portion of the taxes they collected. Though they may have been some exceptionally honest men, the temptation to and the opportunity for oppression and dishonesty was always present. People in Palestine were severely taxed—often to the breaking point. And this did not contribute to the popularity of the tax-gatherers. Since the Jewish people were a subjected people and were taxed severely by their masters the Romans, the Jew who accepted service for his profit under the Romans became the object of particular contempt and hatred. In the eyes of the people the publican was nothing short of a traitor to his people and to his God. His name was ever linked with evil-doers and publicans and sinners became a much used phrase. While many publicans no doubt deserved all the mistrust and contempt heaped upon them there were occasional characters of worth found among them such as the Apostle Matthew and Zacchaeus of Jericho.

As in the case of the Samaritan woman and Jesus, Jesus must needs go through Samarita to save a soul, so in the case of Zacchaeus, Jesus shows the great value of an individual soul by turning aside from his journey for a moment to consider the matter of salvation with this publican whose countrymen despised.

The passing of Jesus through Jericho was the one oppertunity that Zacchaeus had for contact with Jesus and we are happy to note that he did not miss the opportunity. Who of us who recall the singing of the good old Moody and Sankey hymns of years ago was not thrilled by the hearty singing of the thought provoking song,—"Jesus of Nazareth passeth by?" He is still passing by for many. Some perhaps, may have other chances, but, who can tell? This passing by may be for the last time. The reasonable, yes, the only thing to do, is to make the best use of the opportunity while it is here. Today is in our hands. We may make of it what we will. No doubt Zacchaeus was an up-to-the minute business man and whatever success he may have obtained came to him by being right on the spot to take advantage of whatever chance came his way. The same energy and the promptness, so vital to business, when once a man is converted may be put to better and more lasting results in serving God or it may be used to leading one to an immediate and definite decision for God.

Jesus in a sin cursed city finds one who responds to him, but Jesus in a sin cursed world is seeking all sinners that he may commune with them and lead them to the better knowledge and assurances he came to reveal.

We note several steps in the progress of Zacchaeus. Jesus was to pass that way and he knew about it. Who was the instrument God used to tell Zacchaeus about the passing of Jesus? We don't know, but we do know that he did him a very great service. Any one who leads one to seek to see Jesus is doing the best possible thing for that one.

There were some things not so favorable for Zacchaeus. He had, whether he deserved it or not, the bad reputation of his class. A man is known for the company he keeps. Not only was he a publican, but a chief among them. Like Saul of Tarsus, he was the chief of sinners. Then, he was rich. Riches are generally a handicap to spirituality or even piety. Riches often imply that they were not acquired honorably or were not put to a worthy use.

But this rich publican sought to see Jesus. He was a seeker and had to begin where every sinner must begin. There were obstacles in his way. First his own physical state made it hard for him to see Jesus and then the crowd stood between him and the Lord. Our spiritual hindrances are like that. Some of them are because of ourselves, others are because of others. Maybe we may place some blame on others for hindering our sight of Jesus, but there always is something personally the matter with the one who does not get to know him.

Handicaps did not hinder Zacchaeus from gaining riches, neither did they hinder him from gaining the richest prize of all—the knowledge of Jesus. He knew, as we all must that in all successful efforts "Where there is a will there is a way." God had not placed that sycamore tree in the way for nothing and here it became the most important thing in all Jericho. It was the means of a sinner getting a glimpse of his Lord and it places that sinner just where the Lord would notice him. Even so small a thing as an ornamental tree may have a conspicuous part in God's plans.

The efforts of Zacchaeus were noted by Jesus as he notes every sincere effort of those who seek to learn more of him. Because he sought to see him, Jesus was ready to come and abide with him. Here was a working out of the principle that those who seek him shall find him.

Zacchaeus was a changed man by his contact with Jesus. To know Jesus is to change one's life for the better. Zacchaeus proved him sincerity for restoration. The only way to be right is to make things right. The comment of Jesus has to do with salvation. Zacchaeus had sought and found him. He the sinner, became the friend of the Christ—a saved man.

MARRIAGES

Horst-Wenger—Miss Ethel Wenger daughter of Martin Wenger was married to David E. Horst, son of Ezra Horst, on November 1st. The ceremony took place in the home of the officiating minister, Rev. A. R. Keiser, Dalton, Ohio.

Weaver-Sprunger—The wedding of Miss Pearl M. Sprunger, daughter of Mrs. C. R. Sprunger of Kidron, Ohio, and Bruce L. Weaver, son of Mr. and Mrs. D. A. Weaver of Orrville was solemnized on the 29th of October in the home of the bride's pastor, Rev. A. R. Keiser.

DEATHS

Hartzler—Joseph Z. Hartzler was born on December 19th, 1851, at Belleville, Penna., and died on Oct. 25th, 1930, in the home of his daughter, Mrs. J. Roy Yoder near Garden City, Mo., at the age of 78 years, 10 months and 6 days.

As a young man father Hartzler was baptised and united with the Amish Mennonite Church in his home community. On December 28th, 1875 he was united in marriage with Mary Ann Byler of Belleville, Pa., who preceded him to the eternal world just a few days over four years ago. To this union were born ten children: Elmer J., John E., Joseph G., Sadie E., Sherman A., William M., (who passed on to the other world at the age of 6 years), Martin L., Herbert L., and Fannie M.

In was in the year 1882 that father Hartzler moved with his family from Logan county, Ohio, to Cass county, Mo., where he lived most of the time on his farm near East Lynne.

Father and mother Hartzler leave to mourn their departure nine children, thirty-five grandchildren and five great-grandchildren along with a large number of relatives, friends and acquaintances.

Father Hartzler made practically all of his funeral arrangements. The services were held in the Clearfork Mennonite Church; the sermon from John 10:10 was preached by his son J. E. and assisted by his son J. G. The Bishops I. G. and J. J. Hartzler also assisted. Interment in Clearfork Cemetery.

Schroeder—John P. Schroeder, the son of Peter and Anna (Nickel) Schroeder, was born Jan. 10, 1871, in Michalin, Russia. The family migrated to the United States in 1874, making their home in the Gnadenberg district, near Newton, Kansas.

At the age of nineteen years he gave his heart to Jesus, accepting baptism and membership in the Mennonite Church. In 1898 he was married to Miss Eva Kliewer to whom he was to the day of his death a faithful and devoted husband. Seven children were born into this family. The family lived in Kansas near Newton, Tuscon, Ariz., Lake Charles, Louisiana, and Baldwin Park, Calif. The Lord called the brother to himself after a brief illness, Oct. 27th in the early morning hours.

Brother Schroeder was a quiet, deep thinking man. He loved his Saviour and his church. Wherever he dwelt he was seen to be a sincere and consistent worshipper of the Lord Jesus. He loved to sing his praise and serve his cause.

Our departed brother leaves to mourn his departure his beloved and devoted life's companion, seven children, three daughters-in-law, one half-brother and three half-sisters, many friends and relatives.

His true and faithful Christian life, his thoughtful and quiet ways, his manifest devotion to his Saviour will continue to be a blessed memory to his loved ones, his friends and his neighbors. We mourn, but not as such who have no hope. May the Lord who proclaimed, "Because I live, ye shall live also," grant us to so live here, that the approaching resurrection morn of them that sleep in Jesus, may reunite us in the glorious Kingdom of our Lord, in the mansions prepared by Him for us who love His appearing.

CONTRIBUTIONS

EMERGENCY RELIEF BOARD. OCT., 1930

For Russia;

Menn. Birthday Box, Hutchinson, Ks., $6.45; Huttertal S. S., Dolt S. D., $65; Anton Knack, Hillsboro, Ks., $26; Hutterdorf Ch., Freeman, S. D., $96.22; A. Warkentin, Newton, Ks., $10; Christian Ch., M'ridge, Ks., $144; D. W. Friesen, Altona, Manitoba, Can., $1; M. and A. Suckau, Foley, Ala., $10.

For Canada:

Christian Ch., M'ridge, Ks., $93; Bethesda Ch., Henderson, Nebraska, $129.15; Neu Huttertal S. S. Freeman, S. D., $27.99.

General Fund:

Alexanderwohl Ch., Goessel, Ks., $55.96; First Menn. Ch., Upland, Cal., $74.40; Fred Comora, Schwenksville, Pa., $10; Bethel Ch., M'tain Lake, Minn., $25; First Baptist Ch., Westbrook, Minn., $28.09; Hebron Ch., Buhler, Kan., $13.85; Anonymous, Elbing, Kan., $50; Heinrich Michelson, Lody, Cal., $100; Ebenezer Ch., Mt. View, Okla., $7; Mrs. Helena Schultz, Heerman, Mo., $3; H. D. Voth, Escondido, Cal., $8; D. L. Miller, Fentress, Va., $215; Buhler Men. Ch., Buhler, Ks., $25.40; Emmaus Ch., Whitewater, Ks., $97; West Zion Church, M'ridge, Ks., $14; Alexanderwohl Ch., Goessel, Ks., $27.78; Tabor Ch., Goessel, Ks., $8.72;

October 1st, Balance on Hand		$285.75
Received for Russia	$358.67	
Received for Canada	250.14	
Received for General Fund	763.20	
Total Receipts		$ 1372.01
Total Receipts and Balance		1657.76
Paid out during month		1630.57
November 1st, Balance on Hand		27.19

Gratefully acknowledged,

C. F. Claassen, Treas.,

CONTRIBUTIONS MENNONITISCHE LEXIKON FOR OCTOBER, 1930

Franz F. Enns, Lena, Man. Can., $1.20; Bergfelder church, Mt. Lake, Minn., $5.01; Hoffnungstal Ch., Ringwood, Okla., $2.90; Alexanderwohl church, Goessel, Kansas, $23.60; Laird Mennonite church, Laird, Sask., $9.00; total, $41.71.

Gratefully acknowledged,

J. F. Lehman, Treas.

JOTTINGS

The Mennonite Brethren church congregation located in Winnipeg recently completed the erection of a new church building. Dedication services were held Nov. 2.

Freeman College again preparing to conduct a Winter Bible Institute which shall continue from Dec. 8 to March 11, 1931. No educational requirement or age limit is set for students.

Eden church, Schwenksville, Pa., has a Christian Endeavor Training Class which meets Friday evenings under the direction of Morris DeHaven. The purpose of the class is to acquaint pupils with C. E. methods The class welcomes any one who wishes to join it.

Professor Harder's funeral, which was held in Hillsboro, Kan., was attended by a number of friends and co-workers from Freeman, S. D. where he served so faithfully in the College. Among those attending were Rev. and Mrs. P. R. Schroeder, Rev. Schroeder participated in the service.

The Ladies' Aid Society of the Roaring Spring, Pa., church has begun relief work in their town and vicinity. The people of the surrounding mountains are poor and the unemployment situation is acute. The society has already collected clothing and other supplies and is relieving many worthy folks, but would be grateful for contributions of used clothing, etc., that more of the distress may be relieved.

The readers of The Mennonite extend their sympathy to Dr. S. K. Mosiman and his brothers and sisters on the death of their beloved mother. Mrs. Mosiman died at her home in Middletown, Ohio, at the age of 83. She was the mother of fourteen children, one of whom died in infancy. She is survived by her aged husband, children, grandchildren and great-grandchildren to the number of 82.

The program for the Week of Prayer, which is to continue from Jan. 4 to 10, has been distributed. The general theme is World Evangelism and the sub topics are: The World's Only Hope, Thanksgiving and Confession, International Fraternal Revelations, Foreign Missions, Family, The Church Universal, School and University Life and Home Missions.

Rev. A. R. Keiser, of Dalton, Ohio, is successfully carrying on a new kind of religious work in his community. Aside from the religious education which he and three other pastors have been carrying on in the high school for five years, he is also giving a half hour religious training each week in eight district schools of the community. This is a real missionary work which is being highly appreciated by the school authorities, parents, teachers and above all by the pupils.

Eden church, Schwenksville, Pa., conducts a C. E. Expert class which meets every Friday evening. The Pastor, Rev. Freeman Schwartz, had for his theme Sunday morning, "Characteristics of a Divine Nature."

A Young People's Rally is to be held in the Upper Milford, Pa. Church, Nov. 30. Rev. W. S. Gottschall of the West Swamp, Pa. Church, was the guest preacher at the Eightieth anniversary of the founding of the Gauglersville, Pa., Reformed church and also the fortieth anniversary of its pastor, Rev. J. V. George.

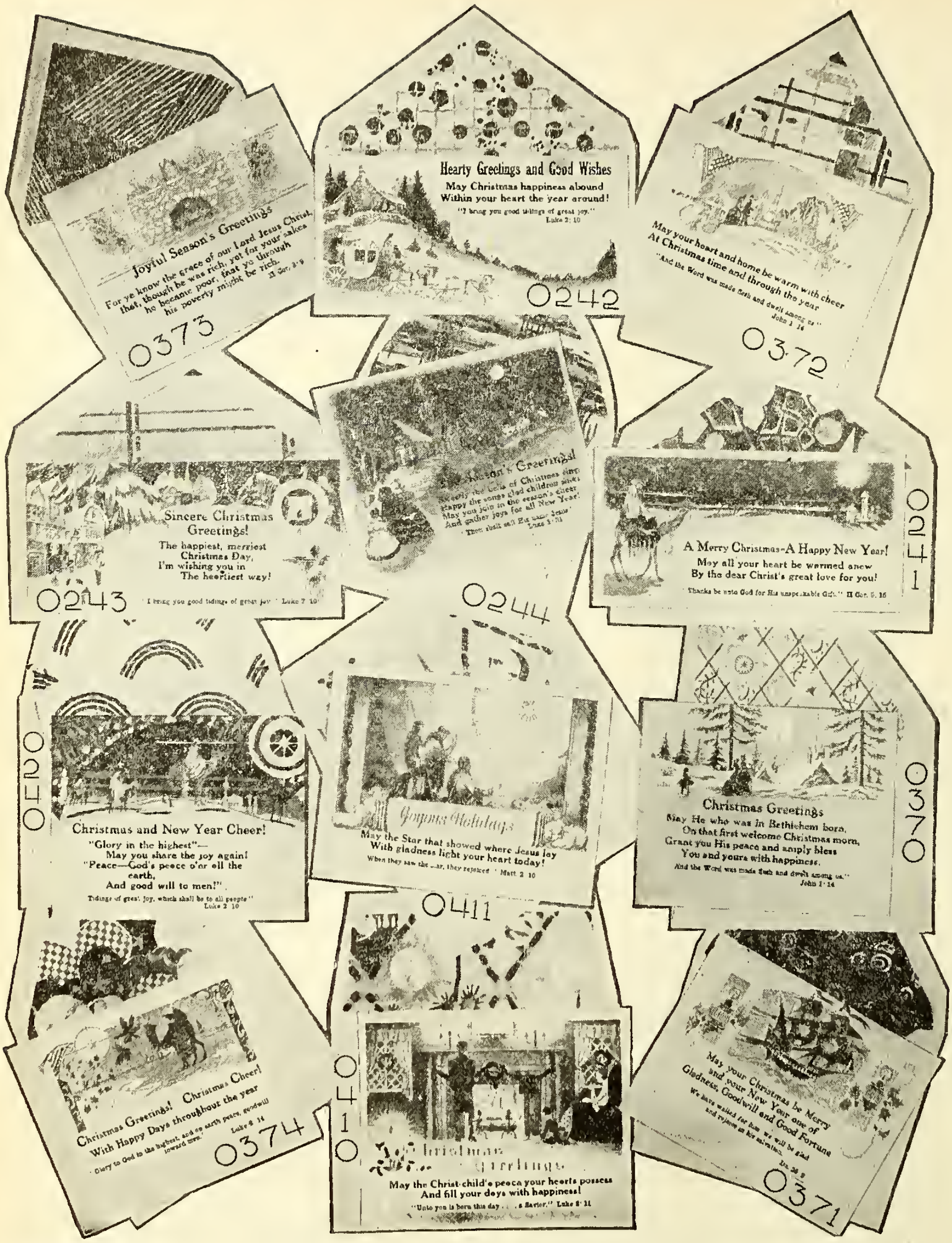
We notice that as usual, Rev. H. R. Voth of Newton, Kan., is actively applying himself to the Lord's service. Last Sunday he preached in the Old Folks Home of Newton and the following Sunday he officiated at the celebration of the Lord's Supper in the same place.

The Russian Dance of Death by Dirk Gora is the title of a book recently written under a nom de plume by a Mennonite teacher in a western college. Persons who have examined the book say it is an extraodinary source of unbiased history and that it is very powerful, very terrible in its simplicity—so stark, so sharp, so surpassing everything.

Dr. J. W. Kliewer, of Bethel College, conducted a series of metings in the Aberdeen, Idaho, church of which Rev. John E. Kaufman is pastor. Nov. 16 to 21. The subjects announced are: Selling his Birthright; Holy Things Not to be Thown to the Dogs; Jesus the Soul Winner; Hobab's Choice; Who is my Neighbor? The Lost Son; and Is the Young Man Safe?

Rev. Elmer Grubb, of Los Angeles, Cal., visited his former charge, Wadsworth, Ohio, last month preaching in his old pulpit. Rev. Grubb served the Wadsworth church from 1903 to 1910. The Wadsworth church will unite with the other churches of the town in a Union Thanksgiving Service. The church has an enrollment of 213 and a Sunday School enrollment of 162. Rev. and Mrs. Howard Nyce, of Allentown, Pa., were recent visitors to the church. Rev. Nyce is pastor of the Upper Milford church, Pa., which is the home church of Rev. Shelly, the Wadsworth pastor.

Rev. Ezra Steiner, formerly working on our missionary field in India but now located on a field near the border of Tibet, recently made a journey into that strange forbidden country on an evangelistic tour. It was the time when pilgrims make the twelfth year visit to places sacred to their heathen religion. In a letter to an editor friend in Bluffton, Ohio he describes the eerie country and his adventures in getting into it. He and Mrs. Steiner had an interview with the king of Takalkot. The Steiners entered Tibet by special permission of the Tibetan government.


Joyful Season's Greetings
For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. II Cor. 8:9
0373
Hearty Greetings and Good Wishes
May Christmas happiness abound
Within your heart the year around!
"I bring you good tidings of great joy." Luke 2: 10
0242
May your heart and home be warm with cheer
At Christmas time and through the year
"And the Word was made flesh and dwelt among us." John 1: 14
0372
Sincere Christmas Greetings!
The happiest, merriest Christmas Day,
I'm wishing you in
The heartiest way!
"I bring you good tidings of great joy." Luke 2: 10
0243
Season's Greetings!
Sweetly the bells of Christmas ring
Happy the songs glad children sing
May you join in the season's cheer
And gather joys for all New Year!
0244
A Merry Christmas—A Happy New Year!
May all your heart be warmed anew
By the dear Christ's great love for you!
"Thanks be unto God for His unspeakable Gift." II Cor. 9. 15
0241
Christmas and New Year Cheer!
"Glory in the highest"—
May you share the joy again!
"Peace—God's peace o'er all the earth,
And good will to men!"
"Tidings of great joy, which shall be to all people." Luke 2: 10
0240
Joyous Holidays
May the Star that showed where Jesus lay
With gladness light your heart today!
"When they saw the star, they rejoiced." Matt. 2: 10
Christmas Greetings
May He who was in Bethlehem born,
On that first welcome Christmas morn,
Grant you His peace and amply bless
You and yours with happiness.
"And the Word was made flesh and dwelt among us." John 1: 14
0370
0411
Christmas Greetings! Christmas Cheer!
With Happy Days throughout the year
"Glory to God in the highest, and on earth peace, goodwill toward men." Luke 2: 14
0374
Christmas Greetings
May the Christ-child's peace your hearts possess
And fill your days with happiness!
"Unto you is born this day . . . a Savior." Luke 2: 11
0410
May your Christmas be Merry
and your New Year one of
Gladness, Goodwill and Good Fortune
"We have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9
0371

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, NOVEMBER 27, 1930 No. 47

EDITORIAL

A conspicuous capitalist interested in the moving picture industry the other day came out in the Philadelphia papers with the statement that the movie houses in the Philadelphia district would be available for giving Sunday shows for the benefit of the unemployed if the Philadelphia authorities would guarantee that the so called Blue Laws protecting the Sabbath would be suspended for the performances. The offer was made as though a very great act of charity would be done provided that the law abiding citizens would not interfere in this very generous proposal. Of course there would be no charge for the use of the houses on this occasion and the poor would be greatly benefitted. Such an offer could only have come from one greatly interested in breaking down existing law with michievious intent. For years the Sunday amusements have been striving to get legal standing in this the only large city where there still remains a shred of respect for Sunday law. To open the movies in the interest of charity would only mean that they would continue to stay open for private profit. Though some money might be gotten for charity in this venture it would only be a drop in the bucket in the face of conditions that will not be changed, even though Sunday movies would be allowed. The offer, though having the appearance of generosity, is on the face of it only a maneuver to get privileges that otherwise are disallowed.

We are inclined to believe that there is a measure of bare faced arrogance in the proposal of the movie magnate for city authorities have no night to change a law that only can be repealed by an act of the Legislature and to bargain with local officials to nullify law involves an unlawful and dangerous conspiracy. Other men have become guests of the state prisons for trying to put into effect such a defiance of law. The hope that local authorities might fall for such a measure is an indictment upon any community that would listen to such a suggestion.

No doubt some people are deceived into thinking that the offer was really a generous one made in the interest of the general good. If it was so why was not the same offer made in communities where there is no Sunday law to interfere with Sunday movies and where where the movie people are not playing for such large stakes? Again, though thousands of dollars might be raised who would be the people paying? Surely not the movie people. It would be the public that would pay and the rich owners would take the credit for giving away other people's money. That one would not call philanthropy unless one would call it a cheap skate philanthropy of which a self-respecting person would be ashamed.

The issue of today appears on Thanksgiving Day. All the nation in some way or another responds to the President's call for a recognition of the day. To some this is but another holiday, to others it is an occasion for real and devoted Thanksgiving to the Heavenly Father, the giver of all gifts, for his goodness and benevolence to all men and especially to those who worship Him in spirit and truth. There are those who would deny that this is a Christian nation, but that depends upon what one understands by the word. If it is to mean that all the people are Christian in the sense that they make a profession of the Christian religion then the term is misleading, but if we understand that the nation recognizes Christianity in some formal way and that the majority of its citizens are committed to or subscribe to the Christian faith then the term is more applicable. The fact is of course that no one is a Christian until he has been converted and is regenerated through the power of God as expressed in the atonement made by his Son our Lord. As human nature goes it is not to be expected that a whole nation or community would have such an experience. Yet, the general thing in a Christian land is in the direction of righteousness that meets the standards of Christian ethics. We hold that ours is a Christian land though not all are Christians and one of the evidences of the fact is that there is a national recognition of the duty of thanksgiving to God as expressed in the observance of Thanksgiving. It is to be hoped that Christian people generally will not permit themselves to lose sight of the religious signifiance of the day. Houses of worship should be the natural places where they gather to render their thanks.

Our president has called attention to the fact that while we are somewhat restricted in our prosperity just now we are considerably more fortunate than many other nations where the pinch is severe and where the burdens of poverty and want are heavier. We may as a people just now be limited in our enjoyment of things we would like to have. Some of us may have considerable worrying to do about the rent and we may have to miss the luxuries of other days, but, few, if any of us, are in such a state that we do not know where the next meal is coming from. This may be a year of necessity but it certainly is not a year when any one needs go hungry. Of the necessities of life there is still enough and plenty to spare.

HILLSBORO BIBLE ACADEMY

The boys had the devotional exercises all to themselves October 28. They sang a number of songs without the piano. Mr. Frey gave a talk on Genius. John Rempel gave a stump on "Why Modern Equipment is Better than the Old Equipment."

Life in the dormitory is very pleasant. All the rules must be obeyed, but we can still be together as good friends. In the evenings we devote our time to study. All of us girls belong to the organization called "King's Daughters" and try to live like real king's daughters.

October 30th the Freshman class gave an interesting program at devotion. The program consisted of duets, a reading, themes and Rev. and Mrs. Penner from India told us about the ways of living in India and showed us some of the Hindu costumes.

Last Tuesday all the girls hiked to Penner's pasture over a mile south of town. They left at 4:15 and took plenty of "eats" along. They played a number of games, took several snapshots and later had a "King's Daughters" program wihch was very inspiring. The leader, Clara Wiebe sat on a stump with her audience looking down upon her from a little hillock. After the program the sophomore girls with the assistance of Miss Schmidt fried bacon and eggs over a wood fire, the brush having been supplied by the freshman girls. They also had sandwiches, cookies and apples. All reported an enjoyable time. It was beautiful to walk home in the moonlight.

A Christian character will not be ashamed to stand for the right. He may have to endure a great deal of teasing, but will not let that turn him from the right. He can be happy and attend things that are worthy of a Christian.

At 8:15 Sunday morning Miss Schmidt, Magdelene and Clara Wiebe, Bertha Regier and Della Schwartz started out for a neighboring Mennonite church. They got there at 9:30. Being the first ones there and church not beginning until 10 they had ample time to rest, after their walk of several miles. They enjoyed the Sunday School very much. They also listened to an exceedingly interesting sermon which was presented in a very meaningful manner. The people were very kind and friendly to the strangers. Such kindness is lacking in some of our Mennonite churches. We also can learn from them, and when strangers come to our churches at home we should treat them kindly and get acquainted with them. They enjoyed a picnic lunch by a shady hedge. The chief diversions after the lunch were gathering hedge balls, seeing the beauties of autumn, taking snapshots and wending their way homeward.

We should have social life for enjoyment. In having outings and other social hours we get better acquainted. We should take the right attitude toward social life. If we have too many we do not appreciate them. We should not talk foolishly nor act that way either. We should always behave so that our teachers would not be ashamed of us should they see us.

Rev. and Mrs. Penner Talk on India

Rev. and Mrs. Penner left for India in 1908. They did not yet understand how complicated life is there among the people. The Bible verse "All those that are heavy laden come unto Me and I will give you rest" certainly means much to the people of India. They live in sin, oftentimes because of their many regulations and rules. They have so many external regulations to overcome. The Lord also wants them to put those aside.

Sin rules supreme in India. They indulge in entertainments only for the sake of money and external honor, but are empty spiritually.

From about October 20 to November 30 they put on their dances to make their living.

At Jangjir they have bazaars every Thursday to buy and sell their goods.

On Wednesday afternoon the dancers of the various villages come together and each group has its peculiar dress and form of dance. They bring together rice, sugar, salt and pepper as pay for seeing the dances. In the evening they sell the groceries they have earned and for the money they buy drink and then drunkenly they cavort around all night. The next night they will dance in the next village. Thus their life goes on in utter darkness.

We were shown a Hindu dance by Rev. Penner in native dancing costume. The costume consisted of a bright colored vest, half of blue, and half of rose. Over this went a bodice of bright rose covered with polished snail shells, on the bodice were attached woolen streamers of bright gaudy colors. The head gear was a crownlike affair covered with beadwork having beads hanging down also decorated with rose wool. The head was further decorated with two bunches of beautiful peacock feathers, and stick-ups made of the hard part of banana leaves and colored wool. We could readily see that it might be a beautiful sight if they would do their dancing in their rhythmic forms, but how empty such life is! Indeed the Hindu is a people that loves many colors, and otherwise is so slow that he can hardly be seen to move. The water carrier caste dances.

Rev. and Mrs. Penner took their vacations in Kashmere in the mountains. This place is 1500 miles from Janjgir. They went there about every three years. There their systems which might have been wrecked with fever had they stayed in the lower country, was refreshed. This city is 200 miles from a railroad station. The trip is extremely dangerous. The mountain country is very beautiful and has strawberries and cherries in abundance. May and June there are ideal. The trees are very beautiful and have gorgeous leaves. The maple leaves especially are extremely large. Here they found the Mohammedan religion in full sway. Only 200 had accepted Christ wholly, which is only a very small percent. The Christians are always in danger of being poisoned. The poison is put into the sweetmeat which consists of flour, butter, and sugar. While here the missionaries lived on houseboats along the canals. The people carry little baskets in which they have a clay vessel containing a charcoal fire to keep themselves warm.

The Hindu has made crude instruments of wood on which he has attached tin discs. These are his instruments of music. In dancing they never make a mistake as they have practised these and know them thoroughly. The peacock to them is a holy bird, they dare not kill it, as they want to wear its feathers that it loses. Only the men dance.

There are 318 million people in India, out of which only 5½ million are Christian. What a world for service that field still is!

MINUTES

Of the 39th Western District Conference held in the Alexanderwohl church, near Goessel, Kan., Oct. 22, 23, 1930.

After a song by the congregation, the Secretary of the conference made the introduction by reading Heb. 2 and Prayer.

The chairman Rev. C. C. Wedel preached the conference sermon reading the third chapter of Daniel and speaking of the steadfastness of faith. The pastor of the local church Rev. P. H. Unruh spoke a word of welcome, the choir sang a very appropriate number and the conference was declared open for business.

The time of the sessions was from 9—12 a. m. and 1:30—5 p. m.

The minutes of the last conference were read and approved.

Rev. J. M. Janzen was appointed assistant secretary. Credentials of delegates were presented. All 57 churches, belonging to the conference were represented by 205 delegates having 343 votes.

The following committees were appointed:

THE MENNONITE

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Resolutions Committee, H. Riesen, P. K. Regier, J. H. Epp. Memorial (Gedenkfeier) J. Lichti, P. Mouttet, C. J. Goering. Tellers No. I. Albert Unruh, R. G. Baergen, P. J. Rempel. No. 2. H. J. Enz. Isaac Penner, Abr. Schmidt.

The following officers of the conference were elected: Pres. C. C. Wedel, Vice Pres. P. P. Wedel, Secretary, H. J. Dyck, Program Committee, D. D. Unruh.

The Home Mission Committee presented its report, after which the morning session closed.

The afternoon session was opened by Rev. J. A. Ewert. After some discussion on the foregoing report the following resolutions were adopted.

1. Resolved, that all present are invited to partake in the deliberations of the conference.

Rev. P. P. Wedel, who attended the Eastern District Conference brought greetings from that conference to ours. This was received by a rising vote and

2. Resolved, that the secretary be instructed to reply, wishing the Eastern District Conference God's richest blessing in their work.

Song by Ladies' Quartette.

3. Resolved, that the Home Mission Committee assist the churches in arranging for protracted meetings.

4. Resolved, to encourage the Home Mission Committee, according to a proposed plan, if found practical, to buy a house in a suitable location in Wichita, which can be used for both church and parsonage.

5. Resolved, to accept recommendation No. I. "We recommend, that the conference consider the settlement at Texline, Tex. and vicinity as our Missionfield."

6. Resolved, to accept recommendation No. 2. "We recommend, that the churches support the work in Wichita by their prayers as well as by their means, in order that our work there may be done successfully."

7. Resolved, to accept the report of the Home Mission Committee.

A Ladies' Quartette sang.

J. H. Epp and A. Warkentin were elected as members of the Home Mission Committee.

Rev. M. M. Horsch read a paper: " Should our people in small Mennonite settlements be satisfied to meet monthly or at longer intervals whenever ministers of our own denomination visit them? Or should they worship at least every Sunday together with members of other denominations?"

The committee on School and Education reported.

8. Resolved, to accept the report of the committee on School and Education, including both recommendations. "Our committee recommends that we continue our representation at the State Council of Religious Education for another year." and "The committee recommends that leaders of our conference and members of schoolboards use every possible effort, that all children of school age receive instruction in the Bible, memorizing of Bible verses and spiritual songs for a period of 6-8 weeks each year."

9. Resolved, to accept the financial report of the committee on School and Education.

G. N. Harms was elected to this committee.

Missionary F. J. Isaac prayed and thus closed the first day of conference.

Missionary J. B. Ediger opened the session of the second day by reading of Acts 12 emphasizing the importance of prayer.

A Ladies' Quartette sang. Then followed the report of Bethel College.

10. Resolved, to accept the report of Bethel College.

The following were elected as candidates for directors of Bethel College: M. M. Horsch, P. P. Buller, P. H. Richert, Adam Ratzlaff.

After a Ladies' choir the Deaconess Committee submitted a report. Then Bethesda, Bethel and Beatrice followed, reporting each of their institution.

11. Resolved, to accept the above reports.

12. The Western District Conference is glad to hear of the growth and progress of the Concordia Hospital Society and sends greeting wishing God's richest blessing in the work.

13. Resolved, to send $25.00 out of the treasury of the Deaconess Committee to Concordia Hospital.

Rev. J. J. Plenert read a paper: "Paul's teaching about the law, according to Galatians."

14. Resolved, to spend 15 minutes for the discussion of this subject, in the German language.

Peter Buller was elected into the Deaconess Committee.

The Committee for the care of the poor reported.

15. Resolved, to accept this report.

J. J. Ratzlaff was elected to this committee.

The forenoon session of the second day came to a close with prayer by Missionary P. W. Penner.

The afternoon session was opened with a Memorial service led by Rev. J. Lichti, reading 2. Cor. 5:1-8. No ministers have been taken from the ranks of conference workers. However two deacons were named: John Balzer of Buhler and Peter Zuercher of Whitewater, also Mrs. Schwake.

Three of our ministers have gone through deep bereavement, just before conference, losing their companions through death. These are Rev. J. P. Unruh, Goltry, Okla.; Rev. C. E. Hirschler, Moundridge, Kan., and Rev. Bernh. Regier, Newton, Kan. The conference expressed their sympathy by rising. After an appropriate song, Rev. Lichti led in prayer. Now a Male Quartette sang two numbers. The Memorial Committee reported.

16. Resolved, to accept this report.

17. Resolved, to thank our Memorial Committee for its faithful work and for considering the prevailing financial circumstances, asking the committee to continue the work as before.

Report of the Trustees.

18. Resolved, to accept the report of the Trustees.

Election of Trustees: John Harder Jr., H. E. Suderman, C. H. Goering.

19. Resolved, to accept Bro. A. J. Dyck's explanation for declining to serve as director of Bethel College and that the brother having received the next highest vote, be declared elected.

The chairman appointed the following Auditing Committee: P. W. Enz, Newton, Kan., Isaak B. Fast, Goessel, Kan., J. G. Unruh, Inman, Kan.

20. Resolved, that the place of the next conference be left to the officers of the conference.

21. Report of the Committee on Resolutions.

1. Resolved, that we are thankful to our heavenly Father, for his blessing and for prospering our work, which could be done under His guidance during the past conference year; for the blessing of our conference days. We express our gratitude by singing verse 1 of No. 271, Gesangbuch.

2. Resolved to thank the Brethren for their papers and ask them if possible, to publish them in both languages.

3. We are thankful to the Alexanderwohl church for their hospitality and express our gratitude by rising.

4. We thank the choirs for their songs, which added greatly to the blessings of the conference.

5. We recommend, that the conference report be printed in pamphlet form.

6. We encourage our committee on School and Education in its endeavor to arrange for S. S. Teacher training courses and recommend to our churches the assistance of our committee.

Then followed the report of the Statistician.

22. Resolved, that we express our sincere appreciation to our statistician, for his comprehensive work, asking him to serve in his practical manner also in the coming year.

23. Resolved to adjourn.

Rev. B. W. Harder, Vice Pres. of the conference, led in the closing prayer.

C. C. Wedel, Pres.
H. J. Dyck, Sec.

This report is a free translation of the minutes of the conference, the original in German is the official report.

Secretary.

HOW TO EVANGELIZE A TOWN IN A DAY!

An Experience Told by Norman H. Camp

There were four of us. We left Chicago early Saturday morning in an auto, not knowing our exact destination. We were starting out as colporters, or "book-missionaries," with the purpose of evangelizing a small town in one day by means of the "Gospel in Print." We took with us a goodly supply of Moody Colportage books, Evangel booklets and Gospel tracts.

About eleven o'clock we stopped at a town of 900, called on the pastors first and told them of our plan. They invited us to remain, and promised whatever co-operation they could give. Arrangements were made for us to speak and sing in the churches on Sunday, and announce the house-to-house visitation on Monday.

After luncheon we went to one of the churches for rest and a season of prayer for the work. We then made a few calls on friends in the country. In the evening we held an open air meeting on the main street. Naturally they soon began to inquire, "Who are they? Where do they come from? What are they doing here?" That was just what we desired.

Sunday was a busy day in the churches and Sunday-schools. We spoke and sang at seven different services in the two churches. The Colporter's Song—"Sowing and Reaping"—was sung frequently and the people encouraged to sing the chorus: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." We preached the Word and told of the work. The books were displayed and our intention to call on the people in their homes the following day was emphasized. Sunday afternoon a conference for Christian workers was held in the hopes that we would secure at least a few to help us on the following day, but this failed; they were not ready to do such work, although they approved of its being done.

An early start was made Monday morning. The town was divided between us. We went from home-to-home. We greeted the people with a hearty "good-morning," or "good-afternoon." Some we had seen or met at the churches on Sunday; most, we had not. We did personal work; we sang; we prayed for some who were sick. We sold the books and booklets; we distributed the Gospel tracts. At noon we stopped for luncheon and prayer. We then continued the work until evening. We met all classes of people. Even in that little town we found that Unity and Russellite literature had been distributed. We found a few adherents to these cults; also Christian Scientist and Catholics. One family claimed to be Theosophists. Even if they did not buy the Colportage books, we left one or more Gospel tracts and spoke a personal word.

There were many evidences of spiritual need in that town—much indifference, many not attending any church. There were those, however, who evidenced a real hunger for the things of God, and who appreciated our calls and the promised help which the books would give them.

At the close of the day, upon taking an invoice, we found we had sold over 175 books and had distributed over a thousand tracts. Nearly every home in the town had been reached with the "Gospel in Print," and we returned to Chicago with rejoicing, arriving home that night about eleven o'clock. We had evangelized one town in one day.

This plan may be adopted by a group of individuals, or a Bible class, or a young people's society. Any Christian worker who is interested may write to the Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago. Helpful suggestions together with copies of the Colporter's Song, will be gladly sent free.

"ONE BOOK FOR ALL PEOPLE"

George William Brown
General Secretary of the American Bible Society

"One Book for All People" is the theme for Universal Bible Sunday which occurs this year on Sunday, December 7.

The question sometimes arises whether the Bible written so many centuries ago and by authors living in a circumscribed geographical area has a world-wide message. Is it for a limited number of people or may every one possess it? The American Bible Society is convinced that the Scriptures of the Old and New Testaments speak with authority and appeal to all races and nations. Despite differences of longitude and latitude there are universal heart-longings and soul needs to which the Bible alone ministers effectively.

The American Bible Society has mailed to thousands of pastors throughout the United States an interesting brochure on the theme "One Book for All People" from the pen of the Rev. James I. Vance, D. D., pastor of the First Presbyterian Church of Nashville. From Dr. Vance's excellent treatment of this theme we quote the following paragraphs:

"There is a message in the Book for each of us. Even in its hand is a key that will unlock the door that opens on a better day. It places a halo around every earthly relation. Of childhood it says: 'Of such is the kingdom of heaven.' Of old age it says: 'The hoary head is a crown of glory, if it be found in the way of righteousness.' Of marriage it says: 'For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh.' To blind poverty it says: 'Receive thy sight.' To the paralytic it says:

'Take up thy bed and walk.' To shame it says: 'Neither do I condemn thee; go and sin no more.' To the homesick and lonely it says: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

The Bible deals with humanity on a world scale. The religion it offers cannot be tethered to an age or a climate or a culture or a civilization. It does not deal with tribal deities. It is true there is something in the Vedas and the Upanishads, and the Koran, that matches the hoary East. But there is a spaciousness about the Bible that knows no East nor West that matches humanity. It speaks with a universal accent. It stirs moods that are racial. It offers God and all that He can give to all people. There is something in its truths that speaks with the same winsomeness of appeal to the people of all ages and all lands . . . It was the message the first century needed. It is the message the twentieth needs. And it will be just as much the message men shall need twenty centuries hence. It is the message of life. And life is the message for all people. When men cease to care for life the Bible will be out of date."

Universal Bible Sunday is promoted yearly by the American Bible Society in cooperation with the Protestant churches in order to focus the attention of religious people upon the great contribution which the Bible makes to life. Sometimes in the hurry and confusion of present day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it recognizing it to be preeminently the "One Book for All People."

HOW OUR HYMNS HAVE COME TO US

By Sadie Wedel, Tampa, Kansas.

People have always loved to sing. It seems to be a natural way of expressing happiness. Perhaps you have felt like shouting for joy when you have climbed to the top of a hill or felt the wind in your face. Or maybe, when you have heard some steady rhythmic sound, you may have found yourself humming a tune. Possibly in some such way as this the earliest songs arose. Of course, they would be very simple at first, but as time went on, they gradually became longer and less crude.

Songs of praise to the gods are among the very earliest writings that we have. The singing of hymns was the largest part of the old Egyptian ritual. Four times a day, at sunrise, noon, sunset and midnight, the priests chanted regularly the praises of their gods.

The Hebrews used singing only for the worship of Jehovah. It seemed like a sacred thing to them. For this reason the songs of the Hebrews ranked far above those of any other ancient peoples. We all admire the brave shepherd boy David, who slew the giant, Goliath; but do we realize that among his greatest gifts to us are songs which he composed and when he was out on the hillsides, taking care of the sheep, he had plenty of time to look around at the wonders of the earth and sky. In the beauty of nature he saw the glory of God and expressed his feeling in songs which are found in the Psalms. When David became King he was so fond of music that he encouraged the people to sing more. There was a great choir trained, formed from thousands of musicians chosen from among the Levites. From this time on the Jews taught sacred music in their school. So that still in Christ's time we find a large choir led the worshipers in their praise. After the Ascension of Christ His followers undoubtedly used the Jewish hymns for some time, but gradually they began to have songs of their own. Passages such as, "Lord, now lettest Thou Thy servant depart in peace, etc.," were sung in evening worship.

Unfortunately, the followers of Christ were not allowed to sing their songs in peace very long. They were persecuted and imprisoned so they had to meet in little groups in out-of-the-way places but they met and sang. In course of time the persecution of the Christians lessened. Then more and more hymns were written. Later on a number of Greek scholars wrote hymns, some of which are now in use. During this period some hymns were written in Latin, as the church became more and more powerful in Rome, and for nearly one thousand years most of the hymns were written in this language.

The next great period of hymn writing is the German. There are more hymns in this language than any other, for the people have always been music-loving.

Then came Luther, and the beginning of the Reformation, against the wishes of the Roman church, he gave the people the Bible in their own tongue, and he also gave them a hymn book, as has been said, "So that God might speak directly to them in His Word, and that they might answer Him in their songs. We have few hymns written by Luther, but those that we have are especially fine, for he was very particular to write only his best.

The first book printed in America was a psalm book, called the Bay Psalmist. This book was used in their devotions. In our modern times there has been a tremendous development in hymn writing. England has given us some of our very finest hymns. After this we find a number of women writing hymns, such as "Nearer, My God to Thee", and reveal a deep devotional spirit. Other persons who have not written many hymns of their own have translated for us some of the best hymns from the Greek, Latin, and German. For a long time the people in this country wrote very few hymns. The Pilgrims thought the Psalms were good enough for them. The Friends and many other religious groups thought it wrong to sing in their services. But gradually a need was felt for a greater number of religious songs. The first hymns sound very strange to us, for the Puritans did not believe in enjoying one's self, and that we ought to be sober and think of our sinfulness. But later on, especially after the Revolution, the American people began to feel their liberty and expressed their joy and freedom in poetry.

One of the most wonderful things about all these hymns is that they were written by so many different authors, in so many countries, and have been sung by so many different sorts of people. In spite of the fact that the Church is divided into so many groups, the same hymns are used in nearly all of them.

But for us the important thing is the message that these hymns bring to us. How much suffering and persecution have been endured that we might have them. What comfort they have brought to those who are in trouble! What inspiration they have furnished for deeds of courage. When we realize all this, surely the hymns will mean much more to us, and will serve to bring us closer to the Master.

JOTTINGS

Under the leadership of Harvey Tyson, Jr., the membership of the society rendered a regular C. E. program. A return visit by the young people of the Luther League is under consideration.

The Hospital Family of the Beatrice, Nebr. Mennonite Hospital had charge of the services of the Second Church Sunday evening, November 9. The program consisted of music, ladies chorus selections and helpful addresses. The audience greatly appreciated the service and people are looking forward to more such services.

Thirty-eight members of the Bible Study Class of the East Swamp, Pa., church were the guests of Bro. Walter Landis at his home last week. Rev. Gottshall, the pastor, delivered the weekly message. Another brother, William Cope, will entertain the class in his Quakertown home this week.

Zion church, Souderton, Pa., gave its Father and Son banquet on the evening of November 19. An interesting program was prepared and an excellent supper was served. The Annual Business Meeting of Zion church was, as usual, held the morning of Thanksgiving day. The usual congregational business was transacted. The Ladies' Missionary Circle is planning to give its first annual Thank Offering Service. The date set is Dec. 7 at 7:30. Among the interesting features to be offered will be a missionary pageant, "The Message of the Cross".

The choir of the Grace Mennonite church, Lansdale, Pa., will be the guest of the Germantown Mennonite church, December 4. There is an Annual Musical program offered by the various musical organizations in the Germantown church. This is the first such program offered by the Lansdale group in this place. It is expected that a large and appreciative audience will turn out to hear the music. The pastor of the Germantown church, Rev. Howard Landes and the Deacon, Bro. Walter Temple, are making special efforts to make this service a particularly interesting one for all concerned.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

FRIENDLY CHATS

The Thanksgiving-Christmas season is the happy thankful time of the year. Let us be thankful unto God and bless His holy name.

"Bless the Lord, O my soul: and all that is within me, bless His holy name."

SONG OF A HEATHEN

"If Jesus Christ is a man—
And only a man—I say
That of all mankind, I cleave to Him,
And to Him will I cleave alway.

If Jesus Christ is a God
And the only God—I swear
I will follow Him through heaven and
hell,
The earth, the sea and the air.
—Richard Watson Gilder.

Prohibition Control

Prohibition and the depression period seem to be the two outstanding subjects of national current interest. These have been the two outstanding factors in the recent election. In such a time it is not always easy to untangle the intertwining factors.

To the friends of Prohibition it is quite evident that the recent landslide in the election was a reaction to the depression. Public opinion always blames the political party in power for prosperity or the lack of it, even though often times as at present neither the president, the governor, nor the party in power is to blame. On the other hand, the Anti-Prohibitionists consider the recent election an overwhelming victory for their cause. The immediate danger to Prohibition is not great. The greatest danger is found in public sentiment and public attitudes which result.

Already a voice is heard from one of the wet leaders declaring that in the coming new 72d Congress they will make a drive to repeal the Volstead Act, and if they fail in that they will endeavor to curtail any further Prohibition Appropriations. The next few years will present a battle royal; let us join with Dr. Daniel Poling and other church leaders in this great moral struggle.

Methods of Social Control

Many years ago Edward Alsworth Ross, one of our eminent sociologists set forth an analysis of the stages of social control in every kind of a national reform. The three segments as set forth by Prof. Ross were very evident in the days of slave emancipation, even as they are now in the emancipating of men and women from the curse of spirituous liquors.

The first stage is an appeal to public judgment with the resultant sanction of public opinion.

The second is the stirring of public sentiment, the sanction of which is fellowship or intercourse as expressive of approval or disapproval.

The third stage is the frequent need of public action, the sanction of which is coercion, usually in the form of law enactment and enforcement.

It is evident that the reaction has set in, in the second and third stages; public sentiment must be so educated that there will be approval of Prohibition and a more strict enforcement of the now existing statutes and if they are insufficient to cope with the problem the next step must not be retrenchment but rather a law which can be enforced even though it will be even more harsh with violators than the present law. The Church must lead the way.

THE THANKFUL HEART

Peggy Wood was packing a basket in which she was very much interested. She made trips between the kitchen and library many times in that one morning. For this was a Thanksgiving basket and she was taking it to Polly, who was in her room at school, but who was very poor. Peggy had planned just how she would take the basket in to Polly and say, "Here is a nice basket for you, dear. I was afraid you wouldn't have much of a dinner without this. See, I have put in some lovely dates and nuts, too." And Polly would dance about, her eyes shining and her mouth watering. She would put her arms about Peggy and thank her warmly.

So Peggy hurried about and put in the last few things. She smoothed out the pretty paper that lined the basket and waited patiently while her mother tied a big bow of red ribbon on the handle. Then she put on her coat and hat and rubbers, and started out.

She had been to Polly's house only once, but she knew how to find it. Down this street and that she went until she came to the plain little brown house that always seemed to be bursting with boys and girls. Today the children must all be playing indoors, for not a person was in sight.

As she came to the door, she heard from within singing and marching, as if they were playing a game. She rapped, and in a moment Polly had drawn her inside. She heard the voices of the children singing their song, and she smelled a very delightful odor of something that she was not used to smelling. "Oh, what are you singing and what do I smell?" she cried, forgetting all about the basket.

"Take off your coat and get into the game and I'll tell you all about it," cried Polly, with sparkling eyes, and before she knew it, her wraps and her basket were on a chair in the corner and she was in the circle.

"I was just reading to the children from Alice in Wonderland when mother started making the lovely vegetable soup. So we made up a game about the soup, and we're singing the Mock Turtle's song." And in a moment the children were circling about and singing at the top of their lungs,

"Beautiful Soup, so rich and green,
Waiting in a hot tureen!
Who for such dainties would not stoop?
Soup of the evening, beautiful soup!"

When at last they stopped, breathless, Polly said, "Now I'll play our special Thanksgiving game," and at once they started.

"If I could have my choice of keeping just one thing in the world, I would keep . . ." chanted Polly.

"My eyes, so I could see the pine trees on the hill at sunset," cried one little boy.

"My ears, so I could hear the school orchestra and mother's stories," cried a sister.

"My tongue, to taste the cocoa at breakfast," laughed the littlest one.

"My hands to make dresses for my doll," quietly said the next-to-the-tallest girl.

"My nose, to smell the vegetable soup," shrieked the brother with red hair. "Oh, I'm so hungry right now. When will our lovely dinner be ready?"

"Isn't this the grandest Thanksgiving ever!" they all said.

Just then Peggy thought of her basket and ran to get it. Of course she couldn't say what she had planned, for they were all so happy and thankful. So she said, "May I share a few little things with you?" And out tumbled the nuts and the dates and last of all the big roast chicken. The children were delighted, but as mother entered at this moment, they ran to tell her.

When the visit was over, Polly said, "Do come and play with us again, Peggy. And thanks for the lovely gift. I thought we could hardly have another thing to be thankful for, but these things are nice, too."

"I hope I can come again and play," Peggy said. "I don't know when I've had such a good time." And as she went slowly toward home she thought, "Eyes and ears, hands and nose, and vegetable soup. God has been very good to them, and to me for making them my friends."

ALPHABET OF SUCCESS

Attend carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right; fear to do wrong.
Endure trials patiently.

Fight life's battles bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Extend to every one a kindly greeting.
Yield not to discouragment.
Zealously labor for the right and success is sure.

The Watchman Examiner.

GREETINGS

The Christian Endeavor Society of the Hereford Mennonite church meets every alternate Sunday evening at 7:30. We have a membership of about 60 with about 25 attending the meetings.

Our Society does not have any Committees, other than the Executive Committee. We have the Society divided into groups—five groups in all. When this group system sprung into existence we had them numbered but a few years ago we changed the numbers to names. The names of our groups are—Sylvan, Rainbow, Sunshine, Meridian, and Alumni. Each group has a Captain or Chairman. It is the duty of this leader to call a meeting of his group and they together plan the program for the Christian Endeavor Meeting. It is the aim of the Executive Committee to have the people living in a certain town or locality comprise the members of each group. This plan is carried out with the exception of the Meridian or Alumni Group. The members of the Meridian Group are those who are 50 or more years of age and still active in Christian Endeavor and attend the meetings regularly while the members of the Alumni are also about 50 years of age but less active in the work of Christian Endeavor. The groups take turns in furnishing the program for the meetings and since there are about 12 members to each, it is usually possible to have all take some part in the meeting.

This group system works very well, especially so, when you have a large membership, it gives each and everyone a chance to express themselves. Our meetings are very informal and usually all members present take some part in the general discussion.

The Senior Society is not as active or as interesting as it had been a year or so ago but we have a very active Intermediate Society and they took quite a few of our younger and active members. After the first Intermediate graduation exercises we expect to get quite a few of these active members back into our Society. We are looking forward to these exercises.

We are not having many social functions at the present time. We had a "doggie" roast the early part of September. The Intermediate Society gave a party and invited the Senior Society as their guests. They showed the Seniors a very good time. **Correspondent.**

SOMEBODY

Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the sky the whole day long—
Was that somebody you?

Somebody thought 'tis sweet to live,
Willingly said, "I'm glad to give;"
Somebody fought a valiant fight,
Bràvely he lived to shield the right—
Was that somebody you?

Somebody made a loving gift,
Cheerfully tried a load to lift;
Somebody told the love of Christ,
Told how His will was sacrificed—
Was that somebody you?

Somebody idled all the hours,
Carelessly crushed life's fairest flowers;
Somebody made life loss, not gain,
Thoughtlessly seemed to live in vain—
Was that somebody you?

Somebody filled the days with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely his life shall never cease—
Was that somebody you?
Was that somebody you?

—Selected.

CHRISTIAN ENDEAVOR TOPIC

December 7, 1930

The Best Christmas Gifts. II. Cor. 8:1-5.

It is quite essential that much of our Christmas giving be more Christian. This no doubt was the feeling of the Committee planning these topics. At this season of the year we hear the perennial questions: "What shall I get this year for father, mother, sister, brother, friend, sweetheart?" From that point the musing continues: "I do not think I will send Mary anything this year, she did not send me anything last year. I guess I ought to send a rather 'nifty' gift for Charles, he always sends me such expensive gifts and I do not want to be outdone by him. Let me see, to whom should I send greetings this year—oh yes, I remember I made a list of all my friends who sent gifts or greetings last year, that will be a guide to me."

The Christmas season is truly the happy season of the year, one cannot help but feel it. You can feel it in the churches, in the department store, in the office and on the street. But let us not cheapen the spirit of Christmas by making it a mere exchange of gifts, being careful that we will not be the loser thereby. "Love doth not behave herself unseemly, seeketh not her own."

A PROBLEM IN LIFE

Charles Evans is a farmer and a member of a church. Under considerable pressure which had been brought to bear upon him he agreed to give to the Lord one of two calves he was fattening. Some days later he came into the house from his morning chores and said to his wife: "Mary, the Lord's calf died last night." Does Charles Evans differ from thousands of professing Christians who under pressure of hard times permit the poor Lord to have the "dead calf"?

Our Scripture text gives the true secret of Christ-like Christmas giving. The Macedonians in their poverty gave gifts quite liberally even beyond their ability; in return they received an abundance of joy. The gifts given were given willingly, not under compulsion nor because of any entreaties from the mission board or pastor. Paul finds the secret of their liberality in their gifts is to be found in the fact that they first gave themselves to God, and then it was only natural to give and the gifts were spontaneous, they were expressions of a heart full to the overflowing.

"Not what we give, but what we share
For the gift without the giver is bare
Who gives himself with his alms feeds three
Himself, his hungry neighbor and Me.

Lowell.

In a recent Chest Campaign in a mid-western city a lady of some wealth opened her heart for the unemployed and the needy. She confessed that she had wealth, she cares nothing for diamonds but has a mania for pearls and because her heart was touched by seeing the great need she brought her string of ninety-six pearls to the chairman of the Campaign Committee and told him to dispense with them as he thought best, the only condition she gave was that her name should never be made known. The pearls are valued at over $8,000.

Recently two news items appeared side by side in a large daily paper. The first article told of a millionaire's new home which was to cost $250,000, and the landscaping around the buildings an additional $25,000. The second item told of a famine in China where hundreds of thousands were actually starving to death. Such happenings are not uncommon. A certain large corporation president spent his summer vacation in Florida, while there he paid $12.00 for beefsteak for his family's dinner. But that same company laid off most of the old employees and rehired men at 17½ cents an hour. We are still far from the spirit of the Christ and the Golden Rule.

Prayer

O God, give me clean hands, clean words and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in thy sight alone as if all the world saw; forgive me when I am unkind, help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself, send me chances to do a little good every day and to grow more like Christ. Amen—Wm. DeWitt Hyde.

THE S. S. LESSON

December 7

Stephen. (An Early Interpreter of Christianity.)

Acts 6:7-10; 7:54-60.

Golden Text:—They chose Stephen, a man full of faith and of the Holy Spirit. Acts 6:5.

There is no word more revered in the history of the Christian church since Christ as the word Martyr. It means a witness. There have been multitudes of martyrs, perhaps millions, since the time when the maddened mob stoned the lonely Stephen to death. We note his name appearing among the seven, often spoken of as the first deacons of the Christian church. These men were chosen to attend to the details that had been bearing so heavily on the Apostles and they were selected because of their trustworthiness and because they were Spirit-filled men. Possessing the Spirit does not only apply to speakers and leaders, it has an equal bearing on those who must take the lesser parts in the service of God. Indeed, it is for all who would serve the Lord in any capacity to be Spirit-filled and so best equipped for for their work. As one of the seven, we soon find Stephen not only faithfully doing his duty caring for the temporal necessities of the needy ones of the church, but he developes into an energetic and aggressive witness for the crucified and risen Christ in the various synagogues in and about Jerusalem, sustained by freemen and Greek speaking Jews. Thus we note that he was not content to be a mere server of tables in the service of his Lord but was ready to serve him in a higher capacity. He did not appear to wait for some one to create his job for him. He went out and made it for himself. It is that kind of talent that is always needed in the work of the church. The world if full of men and women who will not come under the unfluence of the Gospel. They prefer to reman just where they are, but they may be reached to great effectiveness by those who will go out to them and so bring Jesus to them.

Ones fitness responsibility comes by ones proving ones self reliable in the place where Providence has placed us. Stephen as a private Christian was noted for his fitness and for his possession of the Holy Spirit. That qualified him for the larger service as one of the seven. He did not remain in that humble calling long for soon we note him going from Synagogue to Synagogue meeting the opponents of the Gospel on their own grounds. The particular synagogues named are those of Greek speaking Jews and judging from his Greek name. Stephen was also a Grecian and so it was natural that he should select their gathering places for his activities. His message brought with it the kind of conviction that could not be argued down. It was the message of truth, but his hearers preferred not to listen to the truth. They say that when a man in an argument gets angry it is a good sign that he is being beaten and so the anger of these foreign Jews was a sign that they could not successfully contradict Stephen. When the powers of evil become angry it is a pretty good indication that they are hearing considerable unpleasant truth, but, truth all the same. We are told in the beginning of this account that many of the priests were converted. Had only these people followed the lead of these priests and surrendered to the preaching of the Gospel the sad story of Stephen's death might never have been written. Bad men prefer to reject the Gospel and follow their own evil ways and this is what Stephen's hearers did and they went from bad to worse, even the sin of murder.

Stephen is described as being full of faith and power. Note how impressive the word full is. When a thing is full it has attained to its entire capactity. Stephen then was endowed with the largest measure of faith. Now, faith is something that grows in us because of our own attitude. We believe because we want to believe and because we do everything that encourages faith. Then, when one is full of faith, he undertakes great things by faith. In the case of Stephen the faith in him enabled him to do wonders and miracles. There is no limit to what great faith can accomplish. Recall that the Bible speaks of the faith that can remove mountains? It does that. Mountains of doubt, opposition, trials and troubles melt away like snow in the sunshine before the faith of God's workers. Having faith he also had the power. The two go together. God does not bestow his power upon those who will not have absolute faith in Him. Many failures in the Christian life can only be attributed to lack of faith. As faith is a growing thing the more of it we have the more power will we have.

We note that the opponents of Stephen

were unable to resist the wisdom and Spirit of Stephen. The wisdom that entered here was not the wisdom of the world—that is foolishness with God—but the wisdom that Spirit-filled men possess: It was the wisdom that centered in Jesus Christ and upheld as the only redeemer and Savior of the world.

One should read the speech that Stephen made before trying to discover the meaning of this lesson. It was an upholding of Jesus Christ as the Lord and Messiah. It was also an indictment upon the people for rejecting Jesus as they did the prophets whom God sent to them for their guidance. All the past history of Israel was a story of turning away from God and rejecting his messengers as the generation of the time rejected Jesus.

There is a great contrast between the speaker and the hearers when Stephen comes to the climax of his discourse. He sees Jesus in all the glory of his divinity at the right hand of God while they see red, angered to the quick because they would not believe. Some men are happy and others angry when the glory of the Christ is revealed. The angry ones are those who are bound to their sins and the happy ones are those whose sins are taken away by the loving Christ. Having a vision of the Christ nothing else mattered. Stephen was ready to make the supreme sacrifice for his Lord. Blasphemy was the charge that his enemies brought against him. They could not deny the truth he declared and so they had to trump up a charge of irreverence against him though they were the irreverent ones. Stoning was the Jewish method of execution. They were rejecting the Jewish Christ and his Jewish messenger in true Jewish style. It was in a sense a national rejection of Jesus. Under the Jewish law there had to be witnesses and Saul here appears for the first time as a witness. We wonder what the impression the noble death of Stephen made upon the youhful Saul, for he speaks later of the persecutions to which he was a party. No doubt it was a scene he could not forget and in time with other things led to the crisis in which Saul accepted the Christ as his Lord. The end of Stephen was one of prayer, submission to God and forgiveness of his enemies. Surely his end was like one falling to sleep with no regrets to trouble his rest and no unpleasant dreams to disturb him. Martyrs always have a bitter path to tread but, like this the first, those who die witnessing for Christ die happy and blessed.

DEATH

Von Steen—Mrs. Katie Hirschler von Steen, nee Ruth, was born September 1st 1861 in Summerfield, Ill. In her youth, together with parents, brothers and sisters, she enjoyed the influence of a quiet, solid Christian home. This, together with the influence of the church and instructions from God's Word, led her to surrender her life to her Lord and Master. Pentecost Sunday in 1877 she was baptized upon her confession of faith, by Elder Christian Krehbiel and received into the membership of the Summerfield Mennonite church. In all sincerity she endeavored to serve her Lord, until she heard his call and may now serve him in the homeland.

March 14th, 1888 the departed was married to missionary Daniel Hirschler. One daughter the Lord gave them to gladden their home, but he saw fit to call the little infant to himself again, during the first year of her life.

Together with her husband the departed labored among the Arapaho Indians at Cantonment, Okla. September 6, 1890 her husband was called to his heavenly home and she again returned to her father's house at Summerfield, Ill.

September 22nd, 1895 she united in marriage with Brother John H. von Steen, Beatrice, Neb. Her sincere Christian character, her quiet, tactful manner gained the love and esteem of not only her husband but also the children. It is their testimony that she was a true and faithful mother to them. September 23, 1921 her husband was called home. Since then, in her widowhood, she lived a life of helpfulness and usefulness in home, church and community. With Sister Anna Andreas as a companion her home was a home of Christian love and hospitality.

Monday, November 10, she was stricken with heart trouble. Thursday morning she was taken to the hospital and Friday forenoon, about 10:30, suddenly and with little warning to the attendants and without a struggle, her Lord and Master, whom she loved and served, took her home.

Her two surviving daughters and sons-in-law, her three grandchildren, two brothers and two sisters, besides many other relatives and friends, mourn her sudden departure. Her age she brought to 69 years, 2 months, and 14 days.

Funeral services were held Monday afternoon, Nov. 17. Words of comfort and consolation were spoken in the home by her pastor, Rev. M. Horsch, English Text, Psalm 126. German prayer by Rev. Jacob Wiebe. In the Mennonite church Rev. H. F. Reimer spoke German, Text, Luke 7:13. Rev. M. Horsch spoke English, Text, John 11:28.

General expressions of sorrow and the overfilled church loudly spoke of the love and esteem in which the dear departed sister was held by all.

JOTTINGS

Following their visits to Mennonite communities on the "Coast" Rev. and Mrs. John Thiessen sailed to return to their old field in China. On November 12 they were with the church at Upland, Calif.

Rev. Otto Jansen and Rev. L. G. Lockwood, Representatives of the American Sunday School Union, spoke to the students of Freeman College and addressed the congregations of the North Church and Bethany church, Freeman, S. D., last Sunday.

Several Sunday evenings ago Rev. D. M. Doerksen, pastor of the C. M. B. Mennonite church, Janzen, Neb., and a number of his young people had charge of the C. E. program and service in the Second Mennonite church of Beatrice. The evening was a blessed and helpful one.

Despite the heavy fog and inclement weather a group of endeavorers of the Eden church, Schwenksville, Pa., visited the Luther's League, Keller's church, Bedminster Township, Bucks Co., November 16. A caravan of six cars slowly wound its way through the thick mists that overhung most of the 25 miles. They found a good-sized audience waiting for them.

Dr. J. W. Kliewer of Bethel College will conduct a series of meetings in the Upland, Calif. church, November 30 to December 5. The Upland church noted the Father and Son Week by having a service devoted to the Father and Son interests. At that meeting fathers and sons were asked to sit together. The Woman's Society will hold an Anniversary Meeting on Dec. 7. The church participated in a community Thanksgiving Day service.

Dr. Rudolph of Antioch College, a native of Austria, gave a vesper address at Bluffton College on the League of Nations. He pointed out that the League had been instrumental in limiting the European opium traffic and discouraging international slavery since its establishment following the World War. The fault of the body, he said, lies in the fact that it is primarily interested in preserving the present status quo and makes no adequate provision for the protection of smaller nations and their boundary lines.

It is announced that Dr. George I. Robinson, of McCormick Theological Seminary, Chicago, has been secured to give the annual Bible lectures from Feb. 1 to 6, inclusive at Bluffton College. Dr. Robinson is not a stranger at Bluffton having delivered the Bible lectures on two previous occasions. Some of his books are well known, a few of the more prominent being, "The Twelve Minor Prophets", "Where Did We Get Our Bible", and the most recent one, "The Sarcophagus of an Ancient Civilization". Dr. Robinson explored the Sinai Peninsular and Kadesh-Barnea. He is the discoverer of the sixth and seventh wells of Beersheba and the original "High Place" at Petra, the capital of Edom.

A week ago the Bethany church, Freeman, S. D. held a Mission Festival. Rev. P. P. Tschetter was the speaker at the morning service and Rev. P. R. Schroeder spoke in the afternoon. A special program was also offered by the Christian Endeavor Society under the leadership of Fredrick Preheim.

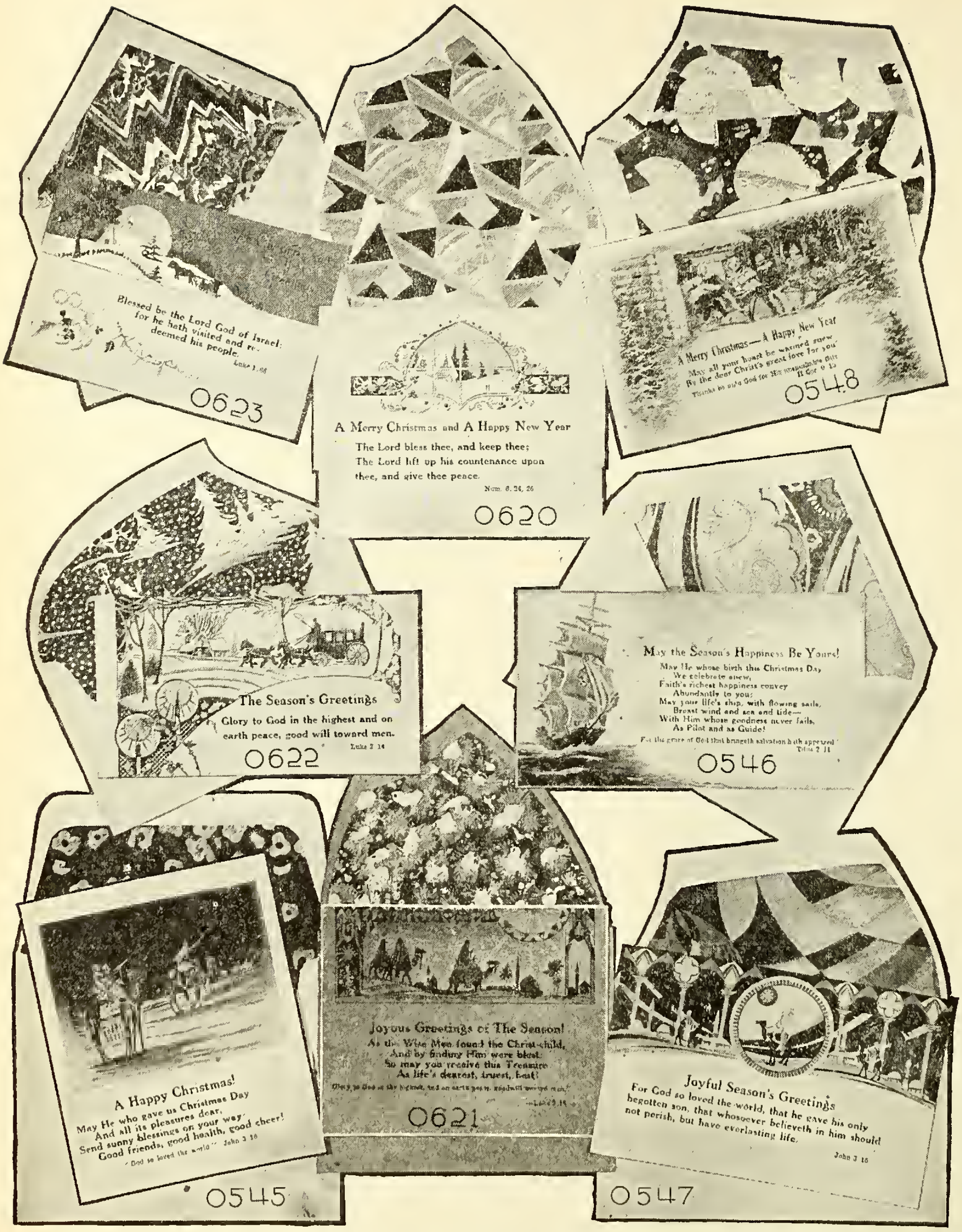
There is an organized Mennonite church in Dos Palos, Calif., that must depend upon visiting ministers for its preaching services, but the organization maintains an active Sunday School with an enrollment of seventy and four organized classes. There is also a C. E. Society in which both young and old participate.

At the first Mennonite church of Aberdeen, Idaho, the last Sunday of the month is designated Mission Sunday. On the last mission Sunday an effort was made to reach the goal for the Telephone Fund. This fund is for the Telephone line to the new station where Mr. and Mrs. Paul Wenger are located. Mr. Wenger is a son of the Aberdeen church.

Friday evening, November 28, the Loung Ladies' Class of the Hereford, Pa., church will give a short pageant in the church auditorium entitled, "How the Story Grew". This will be followed by an address by the Superintendent of the Sunday School, Roland Johnson, who will speak on his trip to Germany and the Passion Play. A social hour is to follow in the Sunday School room.

The Annual Fellowship Meeting of the Upper Milford, Pa., church was well attended. The congregation was glad to see and hear Rev. Wilmer Shelly, pastor of the Wadsworth, Ohio, church, a son of the Upper Milford congregation. Ten new members were received into membership of the church by the rite of baptism at the recent communion.. Preparations are being made for the Christian Endeavor Rally to be held by the Eastern District Conference Young People on the afternoon of November 30.

Information has been received from authentic sources concerning the thousands of Russian exiles and their terrible fate. The "Bote" brings the following: About 25 000 were sent last winter to the wild Siberian taiga (swampy forests) and left there to their fate. The people erected huts of logs and covered them with mud and snow. In these mean shelters they managed to live until spring. When sudden thaw came the whole country became a great swamp covered with water. Many of the exiles tried to find a way out of the swamp and perished miserably in the mire, others climbed trees hoping thus to escape death. But the water remained and the swamps would not dry out. Many when exhausted fell from the trees and perished in the bog, others died in the branches of the trees where they had climbed for safety. When finally a rescuing party managed to get to the spot they found that of the original 25,000 only 5,000 were still alive.


Blessed be the Lord God of Israel: for he hath visited and redeemed his people. Luke 1.68
0623
A Merry Christmas and A Happy New Year
The Lord bless thee, and keep thee; The Lord lift up his countenance upon thee, and give thee peace. Num. 6.24, 26
0620
A Merry Christmas—A Happy New Year
0548
The Season's Greetings
Glory to God in the highest and on earth peace, good will toward men. Luke 2 14
0622
May the Season's Happiness Be Yours!
May He whose birth this Christmas Day We celebrate anew, Faith's richest happiness convey Abundantly to you; May your life's ship, with flowing sails, Breast wind and sea and tide— With Him whose goodness never fails, As Pilot and as Guide!
For the grace of God that bringeth salvation hath appeared Titus 2 11
0546
A Happy Christmas!
May He who gave us Christmas Day And all its pleasures dear, Send sunny blessings on your way, Good friends, good health, good cheer!
God so loved the world John 3 16
0545
Joyous Greetings of The Season!
As the Wise Men found the Christ-child, And by finding Him were blest; So may you receive this Treasure As life's dearest, truest, best!
0621
Joyful Season's Greetings
For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. John 3 16
0547

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EDITORIAL

In one of the back alleys of a large city, in a place where one would have to hunt carefully if one were to expect to find a private home, and great ware houses are crowded with busy people every week-day following their commercial vocations there is a Catholic church. Once the best families of the town lived in the vicinity and the church was crowded with worshippers, now the best families live in the suburbs and with them have gone all the Protestant churches, but the famous old church continues to function as it has been doing for a hundred and fifty years or more. There is nothing said about this church being abandoned and it probably will continue to serve the people of the community so long as the town remains. Right here we note a difference of attitudes toward fields of labor between the Catholics and the Protestants. The Protestants follow their people and, at that, have a difficult time in retaining their interest while the Catholics settle down serving the community whether it has many people or not. Sometimes the down town church presents a pathetic spectacle. If it has an endowment it continues in sort of a slip-shod way. If it has not it combines with another church or perhaps moves into another community and starts all over again. But an abandoned church anywhere is a gloomy spectacle in a Christian land. We sometimes wonder whether the churches crowded out either by business or a change in the complexion of nationality of the community might not remain and change their methods to meet the needs of the section in which they are situated. There is always room for home missions or for charity work. One large denomination has a church which we know, in a so-called undesirable neighborhood. There are not many people of its kind living near by, but it has large charitable and city mission interests, calling for considerable office work and so this building has been made to serve as an office for the various executives so employed. Services, too, did not need to be abandoned. It has developed a very interesting series of noon-day services which are daily conducted for the benefit of business people and it keeps its doors open for such who at any time of the day seek a quiet place with sacred surroundings to retire for a few minutes for private devotions. In this way it is filling a needed want in the neighborhood and there are many of that denomination and others who would feel that something really beneficial was in their lives and in the life of the neighborhood were the doors of that fine old building closed. There is so much emphasis placed on drawing crowds and getting good attendances that sight is sometimes lost of the fact that quiet devotion and sympathetic services are far more important in the promotion of religion than mere crowds or a constituency that furnishes enough money to make a mere showing in the community. Not so long ago a certain Quaker meeting house was closed because the only member who had been holding solitary worship each First Day for years, had gone to her reward. If finally this was the end of Quakerism in this building, the lone worshipper had a right understanding of the attitude that was becoming to one who had the love of the sanctuary at heart.

Few farmer's boys who have followed the plow have missed the thrill of, at some time or another, turning up a stone arrow head or some other stone implement while at their work. It is a matter of speculation as to how long ago these skillfully formed bits of flint served the hunter in his search in the primitive forest. We only know that it was a long while ago. Even the present day Indians know nothing about these arrow points, or the people who made them. All over the earth relics of a stone age are continually being found and used in trying to figure out who they belonged to and how their owners lived and perhaps what bearing their culture had upon the development of the race. It is enough to say that they belong to the dim past and that life and people have so changed since they lived, that we, of this time, would either starve to death or be destroyed by enemies if we suddenly would have to depend upon such instruments. But this makes us wonder if the time will not come when the things of modern life that are able to withstand the ravage of thousands of years will be dug out of the earth and the finders will be speculating on what kind of people we were and how we lived. Is it the doleful prophet who would speak of such things? Well, if it is, then there were doleful prophets in other times whose predictions greatly annoyed the prosperous ages in which they lived. The earth is strewn with ruins of past civilizations that went down to forgetfulness and they so disappeared because they weakened in character and spirit. Goodness only knows how much this age lacks in character and how barren we are becoming of spiritual things. Our only guarantee af perpetuity lies in the strength of character we develop and maintain and that only can be developed as we continue to live as God would have us live and not as our baser impulses would suggest that we live.

Winter arrived earlier than usual this fall and caught many people not properly prepared for the cold. There has been much suffering among the poor who, this winter, find themselves at serious disadvantages because of lack of fuel, clothing, shelter and food. In many of the large centers, emergency quarters have been prepared for the distribution of necessities and shelter for the homeless. Some singular circumstances have developed that are surprising. In New York it was discovered that the great majority of homeless persons who were fed and housed were of American birth and not foreigners as many people thought they were. In a certain soup house, now doing business in Philadelphia, for more than a hundred and twelve years, in which the editor is interested, it was discovered that the applicants for help were considerably less than from the same period last year. This, on first thought, would seem to show that there was less need for the charity, but investigation proved that the community in which the institution works had been selected as a field of operation by several other charitable organizations and that the number of applicants was divided with them instead of being cared for by the single organization. One of the large vacant houses in Philadelphia has been converted into a great lodging house for the homeless where they also are to be fed. This institution is being financed largely by private persons and is already busy in its relief work. A notable item that would almost seem as though there was less need for relief than formerly is to be discovered in the fact that the saving accounts in the banks were larger than last year. Yet, with such circumstances prevailing, we note that there are more persons coming to the door begging for food than there have been since the Hard Times of 1893 when we were working with the city relief. Large balances in Saving Banks indicate nothing except that people who have had work all along have been regularly depositing money in the Christmas Funds which will be withdrawn within a week and will release millions of dollars to be spent during or before the Holidays. It is to be hoped that those so fortunate as to be able to maintain a Christmas Fund will remember that there are multitudes whose Christmas will be a skimp one this year and some who will be glad for even the crumbs that might be wasted or at least be given to the needy without putting any out to much inconvenience.

Papers have been featuring the idea that the best way to make times better is to spend. This might be excellent advice to the ones who have a surplus, but, it is merely mockery to the one who has no money for rent, or does not know where the next meal is to come from. Were the one with limited finance at his disposal, to be deluded into thinking that the way to make times good is for him to spend what he has, the time may certainly come when he has nothing left. We are reminded that in the days just preceding the French Revolution, when the French nation was facing bankruptcy, the same advice was handed out and generally accepted. It did not make times better and hastened the ruin that resulted in the terrible tragedy. Monied people should be willing to put their wealth to work but poor people can only use money when they have it and when uncertainties are not lying in their immediate future that threaten a continuation of their distressed situation.

We surely owe much to the past, but we are so artificially fed up on things of the past in Greece, Rome or Europe that we give little or no thought to the past of the place where we now are living and working. Right in front of the house where the writer of this article now is there was once a stream of considerable size in which he caught fish when a boy, but this has given way to a well paved road. Not far away there was a battle between Colonial troops and Red Coats during the Revolutionary war. On the very site of the house once stood an elegant mansion in which once a famous American author spent a year and wrote one of his famous books. Not far away Benj. Franklin had Dolly Norris plant a twig that he found in some discarded ballast at the wharf. That twig became the parent of the willows of America. Along the avenue over which now passes heavy traffic twenty-four hours a day, the ancestors of our church struggled through the almost impassable mud to their lands in Germantown, where they erected their first rude huts. All of these things about which people seldom think, and many more, had a decided bearing upon us of a later day and we should think with gratitude of those who made the pioneer struggles. Yet, no one can live in the past alone. He who only looks backward gets nowhere. We are to know the past that we may better prepare for the future. We wonder whether those who came after us will have any occasion at all to "rise up and call us blessed"? Things to be handed down should increase as they pass on. We should so keenly appreciate the things of the past that we will determine not only to benefit by what has come to us, but that we will add to what we have received so that those who inherit our gifts will receive even more than we have. There will be a continued need for the inspiration and piety that a God-fearing generation can pass on. Shameless and selfish is the man or woman who lives for self along with no thought of those who must follow. Mark Twain once thought he was funny when he remarked that he was not going to do anything for posterity, because posterity had never done anything for him. That might have been a witty remark that served the purpose of drawing a smile were it not for the fact that many people do live that kind of a philosophy, even though they do not express it in so many words.

OUR MISSION IN CHINA DURING AND AFTER THE REVOLUTION

In thinking over the experiences of our mission during the troublous times just past, some such questions as the following come to mind. What was the attitude of the Chinese, especially Christians, toward foreigners? What damage was done to property? Were the foreigners welcomed on their return to the stations? What was the effect of evacuation experiences on missionaries and the Chinese church? How did the Chinese react to the opportunity to handle church work? What effect have the experiences of the period have on the spiritual life of the church? What are the prospects of early independence of the Chinese Christian church in our field?

In the spring of 1926 we started reading newspaper reports of disturbances in South China where Chinese revolutions start. Armies of the Kuomintang, or People's Party, started coming northward and by the end of the summer made a determined drive which landed them in Hankow. This was still far from us though, and offered us little concern.

The advance continued with complications. The Kuomintang split into moderates and radicals with the radicals in power at Hankow. Anti-Christian propaganda was being pushed. Agitation against the British was being actively stirred up. Radical incidents followed in the wake of the armies. This led to talk of evacuating foreigners from interior places.

Several incidents happened which tended to confirm the foreign governments in the desire to have their nationals evacuate the interior. On January 3rd, 1927, the British concession in Hankow was mobbed after the withdrawal of British troops on the promise of Chinese authorities to preserve order. A few days later a similar incident was narrowly averted at Kiukiang. A couple weeks later the mob attack was repeated. Other places also suffered attacks on foreign property. Foochow and Amoy saw violent anti-foreign riots.

March found the radicals growing in power which culminated in the regretful Nanking incident. This determined the foreign governments in their evacuation policy and requests were sent to all in the interior to be ready to evacuate at a moment's notice.

Our instructions to evacuate came during

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the first week in April in a telegram from the American consul. A mission meeting was hurriedly called and the question discussed. The pros and cons were all brought up and talked over prayerfully. To leave our duty, the work to which we believed God had called us, hardly seemed right. To leave the Chinese Christians alone also offered difficulty, especially at a time when trouble was imminent and all kinds of temptations would be inevitable. On the other hand it was felt by most that the separation was but temporary and that some men would return immediately and help for a longer or shorter time as seemed advisable. It was further pointed out that leaving the Chinese alone would not be purely a misfortune since it would give them a chance to test their wings. As foreigners we also felt some obligation to the government authorities who were responsible for us here. To needlessly embarass them did not seem fair. These were some of the points that were discussed as we prayed for Divine guidance. The meeting was one of the most harmonious and Spirit-filled which we have experienced.

It was finally decided that all whose furloughs were due the following spring should immediately go on furlough and that all women and children should go to the sea coast. Just at this time news reached us of the Nanking violence and urgent telegrams were received advising immediate evacuation. The original decision was then modified to the extent that all of us should leave immediately and H. J. Brown and S. F. Pannabecker return if conditions permitted.

The next problem was how to arrange for carrying on the work in our absence. Up to this time all decisions had been made by the missionaries, all funds handled by them, and all plans worked out by them, often in consultation with the Chinese, though not necessarily. That the Chinese should have some control in these matters had been recognized by the mission and now recently expressed by the Chinese. Various plans had been proposed to accomplish that end. In fact a cooperative plan had been under discussion for several years whereby Chinese and missionaries in equal number would form a council responsible for all work. Under this again would be equally balanced committees in charge of the different kinds of work, evangelistic, educational and medical. This however had not been completed yet.

It should not be inferred that Chinese had no voice in the work though, for attempts had been made to find local people to assume part of the responsibility for the work of local churches and schools. Semi-independent churches there were with boards of deacons who raised some finances locally. Their ability varied greatly with the strength of the churches. They were still supervised by one of the missionaries.

A decision was reached as follows: "That we as a mission ask the Chinese Conference to call a special meeting of all Christians of our field to consider the question of taking over immediately the mission's work and that we assure them the continuation of this year's budget if the work continues as now, and some financial support for the future."

From this it is evident that the mission took a long step in granting self-control to the Chinese church. The idea was that it should be left to them to do as they wished in handling the work as far as the method of working was concerned. If we were desired we would be available on our return. If not desired we would not return, this was especially emphasized by those going on furlough. They therefore would wait for the Chinese to invite them.

In the meantime while waiting for the Conference of Chinese to make plans for taking over the work it was left to each one to find a suitable way of running the work in his charge. This resulted in different methods being adopted. The two northernmost counties in our field are Taming and Nanlo. They comprise an area roughly rectangular, 20 miles north and south and 40 miles east and west. The evangelistic work here had been in charge of Rev. Boehr and the educational work in charge of Rev. Voth. All of this work was put in charge of a committee of eight or ten local workers and funds for about two months times left with them.

The four remaining counties follow south, one after another in a long shoestring arrangement, 60 or 70 miles long. This made a central committee unfeasible. Accordingly the work in the outstations was left with deacons in charge very much as before. At Kai Chow the two Boarding Schools were turned over to the faculties to run for the balance of the year. The hospital was likewise left in charge of the Chinese staff. For all two months funds were advanced.

This was the arrangement when we left in April 1927 and continued with slight variations until our return in October 1928. This makes a total of a year and a half and may be roughly divided into three periods of six months each. In the first Rev. Brown was on the field, in the second the Pannabecker brothers and Misses Sprunger and Neufeld, in the third no foreigners were present. In the last the work was quite squarely on Chinese shoulders, and in the first two, somewhat though to a less extent.

If space permitted it would be interesting to make a detailed study of the way work was handled during this period, the difficulties experienced by the Chinese and the successes achieved. A little may properly be said about each place. In the two northern counties as stated before there was a central committee in charge. The work consisted of three kinds, Evangelistic work was divided into city and country work, educational work into city day schools, country day schools and the Girls' Boarding School. Beside this was the new church building half erected and left for them to finish. The building was of course in charge of contractors who understood their work.

Difficulties due to dissatisfaction of workers and lack of harmony arose. A young man who had been employed to help Mr. Voth in building was dismissed with extra pay. He demanded another month's pay from the committee and took a knife along to enforce his arguments. They say a little blood flowed but at any rate his persuasions won the day and he was paid. A prominent evangelist had not been put on the committee and he sought thereafter to make trouble for the chairman. This seemed to be at the bottom of a later quarrel in which one church member threw a bowl of food into the face of another cutting it badly. This so scared the committee chairman and another worker that they ran home. The above mentioned evangelist on the other hand was accused of immoral relations with the head teacher of the girls' school and his name thoroughly blackened.

Through it all it must be said to the credit of the committee that they continued to function though crippled. Later a reorganization put them on a new basis and their work continued more satisfactorily. They did good work, though in the use of funds they were a little loose. For instance quite generous grants were made to workers who had suffered losses through military operations. The above incidents are given to bring out the difficulties which they faced.

Similar difficulties of quarrels between workers and lack of harmony were found in practically every place. In Tsingfeng the church was divided into two groups, a small one working with the evangelist and a larger one opposed. A little clique of those in power developed. Some rent money paid one of the deacons, he used himself in business instead of paying over to the landlord. Later he had difficulty in paying it back and finally ran away owing $70.00. It was several months before it was possible to get the money back from the family. This was the only case of deliberate misappropriation of funds, though carelessness was in evidence.

In Tung Ming advantage was taken of the authority given the church officers to change the evangelists for two local men. Of course it was well within their authority but one wonders how much better the new ones were than the old. Coincidental with this there was a bad quarrel between two factions of the church in which many unworthy accusations were made.

In Kai Chow city church the evangelist resigned because of inability to get along with the head man. When a committee was organized in February 1928 this same man came and sat with the members even though he had not been elected until they were forced to adopt him as a member of the committee. He claimed the election was unfair and that he would have been elected if his family had been informed.

In Kai Chow East Suburb the chairman of the church board indiscreetly wrote a letter for one of the members who was later found to be engaged in the opium business. This resulted in a series of accusations and counter-accusations between him and the Chinese doctor and was finally carried into court. Many other disheartening stories were told us on returning but to repeat them here would serve no good purpose.

Enough has been told to show that things were far from peaceful. Every station without exception had had its quarrels and troubles. To us returning, the case certainly looked dark. After twenty years of work to find such weakness. Some of the workers were asked what would have become of the church if no foreign funds had come during the time. The reply was that all paid workers would have left and the members been scattered. It was even said that if the foreigners had never returned and funds stopped the members would have torn down buildings and sold material and divided the profits.—A black picture, if true.

It must be remembered that all this took place at a time when pro-nationalism was at its height. Anti-foreign views were freely expressed and occasionally indulged in by church members. Soldiers were living off the people and inculcating anti-Christian ideas. The foreigners, they said, had gone for good and the church was dead. Truly it was a time to try faith, nothing to gain by standing up for Christianity, much less the foreigner and his institutions.

There is a brighter side too. How thankful we were that so many did remain true, that even during this dark time some testimony was given for Christ. The committees were willing to act, surprisingly willing in the face of jealousy and opposition. Funds were in general handled carefully and accurate reports made.

Regarding the arrival of the nationalist army, occupation of our property, and fighting in our field much has been written and nothing more needs to be said here. The effects of it were much in evidence on our return in 1928. The men of the mission returned in August, Rev. Boehr going to Tamingfu and the Pannabecker brothers to Kai Chow.

First glance at the physical conditions of the plant was rather disheartening. At Tamingfu the foreign dwellings were marked with hundreds of bullet holes. This had come from the time when some busybody had informed each side that the opposite side was occupying the premises. Otherwise not much damage had been done. At Kai Chow, the Boys' School, Hospital, and four of the five dwellings had been occupied by soldiers. By nature an irresponsible lot they had left a sorry mess. There did not seem to have been any wanton destruction but dirt was all over; on the walls, on the ceilings and on the floors where it was matted with chaff used for bedding. Hot air registers had been used for spittoons. Lighted candles had been stuck on the walls and smoked them all up. Pegs were driven into the walls to hang up clothing and guns. Floors had been scorched from straw fires used for heating. Drawers made good feed troughs for the horses and had been taken for that purpose. Mirrors were missing. Door knobs had been practically all removed and so had coat hooks. Furniture was scratched and upholstering torn off, windows broken. Outside trees were barked where horses had been tied and the buildings were plastered with posters calling for liberty and equality. Hospital rooms were smoked black and a long row of targets was painted on the back of the building.

The soldiers were gone however and we were heartily welcomed by the Chinese. For days they came to call and wish us well and talk over the past months. The committees came in a body and made their reports and offered to turn back everything to us immediately.

The spiritual conditions of the church was harder to judge, but it showed the effects of trouble. Small crowds attended services, quarrels unsettled left a lack of harmony that ruined spiritual power. Problems of organization and finance seemed more important than winning souls. Nevertheless we had the feeling that the period had been one of refining as well as testing, and those who were faithful had grown.

By the end of August the ladies, Misses Fast and Regier, had returned. By October 1st the families at Kai Chow were complete and the same was true for Taming in November. We were ready again for work. We had been away from the field for a period of time varying from six months for some to a year and a half for others. This experience had exerted a profound effect on each one.

We had gotten a new appreciation of the

need of getting responsibility for Christian work onto the shoulders of Chinese Christians. Away from the force of circumstances where one is urged into action without time to think carefully,—away from these practical impediments the theoretical side of the question came out much clearer. We realized the imperative need of a Chinese church truly responsible if it is to truly grow spiritually. Further this question was the one question most prominent in the minds of other missionaries with whom we were constantly associating and many opportunities were available for consultation with them and observation.

Now as we work the most insistent problem is the question of organization. The Chinese conference met early after evacuation in 1927 and on considering the matter decided to still favor the cooperative method that had been proposed formerly with a few modifications. These modifications were presented to the mission in the fall of 1927 and all approved except one which threw the treasurership open to Chinese. It was felt that we were hardly ready for that step. Further consultations have been made on that point and a new committee is now at work who will probably report a satisfactory plan in the near future.

When this matter is settled it does not mean that our problems are all solved. Organization cannot change the hearts of people. The question of Chinese participation in control of church affairs has so far been largely discussed with educated workers and students. When pushed from their side it has sometimes been with an aim to secure part control of funds and selection of workers. They have not realized fully the fact that responsibility must accompany authority. As far as the uneducated country people and old women who compose the great numerical majority are concerned, they have little idea of any Chinese independent church. Hence one of our hardest problems will be to get our Chinese Christians to realize that responsibility for propagating the gospel rests upon them and is not a thing to be shifted to the shoulders of the foreign missionary and his hired cohorts.

The next need is to develop a spirit of harmony and unity. Lack of this has been too much in evidence. We must teach by precept and example that the spirit of Christ is not compatible with the spirit Self and that in Christ lies our unity and harmony.

These are spiritual problems and can be met on the spiritual plane only. The crying need of the church therefore is for Spirit-filled lives. The great contribution of the evacuation period has been that it has brought us and the Chinese to a new realization of that need.

As far as the non-christians are concerned, new opportunities are presented. The coming of the new government has been a signal for the overthrow of old superstitions. Idols have been torn down by hundreds and temples destroyed. This has left the people groping in darkness for that ray of light which they thought they had.

Passing through a region where temples have been torn down, I noticed a pile of bricks. On closer inspection it proved to be a little house about the size of a dog kennel. These are often built for spirits and are common objects. Fastened to this was a red cloth on which was written the words, "But there are spirits." This came from some one who was still unconvinced. There are thousands more like him who see age old temples torn down and the gods of centuries thrown in the dust and still say in their hearts, "But there are spirits." So they listen with new attentiveness to the gospel message and a great opportunity is presented to us.

S. F. Pannabecker,
Kai Chow Hopei, China.

THE ATHEISTIC SOCIETIES IN RUSSIA

The Alliance of Atheists of Russia is linked up with the I. P. F., that is, the International Proletarian Free Thought Society, and in general has relations to the other atheistic organizations of the world. Publication and correspondence were handed on from one organization to another. An anti-religious exposition is planned for Russia, to be sent thence to other countries. The central committee urges the branch societies to win the attention and good will of the general populace by various good works, such as building schools, repairing bridges, opening creches (day nurseries), aiding the crippled, organizing co-operatives, and acquiring hotels. "Where this is done in any degree the organization enjoys a remarkable authority among the people."

The Atheist at Work is a publication edited by Longuinov. It is significant that "the hatred and cynicism of these atheists is directed in its cartoons especially against the face of the Savior whom formerly they called the universal peacemaker of socialism and the little Nazarene carpenter."

A Russian, I. Logovsky, writing in Foi et Vie, quotes some of the historical science of this anti-christian movement. Professor Viper has written a history of Christianity in which he says that the societies of early Christians were nothing but secret organizations of bankers with armed militia at their disposal.

Such historical hodgepodge is fed out to the Russian youth as the last word of historical science. These professors train the school teachers in normal institutions and hold it their first duty to dethrone "the perfect lie which religion puts at the disposal of the exploiting classes."

"Our enumeration of those leading this fanatical uprising against God," says Mr. Logovsky, "would not be complete if we did not name that vast allied army of subservient who adore the Beast, portraying their consciences and intelligences. Among these renegrades are many former priests and professors of canon law, as the ex-priest Galkine Britchnitch, Professor Souchoplionev, and N. Verchosky. They hate Christ and the church with the hatred of conscious apostates. A sort of delirium makes them cast in the mud that which they once adored or seemed to adore. They turn their vast science of dogma and history against Christianity with a hatred which is diabolical."—S. S. Times.

THE ANTI-CHRISTIAN PREJUDICE IN THE UNIVERSITIES

The article is by Professor Leander S. Keyser, himself one of the most helpful scholarly and Christian personalities in America's university world. It appeared in the Bible Champion under the caption, "Is It Any Wonder?"

Yes, is it any wonder that Christian people are becoming more and more suspicious of the influence of the universities, especially those of the state? When we think of the teaching that is reported from some of them, we ask, what are we coming to? Is our civilization going to sink into decadence in a very short time? The schools which ought to be teaching our youth the highest moral and spiritual ideals are dragging them down in the mud and mire. And it is chiefly due to this animalistic theory of evolution. We glean the following facts from one of our exchanges:

"A psychologist has found the solution of the students' suicide mystery." Of course, it is not the evolution philosophy which is to blame, with its teaching that we are the offspring of the animals; but—would you believe it?—the Christian church is to blame! Think of that—the Christian church to blame for the suicide furor!

This would-be psychologist puts it in this way: "People have been taught a lot of nonsense and mythology at church, and then, when a person comes in contact with modern teaching, he is unable to adjust himself."

On this statement our exchange comments in this way: "Even so, we presume, the embezzler, serving his term in the penitentiary, must blame the church for teaching him the outworn principle, 'Thou shalt not steal,' thus rendering him unable to adjust himself to the 'get-rich-quick' philosophy of his later associates."

What are some of the moral principles of this same Wisconsin psychologist? He asserts that woman is still in slavery, because she is linked up with our religious sex institutions. By this he means Christian marriage. She will free herself from these, he hopes. He also says that "short skirts and cigarettes will help in this emancipation."

We wonder what the world is coming to. "If the foundations be destroyed, what can the righteous do?"

BIBLES STILL NEEDED

In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country where towns and villages are close together or where the rural areas are evenly populated can hardly comprehend the distances which separate the isolated settlements in our vast western states.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age none of whom had ever heard what the Bible was, didn't even know it was a book and when they saw it had no idea what it contained. He also found communities that were not only

(Continued on page 14)

D. D. Eitzen, Pres.
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A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 14, 1930

How to Make Others Happy.
Eph. 4:31-32; 5:1-2.

A "Polly-Anna" Meeting—There is no doubt that Eleanor H. Porter has enriched the world immeasurably with her book entitled "Polly-Anna". It is not only lots of fun to "play the glad game" but it is also of great value. So in this service play to sing joyous songs, tell about some people who are always making others happy and show how we can all be "Polly-Annas".

In the Lesson-Text—Paul is here writing to a people among whom he spent a long time as pastor. Ephesus was a wicked city and no doubt the members of the Christian Church there were far from saints. He is warning against six enemies, namely: bitterness, wrath, anger, clamor, evil speaking and malice. But like light can drive away darkness, so these six "horribles" can be put to flight by the three virtues: kindness, tender-heartedness and forgiveness—providing these have their fountain head in the forgiving love of Jesus Christ. "Greater is he that is in you than he that is in the world."

Jesus would have us serve as salt which is a preservative—we should help to keep the world sweet. He would have us be a big candle all trimmed and burning bright—this dark world needs the Christ-light. Yea verily, we are to be partners and followers of Christ who became for us an offering, a sacrifice and a sweet-smelling savour.

The Grouch or the Happy Soul—Which is the happier of the two? With whom do you prefer to associate? When an individual gets into the habit of pitying himself, it is just too bad, he becomes miserable and makes everybody else miserable. On the other hand, the fellow who started smiling as he went to work in the morning soon had others smiling and by evening there were miles and miles of smiles.

Let us not forget that the world is dying for a little bit of love. Everybody appreciates the kind words we give them. The great secret is that it will result in making self happy.

There are two people whom we do want to make happy. Those two who have given life and have always stood ready to make any sacrifice if it would be for our good—mother and "dad" are just like that. We should just show our appreciation while we may and "make love with them." Let us not be bashful, too bashful to tell them how much we appreciate them—it will make them happy. Let's try it.

So let us walk in love even as Christ also loved us, and laid down His life for the brethren. For in so doing is our Father glorified for He would have us bear much fruit and so be His disciples.

"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
The olive trees, they were not blind to Him
The little gray leaves were kind to Him
The thorn tree had a mine to Him
When into the woods He came."

"OTHERS"

Lord, let me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for Others.

Help me in all the work I do,
To ever be sincere and true,

And know that all I'd do for you,
Must needs be done for Others.

Let self be crucified and slain,
And buried deep, nor rise again;
And may all efforts be in vain,
Unless they be for Others.

And when my work on earth is done,
And my new work in heaven begun,
May I forget the crown I've won,
While thinking still of Others.

Yes, others, Lord, yes, others.
Let this my motto be;
Help me to live for others,
That I may live like Thee.
—Chas. D. Meigs.

DEEP RUN YOUNG PEOPLE'S SOCIETY

By Joseph G. Mountenay

Deep Run's Young People's Society during the past year has been very active in more than one respect under the efficient leadership of the president, Charles F. Wasser, who soon after being elected the head of the socity made it clear that he had a definite purpose in view, that of creating a greater interest in the affairs of the society.

Soon after taking his office Mr. Wasser expressed his desire to have prominent speakers outside the church address the meetings. In this he was quite successful.

Perhaps the crowning event of the year took place on Sunday, October 5, when it was the good fortune of the society to have as its guest speaker, Mr. Warren G. Hoopes, West Grove, Chester county, Pa., Pennsylvania State secretary of the C. E. Mr. Hoopes held his audience which numbered well over 250 persons spellbound as he gave a detailed account of the world's C. E. convention which he a few weeks previous attended in Berlin, Germany.

Four weeks later Mr. Wasser succeeded in having Rev. Freeman H. Swartz, pastor of Eden Mennonite Church, Schwenksville, Pa., give an address which proved quite inspirational.

It has been the aim of Mr. Wasser as well as other leaders of the society to create a renewed interest in the affairs of the society and to this end they have succeeded. The prospects for the coming year for the Deep Run Society are very bright and during the coming twelve months it is believed the officers in charge will follow the same policy which has been responsible to a marked degree for the success of the society. It is probable also that from time to time societies from other churches in the Eastern District will be invited to present the programs and the Deep Run Society occasionally may see fit to make visits to other societies in the district so that the work of the Lord may be advanced.

A WORD TO MEN

Jacob J. Regier.

"I mourn; dismay hath taken hold on me." Jer. 8:21b.

Thus the Lord in times past expressed His grief, because Israel ever reverted to religious practices of nations surrounding them served their Gods though oft rebuked by His prophets, whom the people would not hear till finally God had to permit dire punishment to overtake them.

And does not the Lord have cause in our day to grieve on account of His people as of old over Israel? This has concerned me so often that finally I am constrained to speak out; but wish to do so in all love and for the good of all.

Is it not to be deeply regretted that the slavery to fashion, no matter how senseless or shameless, has so bound the people,—especially the men? Inquire, if you will, of the older generation and you will learn that 50 years ago men wore coats to their knees or longer—and today, what don't they expose? There is no fad for which they will not fall, no matter how ridiculous. I wish those who are so ready to chide the women might sit down in front of a big mirror and view themselves as they do our better halves. I really believe they would then be more inclined to leave the problems of women (who after all are anxious to please men) to them.

Furthermore, there is the question of hair cutting. Is it not wholly against what God ordained? The Creator has adorned man as well as woman with flowing tresses. But the men trim their hair almost every week. Why?—Then, too God created the male with a growth of beard. How many of those who find fault with bobbed hair in women do not themselves cut off their beards? Kindly look into that mirror again! And why all this? Simply because it is style. And the sad part of it is that among men nothing is said about these fads, just as if it were not equally detrimental to Christian men, apart from the fact that by bad example we men tempt the gentler sex so that in heathen lands like China the natives are more decently dressed and wear their hair more as God made them than do we who call ourselves Christians.

Permit me as a warning to man, to make a few comparisions in which our better halves have served as good examples. We men fought the drink evil for 1800 years. We built jail after jail, yes we spent millions to combat drunkenness. Why did we men drink and why do we become durnk although God's word distinctly says: "Be not drunken with wine, wherein is riot...." partially at least, because it was the style.—Our dear better halves have done away with this evil habit with a hatchet hardly worth more than 15 cents.

God's word further teaches: "Have no fellowship with the unfruitful works of darkness ..." But in spite of this we men join Lodges. Why? Mostly, probably because it is style. Do women do it also? Yes, where men set the example.

Again, we read: "Thou shalt not kill...." "Love your enemies." When the sinful world war broke loose we Christian men, according to God's will, conscientiously objected to the carnage and some of us refused to join in. So far so good; but after the war, when the world saw the wickedness of it all and strove to establish a permanent peace, again we men objected because "when ye hear of wars and rumors of wars, be not troubled: these things must needs come to pass...." As if GOD the LORD would not be pleased to have the bloody carnage end forever! O to what purpose are we Christians anyway? Will our dear better halves again have to come to the rescue as with the saloon to rid us of this godless business? I for one am certain that if they would all unite and say: "No longer will we go into the valley of death to give birth to sons for men to make cannon fodder of them after we have lovingly reared them at a great sacrifice," that then the fascinating war-game of men would stop of itself. Are our better halves quietly preparing for that? God grant it!

Then, last but not least, if you please look at the financial condition of the world today. We men are hoarding the wealth that God graciously bestowed onto the world to the extent that we have not only millionares but billionaires among us and at present are taking this money out of circulation for fear we might lose a penny thereof while millions and millions of our fellow men, women and children are desperately in need of clothing and are starving for want of food. How about our fair sex?—they have organized mite and mission societies wherein they wear their fingers down to the bone and are skimping and saving that they may supply the needs of those wanting.

Will you not my dear fellowmen open your eyes and ears with me that we may observe our shortcomings in time? Do we not stress too little today what God said in Isa. 58: "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgressions, and to the house of Jacob their sins." Through Jeremiah the Lord told his people: "Thy prophets have seen for thee false and foolish visions; and they have not uncovered their iniquity, to bring back thy captivity, but have seen for thee false oracles and cause of banishment." Yes, it reached the point with God's people that 2. Kings 17 says: "and they followed vanity, and became vain, and went after the nations.... Therefore Jehovah was very angry with Israel, and removed them not out of his sight: "There was none left but the tribe of Juda only." The Apostle writes to the Corinthians: "These things . . . were written for our admonition . . ." If the Christians, according to 2 Cor. 3 are a letter . . . known and read of all men . . ." it should be shown in their actions. We certainly have much reason to pray with the poet:

Prostrate, Lord, we do obeisance—
Humbly plead our great need:
Penance, sincere penance.
Show us Lord that sin is vicious.
Cause our heart with pangs to smart:
Contrite, virtuous keep us!

ARE YOU A QUITTER?

Some years ago, two colleges in a Western State were keen rivals in athletics. Usually the teams were evenly matched, and so the games between them were close.

One year, however, one of the colleges had a football team that was considered the best in its history. The men were heavy, and they seemed to know the fine points of the game. The rival team, on the other hand, was light that year, and, consequently, it was predicted that the game, for a change, would be rather one-sided.

When the day of the big game came, the college with the light team was in anything but a hopeful mood. The students could see nothing but defeat. Of course, every student declared his loyalty to his team, and was ready to shout himself hoarse, rooting for victory, but there was no confidence among the students. But the team was determined to win that game. The players would not admit that their heavier rivals had anything on them.

When the game was over, the lighter team had won by a score of 46 to 6. And why? Because that team never quit. The light-weight players simply fought the big fellows off their feet; they played for every possible advantage, and for every possible inch. The man with the ball never stopped till he was literally held down. When tackled, instead of lying where he fell, he would roll or creep or squirm toward the goal. The other team, not used to such tactics, lost heart.

Sheer grit to keep on against odds is one of the secrets of victory in life. A boy must have enough confidence in himself to keep on. If he does not, he will never get very far. If he does not believe in himself, the chances are that he will make only a half-hearted effort that will not be sufficient to push him over the line to success. To win real success, the kind of success that is worth while, requires a great amount of confidence.

But back of confidence there must be ability. No one with judgment will try to substitute nerve for ability. It is absolutely necessary to learn how to do things. The only kind of confidence that is worth anything is confidence born of experience. A boy can have just the right kind of confidence in himself only if he knows what he can do. "Practice makes perfect," and there is nothing in all the world that will take the place of ability acquired by practice.

When a boy has confidence and ability, then he needs the power of stick at it. He must have grit. Never quit till you have done the best you can. Sometimes you may fail, but more often the fact that you will not quit will turn failure into success. It is the quitter who is most often defeated. It is the fellow who will not stick at it who gets little done. One reason for General Grant's success as a leader was that he would never give up. "I will fight it out along this line if it takes all summer" characterized him in his whole career as a military leader.

A prominent man once said of a clerk in his office who had been promoted often: "He never knows when to quit." That is a good recommendation for any boy. Never be a quitter. The world has enough such boys. Be the kind of a boy who never knows when he is beaten.—Kings' Treasuries.

Two thousand years have elapsed since the proclamation of human fraternity, yet human relations are still far from evangelical principles. — Foreign Minister Zaleski of Poland.

"THE CALF PATH"

By Sam Walter Foss

Preaches a sermon with an applicability to many lives:

One day through the primeval wood,
A calf walked home as good calves should.
But made a trail all bent askew,
A crooked trail as all calves do.
Since then three hundred years have fled,
And I infer the calf is dead.
But still he left behind his trail,
And thereby hangs my mortal tale.
The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-wethers always do.
And from that day, o'er hill and glade
Through those old woods a path was made.

This forest path became a lane,
That bent and turned and turned again;
The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare.
And soon the central street was this
Of a renowned metropolis;
And men two centuries and a half
Trod in the footsteps of that calf.
Each day a hundred thousand route
Followed this zigzag calf about.
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf three centuries dead.

THE S. S. LESSON

December 14

Saul of Tarsus. (How a Pharisee Became a Christian). Acts 22:3-15.

Golden Text: I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffer the loss of all things, and I do count them but refuse, that I may gain Christ. Phil. 3:8.

Saul of Tarsus first appears to the readers of the New Testament in a very unlovely light. He was one who stood by and looked on with approval while the saintly Stephen was being stoned to death by a mob maddened with hatred. What we know of Saul's previous life he tells us himself. He was born in a Jewish community in the far-off heathen city of Tarsus in Asia Minor. The city of his birth was famous for its learning and enjoyed the distinction of Roman citizenship. Unknowingly these circumstances were preparing Saul for his future great career. His intellectual ability was to be consecrated to the noblest of all services—the preaching of the Gospel of Jesus Christ. His citizenship would open opportunities for evangelism that otherwise would have been impossible. As a young student in Jerusalem he enjoyed the training for his future life under the most noted Jewish teacher of the age where he imbibed the traditional pharisaical point of view. Not only was he a Pharisee of the Pharisees and a Hebrew of the Hebrews, but, from a Jewish point of view, he became an opponent of the Sadducees and a fundamentalist of the fundamentalists. With regard to the Scriptures he became letter perfect without partaking of the spirit in them. Perhaps no individual of that age had a finer mind, at least none who were associated with spiritual things. In any age and in any country and under any circumstances the young Saul of Tarsus would have been an outstanding personality.

Saul was ever a man of quick action and zeal. With his intense Jewish fanaticism it was not surprising that he threw all of his energies into the persecution of the new sect of Christians whom he regarded as dangerous fanatics who should be mercilessly and energetically suppressed. He believed that he was truly following the dictates of his conscience when he undertook the leadership of the perscutors. We note here that the qualities that make some men great sinners, when these men become converted, may be used with as great an energy in serving the Lord Jesus Christ.

Saul, later in life, referred to the part he had in the persecution of the saints with deepest regret. His active persecution of the Christians began with the murder of Stephen. This conspicuous part in the first martyrdom established for him among his fellow Jews the reputation of being an efficient opposer of the progress of the Gospel. He never seemed to be doing things by halves.

It might be interesting to learn what was the reaction in the mind of Saul upon the death of Stephen and the other Christians. Some men when troubled in minds by their evils only throw themselves all the more into their sins, trusting, no doubt, that their continued activities would give them no time or occasion to brood over the matters troubling them. If this was so in the case of Saul, one may well understand why he was so exceedingly active. Yet, he could not behold the sufferings and the faith of the Christians that made them ready to die for Christ, so long and so often, with being greatly impressed. Time and again he must have asked himself: Can they be right and may I be wrong?

The great crisis in the life of Saul came on the road to Damascus when he was on the way to do what might have been the greatest injury to the cause of Jesus Christ.

By his education, by his zeal and by his ability to lead Saul was well-fitted to become the leader in some greater cause than that of opposing God's will. We read much of miracles in the Bible and they teach us how wonderful the power of God is, but one of the greatest of miracles, repeated time and again in all ages since Christ, is the miracle of conversion. By the power of God even the worst enemy of the cross and the most dangerous enemy of the child of God may be changed into a saint. This is what happened to Saul and this is what's happening to multitudes of others who, like Charles Wesley, can sing: "I am a miracle of grace."

The experience of Saul on the Damascus road meant: (1) He saw a light—the Light of the World. (2) He heard a voice—the voice of Christ. (3) He expressed a willingness to surrender to Christ and obey Him—What wilt thou have me to do? (4) He had to realize his own helplessness through his temporary blindness. (5) He may have prayed before but now his prayer had a different significance. (6) He received a great commission "to witness unto all men".

CORRESPONDENCE

Roaring Spring Mennonite Church, Roaring Spring, Pa.—Dear Editor: Just a word of greeting from our congregation on this Thanksgiving day. This has been quite a busy time for our people. Health in our community is good but the unemployment situation has grown worse, about six weeks ago an appeal came to our Aid society for help and, as we are few in number and did not feel that we could do a great deal, we set to work and two by two we canvassed our own town for food stuff and cast-off clothing and will say that we were given hearty co-operation. The people responded wonderfully and we collected quite a lot of things and each week have been sending out baskets to the needy and unemployed, also clothing where it is needed. We have received shipments of clothing from Springs, Pa., and from Skipback, and if there are other congregations or individuals who wish Springs, Pa., and from Skippack, and if there co-operation. Our Society is doing a wonderful work and each month have a monthly meeting at which the brethren or associate members meet with us for lunch and a social good time. We are looking forward to our next monthly meeting when the brethren expect to serve lunch to the Ladies Society. Our Sunday school has increased in number and interest. Average attendance almost one hundred.

Our minister reached his sixtieth milestone and it was celebrated by members of his family in the social rooms of the church. He is now serving his 25th year as pastor of that church. Hoping this finds you enjoying good health we beg an interest in your prayers.

Yours in Jesus' Name,

Corr.

BIBLES STILL NEEDED

(Continued from page 8)

ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town" and was urged to return.

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me. I'll take back what I said and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus for the man had faithfully read his Testament. He told the colporteur that he made up his mind "to get a steady job, cut out the booze and live like a human ort to live". He thanked the colporteur for calling and said that in 20 years no one had taken any interest in helping him to be a better man.

DEATH

Swartzendruver.—Christian B. Swartzendruver was born in Wayne Co., Ohio, April 13, 1841, died at his home near Pulaski, Iowa, November 8, 1930, aged 89 years, 6 months and 25 days. In October, 1864, he definitely accepted Christ as his Saviour, through baptism and became a charter member of the Pulaski Mennonite church, remaining faithful and loyal to the day of his departure. On October 9, 1864, he was united in marriage to Anna Augspurger, near the home they soon started and where they lived happily in Christ all these years. This happy union was blessed with two children, a son and daughter who have always lived near them. He is survived by his wife, Mrs. Anna Swartzendruver, the daughter and son, Mrs. J. E. Baughman and J. A. Swartzendruver; three grandchildren and six great grandchildren, besides many relatives and a host of friends. One of the outstanding Christian characteristics of Bro. Swartzendruver was that he never allowed any misunderstanding or defeat in the carrying out of any of his church plans to swerve him from his untiring love for, and loyalty to the church support. Funeral services from the Pulaski Mennonite church, in charge of W. W. Miller, for many years his pastor. Text, I. Sam. 25:1. Theme: When I Die, Will I Be Missed. Burial in cemetery west of Pulaski.

JOTTINGS

In our October list of Foreign Missions Receipts is stated: Peter E. Kaufman, McPherson, Kan., $49; Bro. Kaufman wishes this to be corrected to read: S. S. of the Hoffnungsfeld Ch., Moundridge, Kan., $49.

As usual Gretna Institute Man. will told a Bible Week. The dates are Dec. 4 to 10. This is somewhat earlier than formerly but it has been found that greater opportunity for friends and students to attend will be given by the selection of this date.

The First Mennonite Church of Christian, Moundridge, Kansas, conducted a series of special meetings during Thanksgiving week. Instead of engaging one minister to conduct the series the neighboring ministers were called in. Those participating were Revs. E. J. Neuenschwander, P. A. Wedel, P. K. Regier, C. H. Voth, J. M. Janzen and J. J. Ratzlaff.

The Ladies Sewing Society of the Bethany church, Freeman, S. D., is actively engaged in collecting clothing and bedding for the immigrant brethren in Canada. The Bethany church was open all Thanksgiving day and Friday to receive the gifts that were brought. An appeal was also made for cash contributions in order to meet the cost of shipping the material.

The Upland, Calif. church reports having conducted a very successful Father and Son service last month. Dr. Kliewer is now in the midst of a series of special services he is conducting in the Upland church. The church conducts a four-fold Christian Endeavor Organization consisting of a Senior Society, a Young People's Society, an Intermediate Society and a Junior Society. Besides the C. E. organization there is an active Men's Brotherhood in the church. The congregation is happy that it was possible for Rev. Thiessen and family to spend some time with them before returning to their old field of labor in India.

An interesting story is told concerning a cedar tree, old but still flourishing, in the cemetery of the Saucon Mennonite church near Coopersburg, Pa., one of the oldest Mennonite meeting houses in the state and country. It seems that way back in the colonial days a poor man by the name of Althouse, living in the nearby rocky hills that overlook the Saucon Valley realized that his end was not far off and that he would shortly die. He called his family to his bedside and reminded them that he and all of them were extremely poor, and could not make the funeral one of display and feasting such as was common in the community. He did not even want them to buy a tombstone for his grave. Instead of the stone he gave instruction that a cedar tree should be planted at the head of the grave, remarking that if the tree prospered it would be a sign from heaven that he was happy and blessed in his eternal abode. Near the grave, marked by an ancient but elaborately carved stone, is the resting place of George Bachman, one of the first ministers of the congregation and of his wife, the daughter of a well-known Mennonite minister in Germany. The famous Althouse cedar tree is flourishing and in perfect condition.

Dr. E. E. S. Johnson of the Hereford, Pa., church announces the following topics as themes for the remaining services of the year: The Messiah Ideal, Its Origin and Development in Early Jewish History; Foreshadowing His Coming, Characteristics and Effects Upon Life Thought; Prevailing Views of the World, the Nation and the Individual; Religious Idealism; The Messianic Hope in the Maccabees—the Age Before Jesus Came; Realizing a Messianic Hope in the Midst of a Crooked and Perverse Generation.

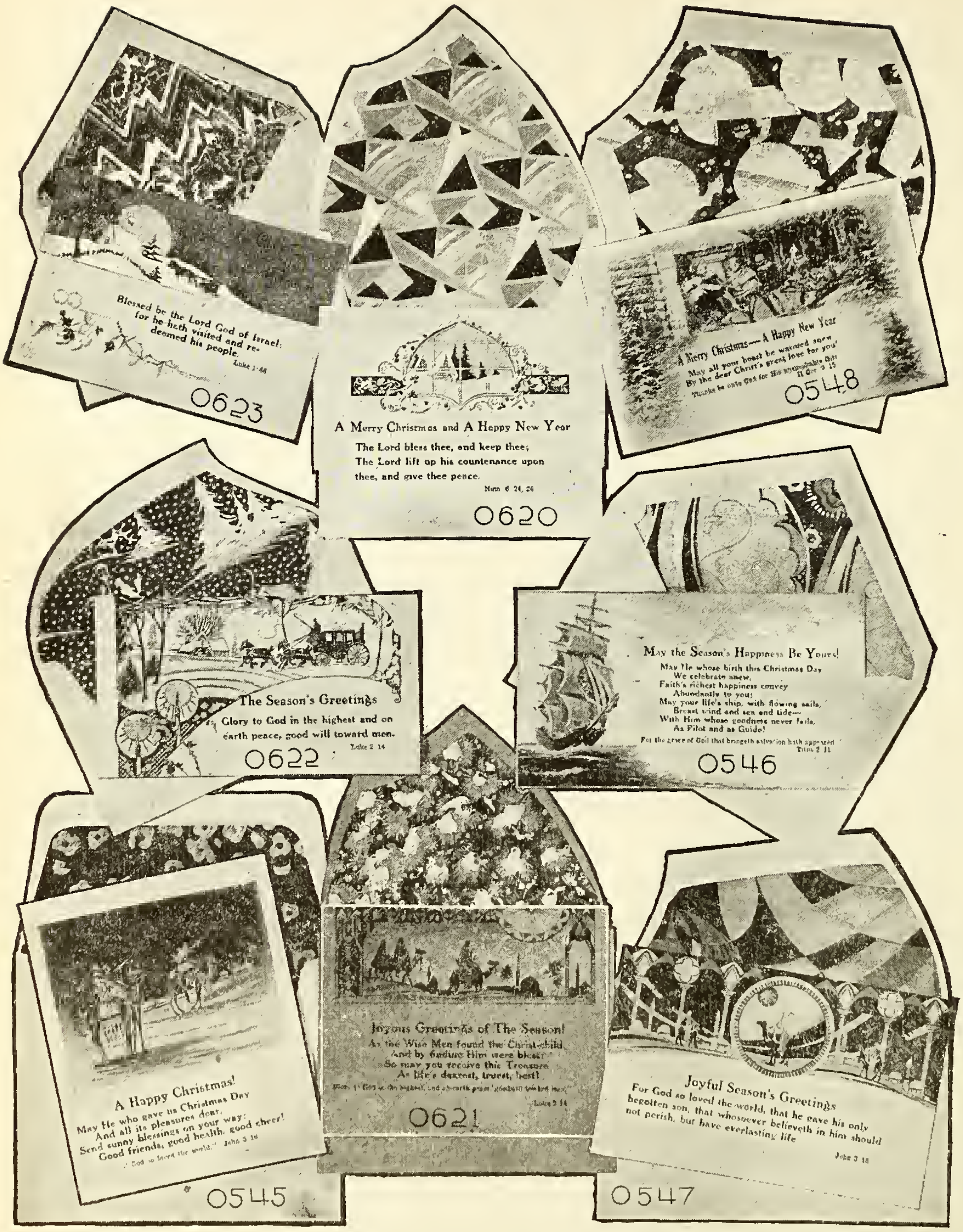
On November 17, 1930, at the last meeting of the Hereford Church Council, Bally, Pa., legacies from the estate of the late Samuel B. Latshaw were paid as follows: To Hereford Mennonite Church for Building Fund, $3,000.00; To Hereford Mennonite Church for Garage Fund on new Parsonage Ground, $500.00; To Frederick Home for the Aged, $1,000.00; To Eastern District Conference for Relief of Incapacitated Ministers, $1,000; To General Conference of the Mennonite Church of North America, $1,000.

Classes in the Berne, Ind., Mennonite Sunday school taught by Waldo Lehman, Albert Sprunger, Elma Sprunger, Inda Sprunger, M. E. Stauffer, O. F. Gilliom, Martha Depp, Menno Burkhalter, R. O. Soldner, Jerry Liechty, Maryann Sprunger, E. W. Baumgartner and G. W. Sprunger joined in the purchase of a new Ford automobile for Dr. and Mrs. Herbert E. Dester, missionaries stationed at our field in Basna, India. Dr. Dester received the car a short time ago at Bombay when he made a business trip to the city and took the car with him on his return to the mission station.

IN MEMORIAM

Sometimes I think that those we've lost,
Safe lying on th' Eternal Breast,
Can hear no sounds from earth that mar
The perfect sweetness of their rest;
But when one thought of holy love
Is stirred in hearts they love below,
Through some fine waves of ambient air,
They feel, they see it, and they know.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him,
The dear Christ enters in.


Blessed be the Lord God of Israel; for he hath visited and redeemed his people. Luke 1·68
0623
A Merry Christmas and A Happy New Year
The Lord bless thee, and keep thee; The Lord lift up his countenance upon thee, and give thee peace. Num 6 24, 26
0620
A Merry Christmas—A Happy New Year
0548
The Season's Greetings
Glory to God in the highest and on earth peace, good will toward men. Luke 2 14
0622
May the Season's Happiness Be Yours!
May He whose birth this Christmas Day We celebrate anew, Faith's richest happiness convey Abundantly to you; May your life's ship, with flowing sails, Breast wind and sea and tide— With Him whose goodness never fails, As Pilot and as Guide!
For the grace of God that bringeth salvation hath appeared Titus 2 11
0546
A Happy Christmas!
May He who gave us Christmas Day And all its pleasures dear, Send sunny blessings on your way; Good friends, good health, good cheer!
John 3 16
0545
Joyous Greetings of The Season!
As the Wise Men found the Christ-child And by finding Him were blest, So may you receive this Treasure As life's dearest, truest, best!
Luke 2 14
0621
Joyful Season's Greetings
For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life
John 3 16
0547

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VOL. XLV BERNE, INDIANA, DECEMBER 11, 1930 No. 49

EDITORIAL

It is the opinion of the editor, and he thinks that most, if not all of the readers, will agree with him that readers are always best pleased when they can read news items from the various churches and when the news they do read is fresh. It is the purpose of The Mennonite to establish and maintain a vital relation between the people of our numerous scattered churches. In order that this aim may best be accomplished there must be a way by which information may be secured. Some congregations elect church correspondents. Good idea! Nothing could be better arranged than when a member of the church is called upon and agrees to keep the church papers informed concerning local congregational happenings. Generally, shortly after New Year, the time when most congregations have their Annual Meeting, and select correspondents, there are numerous correspondences coming in, but correspondents have a way of becoming weary in well doing and that shortly after their assumption of their jobs. We make the appeal to the churches that they not only continue to elect correspondents but that they give the jobs to people who will appreciate the responsibilities of their office. Perhaps, when pastors find that their work is not getting the publicity it deserves they will step into the breach and do a little corresponding to the church papers themselves. They may rest assured that the editor will be very thankful if they do and that the credit of doing something will go where it deserves to go.

Local papers often bring to us information to be gotten no where else. That is because local people keep their papers informed, but when we gain such information through them it is already a little stale.

Why not tell us about things as near to the time of their happening as possible? If the local paper is printed on Thursday and we get the news on Friday, or even in an emergency, on Monday, we will be able to make a scoop and beat them to it. Should there be a dirth of postage send the letter anyway. It will not break us to pay a few pennies postage due.

What might be another source of news to the rest of the church is the weekly or monthly bulletin printed in some congregations. Every congregation so progressive as to have a regular printed circular gotten out for the benefit of the congregation should also be progressive enough to see that a copy of every issue gets into the hands of the editor fresh. We frequently get such material sent to us as much as two months old. By that time it is practically useless to us or any one else. Why not, if the church has something worth-while to tell its people, let the readers of The Mennonite in on it? Send it to us while the printer's ink is still damp. It then can become something valuable outside of the immediate confines of the congrtgation.

A book of timely interest has just come from the press of the Key Books Publishers, Claremont, Calif., under the title of "Russian Dance of Death." It is written under the nonde-plume, Dirk Gora. The writer is a Mennonite who has passed through the terrible times in South Russia immediately following the World War and the establishment of the Soviet rule. It is in the form of a diary in which the writer describes the varied experiences through which he was passing. It is not a story to read as an hour's recreation. It is page after page of heart throbs of one who is going through tribulation after tribulation too horrible for words. One feels with the writer rather than listens to his words and the feeling is one that brings to lip the age-old story of the afflicted, "How long, O Lord, how long?" If ever there was a test of faith in God our Russian brethren then and now have had to pass through it. We, who have been able to contribute our mites toward the relief of those who escaped with their lives, must feel that giving of one's substance is the least part of what one is or may be called upon to give when the powers of iniquity seem to be having their most successful inning. The volume contains 186 pages and we predict that those who begin reading it will not lay it down until the last line is reached. We feel that the brother, who once taught in a Mennonite school, has done a real service to his people by letting the world know a little of what our brethren in Russia had to endure.

About the time of our national Thanksgiving day the public gets pretty well fed up on football. It would almost seem that the chief end of education is a successful football season. We rejoice that one college president in Chicago has announced that hereafter the institution of which he is the head will no more participate in intercollegiate football. Not that we disapprove of good healthy sports. But we fail to see how that any but the members of the team are getting the benefit for the exercise except through their vocal cords where that kind of exercise is the least needed. True, every youth and many of the rest of us must have some opportunity to let out some of the excess emotions that possess us, but why not let room for other ways of doing that than in some stadium on a chilly November day? The tremendous gate receipts of some of the major games indicated that the American public is willing to go the limit in paying for sport, even though half of the population is nearer want and even starvation than ever before in this generation or perhaps any generation in the history of our country. Great public games have ceased to be just friendly rivalries between institutions. They have degenerated into a form of amusement designed for the public and promoted for profit. The salaries paid to coaches are way out of proportion to their educational worth either to the student or to the college. Indeed, recent battles have developed into battles between coaches instead of between teams representing institutions. The young men who play are so maneuvered that the best of their physical strength is sacrificed to make reputations for coaches who direct them. Any kind of a contest whose object is to glorify the general in command differs little in principal from the soldier who makes war only for the sake of the personal glory there is in it for himself.

Church finances are likely to be a more serious problem this year than ever before. With multitudes out of employment and many others becoming extremely cautious with their reserves it will require a stronger appeal to one's generosity in order to secure funds for interests that are not so immediately pressing as is the relief of those who are in distress or dependent for assistance in maintaining themselves. Times, people reason, must sometime improve and then there will be better opportunity for supporting needy causes. However, we should remember that when we become partners in any worthy venture it is for better or worse and that the more trying the times the more are the pressing needs of our missions and our benevolences. Those who are responsible for the creation of causes such as every church member is for the establishment of extra congregational work which include missions, schools and other denominational ventures, have no more right to abandon them than we would have for letting our children shift for themselves when they most need our care. To many the times are trials that will bring out the kinds of characters that they really possess. To become poorer or to pass through uncertain times without surrendering to bad conditions and just drifting along is a showing of the mettle one is made of. Let us feel that, as a church, we are going to go on doing our full duty even at a greater sacrifice than before, not that we feel that the Lord's work will fail but because we are sure that when we do our full part it cannot weaken or go into neglect.

Preparation for Christmas is always the reason for hustle and bustle in the household and elsewhere. The custom of celebrating it by exchange of presents between friends is a beautiful thing if these are an expression of friendship rather than just custom or an occasion for display or even profit. All gifts, if they are to serve the purpose of gifts, must have with them the gifts of love that is not a material thing to be handled or seen but the giving of one's self of which the gift is but the symbol or outward expression of that which is inner. By associating gift giving with Christmas one is reminded of the Gift of Gifts that came from God to the sinful as the expression of his grace toward humanity or, in other words, his love to those who by no means deserve that love. The present hard times will have an effect of limiting gift giving this year, especially among those to whom the celebration of Christmas is just another one of the world's fads, but to those who wish to express the love that friends should have for one another the gift may be a simple one according to the world's system of standards but it may be a glorious one if it is an expression of the deeper feelings of the heart. Perhaps we have spoiled Christmas by making its gift-giving a burden rather than a privilege. This happens to be so when gift giving is simply a custom and not an offering of love.

RELIEF NOTES

By Levi Mumaw

A cable received at Philadelphia, Pa., under date of November 24 brings the following message from Paraguay: **"Health conditions new colony reported improving epidemic diminishing. Latest report shows two more deaths nine new cases total cases twenty-six of which ten serious."**

In comparing this with other recent cables, we conclude that the total number of deaths from the epidemic may have reached thirty-eight or forty. It will not be possible to report accurately on this until the final report reaches us. Our sympathies go out for these unfortunate people, but with it all we see the hand of our heavenly Father in His providence in providing ways and means through which the epidemic has been kept under control to such an extent as to prevent greater mortality at such a time.

No report has been given as yet in which the cause of the epidemic was stated. In a general report received from Bro. Hiebert, our representative on the field, who was at Asuncion when the epidemic first started, he stated that the Paraguayan government was sending an army doctor with three attendants. The government requested that the expenses of the doctor be paid by the colonists, which will not include his salary. During the past week a contribution of $117.00 was received at this office to be used towards the payment of these expenses. Other congregations may have already taken similar action, and if others desire to do so such contributions will be used for this purpose and in case more is received than needed the balance will be used for general purposes in providing food until their harvest is ready.

We are very glad to report renewed activity in contributions for the need in Paraguay. During the month of November $5,068.86 were received from individuals and the co-operating relief organizations at this office. This amount is about sufficient to cover the needs of the colonists for one month, as reported in a previous estimate from the Asuncion office of the Corporacion Paraguaya. We trust this activity will continue and that we can again be able to report similar receipts in the next few months. Detailed reports will be given through these columns in due time.

In the general reports received from Bro. Hiebert we find a number of encouraging features as well as such as are not, which are incident to the establishing of a new colony in a new land where certain climatic and other incidental conditions must be met. We shall try to give our readers glimpses of these problems as well as the more pleasant features of the work from time to time.

In the erection of the houses by the colonists, under date of October 17, it is reported that most of the immigrants of the first and second, and many of the third groups, 180 families in all, had already moved into their new houses, nicely whitewashed with quebracho ashes and flour. Quebracho is the name of a tree which is famous for the tanin they extract from the tree and used for tanning leader. Most of them are really large houses to be built for the first year. Some have used plain wire and hung mud-soaked grass over the wires for the walls and plastered a few more mud coats over them. Some have used sticks instead of wire and many have made mud bricks. The mud bricks make by far the best houses that have been built thus far. The roofs are mostly out of mud and grass and will not last over two years at the best without repairing.

As stated before, the work of establishing a colony of nearly 1,500 people in a new country under entirely different conditions from their former surroundings is not an easy task. The representatives of the Corporacion Paraguaya as

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well as our representatives and the colonists have many problems facing them. In a recent meeting held at Philadelphia, Pa., with the manager of the Philadelphia office of the corporation, it was thought practical and desirable to have some one pay a visit to the colony in a general capacity for observation and to give such help to the local representatives as may be possible and to send a general report to our home offices.

In the selection of such a person, Bro. T. K. Hershey of the Argentine Mennonite Mission was given consideration and accordingly a cable was sent to him asking if it would be possible for him to go. His reply was favorable, and with the granting of his release by the Executive Committee of the Mennonite Board of Missions and Charities, Elkhart, Ind., has been given final instructions to leave the Argentine for Paraguay about January first of next year. We are hopeful that such a visit will be helpful to all concerned and his reports as well as his assistance on the field will be awaited with much interest. There has been no limit as to the time he is to spend on the field, but in general it had been thought that the trip would require about four or five weeks. The expenses of his trip to be borne by the Mennonite Central Committee. The advantages of having him make this trip from Argentina instead of having some one do so from America will readily be seen, as the expenses will be much less under this arrangement because of his favorable location to the field. Another advantage will be his familiarity with South American ways and the use of the language.

Scottdale, Pa., Nov. 28, 1930.

BETHEL COLLEGE ELECTED DIRECTORS

The board of directors of the Bethel College Corporation were given power to make arrangements for the underwriting of pledges at the annual meeting of the corporation held on Friday at Bethel college. This was done to get the college finances into such condition that application can be made for entrance into the North Central association of colleges and secondary schools. According to the association rules, pledges cannot be accepted in the financial statements.

The Rev. P. P. Buller of Goessel, Rev. N. Horsch of Beatrice, Nebraska and Dr. R. S. Haury of this city were re-elected on the board of directors. Jonas Graber of Kingman was elected to take the place of J. E. Regier, who has resigned. These with the following compose the present board of directors: Rev. C. K. Goering, Moundridge; R. A. Goerz of this city; Rev. M. J. Galle, Lind, Wash.; Rev. J. H. Epp, Hillsboro; Rev. P. J. Wedel, Moundridge; Rev. J. E. Entz, Newton; Rev. C. C. Wedel, Goessel; Rev. G. N. Harms, Whitewater; J. J. Buhler, Buhler, and Rev. H. T. Unruh, Halstead. These directors will meet in February to formulate the program for the following year.

The regular officials reports given indicated a gradual and healthy growth in all departments of the college. Reports were given by Dr. J. Kliewer, president; Rev. H. T. Unruh, secretary of the board, and J. F. Moyer, custodian and treasurer.

BLUFFTON COLLEGE NOTES, DECEMBER 1

At a recent meeting of the Executive Committee of the Board of Trustees of Bluffton College Rev. I. R. Detweiler, of Goshen, Ind., was appointed to teach Biblical Literature at the institution for the second semester, beginning on January 29, 1931. This action of the committee comes after a careful deliberation by its members of the essential characteristics for this office.

Rev. Detweiler was president of Goshen College for four years, professor of Biblical Literature at that institution for twenty years, pastor of the Eighth Street Mennonite Church at Goshen for over eight years, and a missionary in India for two years. He has also been a pioneer in religious education for the high schools in the same city. The Religious Educational Training School, now accredited by the State, was also started by him.

Last Sunday the Vesper Choir of the College broadcasted a program consisting mostly of sacred numbers from the station WOWO, Ft. Wayne, Ind. This program was sponsored by the Berne Chamber of Commerce and was highly enjoyed by the many friends of the College. In the evening the choir rendered a program in the Berne Mennonite Church, which was also greatly appreciated. There were six members of the Berne church, who are students at Bluffton, singing in the Choir, which fact made the trip all the more delightful. The Choir and the College wishes to express its most hearty appreciation to the Chamber of Commerce and the church for the fine co-operation which made these programs a success.

Special features of the radio program were solos by Hilda Amstutz of Pandora and Elizabeth Habegger of Berne, and a male quartette by four students from Berne.

Over the week-end before Thanksgiving a group of students of the Sociology Department under the leadership of Dr. Bauman made an observation trip to the Kentucky Mountains. The group went through a coal mine and observed the conditions under which the coal miners labored and then proceeded to a mission school established by the Methodist Church among the mountaineers. The trip was very delightful as well as instructive and was much enjoyed by all.

On Tuesday evening of the past week the Pennsylvania Club of the College gathered at the home of Dr. and Mrs. Bauman where they were entertained with various things from Pennsylvania which reminded one of home. Scrapple, apple butter, and pretzels were several of the products imported from the home State for the occasion. Mr. H. A. Alderfer entertained the group with some readings in the Pennsylvania German dialect. The program was arranged by the executive committee consisting of Warren Weiss, Pres., and Kathryn Moyer, Sec'y, assisted by other members of the club. Between twenty and twenty-five students and members of the faculty were present to enjoy the evening together.

On Saturday the Department of Education of the College features a district meeting of teachers and alumni. Talks by the local superintendent of school, the superintendent of the Lima schools, and other educators were interesting and instructive. A number of alumni were welcomed to the meetings.

THE EASTERN DISTRICT CONFERENCE BROTHERHOOD

News concerning this organization is not a stranger in these columns. Reports of its activities have appeared at more or less regular instances since its inception thirteen years ago. And those records are a chapter of interest in history of the Mennonite Church—would that they might have been greater. To that chapter the yearly meeting held at Hereford Church, Bally, Saturday, October 18, gives additional length.

The extent of the enlightenment of the reader concerning the origin, growth, function, etc., of the Brotherhood is on the part of the writer an assumption. And it not being his purpose to give a sketch of these activities—there being others who are better fitted for that work and also having a "more perfect knowledge", of these things, he shall pursue the course of reporting a few of the impressive features of the aforestated program.

The program called for four addresses and four five-minute speeches. These were interspersed with other literary features and business routine so as to make the whole of the afternoon and evening a very delightful event.

Those addressing the meeting were: Rev. Carl J. Landis, Pastor of the First Church, Philadelphia; Rev. A. S. Rosenberger, Pastor of West Swamp Charge; Mr. Maxwell H. Kratz, Esq., Haverford; Rev. W. S. Gottshall, Pastor of the East Swamp charge was scheduled to speak but voluntarily relinquished his time for the use of matters of business.

Rev. Landis chose as his subject: "The Need of a Brotherhood". He built up his discussion around the following thoughts: (1) It will be a factor in creating a friendly and congenial relationship between the members of churches not as yet well acquainted; (2) It will be instrumental in drawing together the now greatly divided branches of the Mennonite Church.

Rev. Rosenberger spoke on the topic: "Being a Man". He began his message by asking the question, "What does it mean to be a man?" He then named five characteristics and enlarged on each one. They were (1) Courage; (2) Loyalty; (3) Joyfulness; (4) Unselfishness; (5) Godliness. He called the attention of the audience especially to the fact that Christ is the best example of manhood and that only through Him can we be fully man.

Mr. Kratz gave a very vivid description of the conditions of our brethren in Russia and of the effort on the part of the All-Mennonite Relief Commission to afford some assistance. "The amount of the relief work accomplished by that committee since its organization," he said, "is close to the two million dollar mark." Rev. Gottshall, though being excused from making an address was asked to give a word of greeting.

The five-minute talks were given by laymen. They were: Mr. Norman Berky, Allentown congregation, "How can the Brotherhood do more for our church"; Mr. Wilmer S. Nice, Schwenksville, "The greatest problem before our church"; Mr. Ely R. Fretz, Springfield, "What can we do to create more interest in our Brotherhood?"; Mr. Clarence Shelly, Zionsville, was not able to be present. All these talks were concise and poignant. A general discussion followed each.

Musical numbers were rendered by members of the Quakertown, Allentown and Bally churches. The devotional exercises were conducted by Dr. E. E. S. Johnson, Hereford, and Rev. Freeman H. Swartz, Norristown. Mr. Jacob R. Fretz, Lansdale, President of the association, presided.

The presentation of reports and of the actions of the body should also be of interest. There were three reports: that of the Field Secretary, Mr. William Mohr, Allentown; that of Mr. John D. Moyer, Souderton, Chairman of the Committee on Church Promotion and Missionary Work; and the Resolutions Committee.

Brother Mohr, who has the honor of being the first appointee to the office of Field Secretary, gave a very comprehensive account of his activities and of the condition of the brotherhood at large. He reported a total membership of 226, and four local organizations or divisions. He added four recommendations that would be instrumental in strengthening the Brotherhood. They were briefly: (1) The organization more of local divisions, (2) The combining of the members of smaller congregations into divisions, (3) Some definite task for the Brotherhood as a body to accomplish, (4) A more careful check of members and a constant contact with them.

Mr. Moyer presented the results of a careful study of plans for a Ministerial Pension Fund. He reported that of the several plans studied; Insurance, Direct Fund, and Building and Loan, the latter seemed the most feasible. He quoted statistics to show that monies deposited in this way yielded surprisingly large and quick returns. A motion was made authorizing the President of the Brotherhood to present the matter before the next session of the Eastern District Conference.

The following Resolutions were presented and accepted by the group:

I. That we express our gratitude to our Heavenly Father for the beautiful Autumn weather; also for the privilege of gathering in our annual meeting.

II. Since there is an apparent lack of attention or neglect replying to letters of request for information relative to church work in general and the Brotherhood in particular, we recommend that closer attention be given to these requests.

III. Since the forefathers of our churches were willing to sacrifice much to maintain and observe the Christian Sabbath and since by the laws of the State of Pennsylvania for more than a century the sabbath was held sacred, we plead that every Christian voter avail themselves of their sacred privilege in using their vote in favor of maintaining the Christian Sabbath.

IV. The present situation in the Commonwealth of Pennsylvania and throughout the nation demands of us that we uphold by our voice and vote only those who can give assurance of maintaining and enforcing the 18th Amendment.

The Executive Committee, a body of fifteen directors elected for three years each, chose the following as their officers for 1930-31: President, Jacob R. Fretz; Vice-President, Norman K. Berky; Treasurer, John D. Moyer; Secretary, Ely R. Fretz, Mr. William Mohr was again appointed to the office of Field Secretary. Grace Mennonite Church, Lansdale, was chosen as the meeting place for 1931 gathering.

The Bally Congregation was a very genial host. Every facility of their church plant was open for the making of the program a success.

The Ladies' Aid served an appetizing supper in the basement of the church for a very nominal cost.

As the group began to divide after the dismissal of the evening program and journeyed homeward, it was with feelings akin to the Psalmist whose words had earlier been quoted: "Behold how blessed and how good for brethren to dwell together in unity."

Freeman H. Swartz, Secretary, pro tem.

THE CALAMITY BEFALLING THE GERMAN PEASANTRY IN THE SOVIET UNION

By Prof. Dr. Auhangen

There have been times before the supremacy of the Bolsheviks when the German colonists in Russia felt themselves oppressed nationally as well as culturally, but the conditions under which they now live are incomparably worse. It might seem as though the constitution of the Soviet Union respected national minorities, for example, one might name the "Volga Republic" and other districts in the Union having about twice as many German colonists as in the Volga Republic where the law grants special rights to "minorities". But closer examination shows that these privileges shrink to nothing more than tolerating the language of these people. In every other respect, economical, social, cultural, the policy of the Soviet Union is absolutely centralistic, the same method being applied to all nationalities. The new radicalism in control since 1927 is determined to utterly destroy German culture. Ever since the first German settlements this, the socialization of husbandry, is the unparalleled tragedy of their history. By this method the Bolsheviks aim to suppress private cultivation of the soil and to promote collective farming in every possible way.

The German peasantry everywhere is convinced that private farming is doomed and the maintenance of life in the future will be possible only through the collective. Through the effect of increasing terror a considerable number of colonists have been compelled to accept the Collective—if they were not already driven into it by violence. The "Collectives"—which name indicates something like an association working on a large scale—are completely directed by the State, the members of the collectives being nothing but farm laborers, as their movements are practically limited. The socialization of husbandry means absolute slavery of the peasants. Closely connected with this is the anti-religious policy. In close association with the materialistic husbandry only the materialistic conception of the world is allowed. Losing their clergymen and religious teachers the colonists lose their leaders. By such a policy the Russian-German colonists are irredemiably driven to economic misery, moral decay and final destruction.

This is certainly a most serious matter with the German colonists in Russia. There are about 1,200,000 of them at present in the Soviet Union. This is about the 12th part of the peasant people of Germany itself.

To most of them—in the Volga Republic 80 per cent., and in other parts of Russia 90 to 95 per cent.—the present conditions are distressingly horrible. The apparent moderation of the course which came into effect in March both in regard to the socialization of husbandry and the policy relating to religion has brought about because of indignation in foreign countries roused on account of persecution and particularly the concern of the peasantry about seeding the fields last spring at which time the attitude of the peasant became alarmingly threatening. Although the fear on the part of the farmers has now slightly diminished the Germans know very well that the Government will again resume its socializing policy with energy. The passionate longing of the German people in Russia is to emigrate. The premature immigration of last fall is still fresh in the minds of all in spite of all the hindrances thrown in the way of the 14,000 men and women gathered in the suburbs of Moscow, when only 6,000 were permitted to cross the borders.

A repetition of the movement was anticipated for spring but the Government contrived to stop it by extremely terrible methods. First, the Government proceeded against the upper classes of the peasantry, the fight against them being regarded the most important means for socialization. This fight was carried into the villages of the Russians and Germans alike but it affected the German farmers to a higher degree. The imposition of unjust taxes generally and the requisition of grain which they did not have was the means of driving thousands of farmers from their homes last fall. But a much more horrible lot fell to the ten thousands of farmers when the policy of "liquidating the Kulaks" was undertaken. The policy was recommended by the Communistic Party. The victims were notified by the local authorities to be ready for deportation within 24 hours. Old people, infants, those fatally sick, pregnant women whose time of confinement was at hand, were transported to distant cities regardless of frost or snow. They were carried by railroad in tightly locked cars in which were confined 40 to 50 people with all the belongings that they were permitted to carry with them. The only provision for nature's call was a single pail. They were treated worse than cattle. Their destination was the swampy forest region of the far north, west and east of the Ural mountains, where the men, during the first part of their stay, had to work in the bush.

It appears to be the intention to settle most of the deported ones in these inhospitable wastes without giving them the least assistance from the state for the maintenance of their lives. For the time being families are locked up, sometimes with the heads of their families and sometimes not, in former monasteries, churches, or barrack camps confined to very narrow quarters. The sleeping space allowed for one person is only 20 inches. The beds are bare planks, three shelved, one above the other. Sometimes 1,000 people and even more are crowded in one room. Hunger and epidemics rage among them and increase from week to week. Eye-witnesses from a camp in the district of Archangelsk report that of the 6,500 men and women deported to this place, 25 per cent. of them being German, 1,500 of them died before the first of last May and every day from 50 to 60 are being added to this list of victims. The survivors have no hope of living through the year. In one Siberian camp 6,000 children have died and an increasing number of adult fatalities is reported.

Numerous letters from scattered fugitives give unanimous testimony to the horrible situation. The miserable people continually beg for release as they see nothing but death before them in their situation, but the Government is heartless. In view of the great mortality among them, the Government finally did give permission for the return of the aged and the infants, but their return could only be arranged in part.

Publicity concerning these horrible conditions are scarcely known in the outside world. What is taking place in the remote wildnerness has not been equalled in history. It is not in the frenzy of war hysteria but in cold-blooded deliberation that tens of thousands of men and women are murdered. The victims are not criminals but excellent, and farmers whose only crime is their preference for private husbandry.

Most pitiful is the fate of the tens of thousands now in prison for many months because of their desire to migrate and on this account charged with anti-revolutionary agitation. Added to these in prison for their desire to migrate are those under arrest and conviction charged with evading the payment of the unreasonable taxes imposed upon them which they could not pay. In many places the numerous available prisons were crowded to excess so that provisional jails had to be provided to hold the prisoners.

The total number of peasants exiled or imprisoned is of course kept secret by the Soviet Government. A conservative estimate would place the number at 150,000 if all members of the families are included in the estimate. But the number may rise to 200,000 or 300,000. Probably the number of German colonists in this estimate is 30,000.

The misery of the German peasants is aggravated by the fact that the grain demanded by the Government was taken from them without any consideration being given to the crop failure of last year in a number of important settlements in Siberia and Kasakstan, thus leaving the population to die of starvation.

Never and nowhere have German people been so mercilessly oppressed as they now are by the Union of the Soviets. If the protection of these people shall not remain an empty phrase quick rescue and immediate action is an absolute necessity. It is self-evident that there can be no thought of helping millions of people to migrate, no matter how much they may long to do so. Efforts must be confined to the needs of the thousands who have suffered ruin. Germany could receive these people. They are a choice selection of Russian-German peasants. They are needed and should not be left to go overseas. Without much financial outlay they could be located, especially in the eastern sections of the country to replace the many who are going from the land into the cities.

(Translated from "Der Bote" by Rev. Jacob Janzen.)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 21

Joy To the World (A Music Meeting)

Lk. 2:13-14; Eph. 5:19-20

Planning the Meeting. The theme of this meeting might also have been "The Great Hymns of the Church." Plan to sing some of these splendid hymns. Various members might make lists of what they consider to be the ten greatest hymns. Let some one discuss what makes a hymn great, why do some live for centuries and others die almost before the ink is dry? Do all religions motivate singing of these songs of hope and comfort? Is there any difference as to who does the singing in the church service, shall the congregation sing or shall they pay soloists to do it for them? Above all things after you have carefully advertised this meeting with posters and invitations by all means plan to sing some of these great hymns, sing with reverence and power.

Suitable Hymns. "The Old Rugged Cross," "Beneath the Cross of Jesus," "Draw Me Nearer," "My Faith Looks Up to Thee," "All Hail the Power of Jesus' Name," "O Little Town of Bethlehem," "Noel," "Joy to the World," "I Love Thy Kingdom Lord," "Rock of Ages."

Found in the Scripture Text. Since the Innkeeper could not or would not find any room in the inn as a fit birthplace for the humble Jesus, it is only to be expected that a wise loving Father would make amends by sending His heavenly choir to welcome the Christ into the physical world. And what a choir it must have been and what an anthem they sang, so simple and yet so majestic, it needs no comments, any child can understand it; "Glory to God in the highest, and on earth peace, good-will toward men."

The story is told us of the sickness of a girl in the humble cottage of a gardener in the royal estate. Due to the lack of the right kind of food, and the mother's worn-out condition the child grew worse and worse. One day a common-clad motherly women appeared in the home and ordered the mother to bed, carefully nursed the child back to health, cleaned up the house, supplying all the material needs, so that in a very short time there was great joy in that humble home where there had been great anxiety and grief but a short time before. Some weeks later, on the occasion of some royal festivities the mother looked upon the face of this kind woman who has been so kind in their need, and was surprised to discover that it had been Queen Victoria. The Christ has become that and even more to us by coming into this world and giving His very life for us.

On a later occasion, when Jesus was triumphantly entering Jerusalem, we hear a glad chorus of the multitudes praising Him, singing: "Hosanna in the Highest." When some objected Jesus said: "If these would hold their peace the very stones would cry out." A few days later when the disciples were gathered together with Jesus in the Upper Room, after having instituted the Lord's Supper they sang a hymn. We would like to know something about the hymn they sang. It must have given strength and comfort.

In Ephesians, Paul is urging the church to speak "in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." How it does help, when we sing, especially when we sing some of those fine songs of hope and comfort which have arisen out of a deep spiritual experience. This does not mean to be so stiff and aristocratic as to buy some professional singers to do the singing for us. Even our own choirs should not take the place of our congregational singing to too great an extent. We need to sing and most people want to sing. Birds sing, all nature sings. Some time ago a man returned home after having been in an out-of-the-way place. The first thing he did when he entered the house was to turn on the radio. Apologizing he explained that he was almost starved for music.

Paul then continues asking us to "give thanks always for all things." This is very fitting in this happy season of the year. Surely we are much blessed in having this great revelation through Jesus Christ. Although there is a real danger that the true spirit of Christmas will be submerged by our commercial Santa Claus and gift-giving along with all our social activities, nevertheless we do find a softening influence at this time of the year. Some time ago a man sentenced for a long period of imprisonment was to be paroled if someone could be found who would be responsible for him, but no such person could be found. Soon the Christmas holidays came, and a clever official advertised again in the papers and under the spell of the Christ influence a dozen or more men offered to become the sponsor for the unfortunate man. We do need to give thanks and live the Christ-filled life not only at Christmas but the year around so there may be "peace on earth and good-will among men."

What Makes Hymns Great? I am not a hymnologist. I know very little about the technique of music, but I believe two things are essential if a hymn is to live. In the first place, the hymn must be born out of a real spiritual experience. It must be born rather than be ground out for the few paltry dollars it will bring. It is the result of the longing of a soul. In the second place if a hymn is to live it must carry a message. Quite often if not usually it is a universal message which crosses all boundaries of race and class. It puts us in touch and in tune with the Divine. It will help us to be in tune with the breat Master Violinist.

Clippings. On the Topic

Christianity is the only religion in the world that sets people to singing.—A Great Japanese, Urataro Yobumoto.

There are nearly 500,000 hymns and approximately 200 languages and dialects through which Christianity is preached and sung in evangelizing the nations. There are 5,000 authors and translators of 30,000 hymns. There are thirty-five million copies of hymns in circulation. They have circled the globe and covered the earth. Surely God has sent His singing upon the earth to touch the hearts of men and bring them back to heaven again.—C. H. Hohgatt.

* * * *

I know no more about music than a hog does about the "Doxology," but I can tell when a song gets mixed up in the heart-strings of the people.—Billy Sunday.

* * * *

Favorite Hymns

England: "Lead Kindly Light."
Wales: "Guide Me, O Thou Great Jehovah."
Scotland: "The Lord Is My Shepherd."
German: "Jesus Still Leads On."
Salvation Army: "Must Jesus Bear the Cross Alone?"

THE LOST CHORD

Seated one day at the organ,
I was weary, and ill at ease,
And my fingers wandered idly
Over the noisy keys.

I know not what I was playing,
Or what I was dreaming then;
But I struck one chord of music,
Like the sound of a great Amen.

It flooded the crimson twilight,
Like the close of an angel's psalm,
And it lay on my fevered spirit
With a touch of infinite calm.

It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loth to cease.

I have sought, but I seek it vainly,
That one lost chord divine,
That came from the soul of the organ,
And entered into mine.

It may be that Death's bright angel
Will speak in that chord again;
It may be that only in heaven
I shall hear that grand Amen.

—Adelaide A. Proctor.

PREPARING OUR YOUNG PEOPLE TO BECOME FUTURE LEADERS

By Joseph G. Mounteany

The future of the church and all of its auxiliaries depend upon the young people and the kind of training they receive for taking part in the affairs of the church. Without the proper training it will be a hard matter for the young people to take hold of the work which had been carried on by the former pillars of the church.

I have been asked to write briefly on the young people in the church and toward this end I will endeavor to comment briefly on the importance of training our young people to take up the work which must be carried on for the furtherance of our Lord's cause.

It was not many years after the Christian Endeavor movement was started in this country that the Deep Run New Mennonite Church succeeded in organizing what was then known as a young people's society. For a time these meetings were held in the various homes of the members and later the meetings were held in the church. Leaders in those days included many who now have gone to their reward and others who remain the pillars of the present society and who are eagerly looking forward to the young people taking up the work.

This society, started soon after the inauguration of the C. E. movement, was a success (and incidentally we might remark here that the Christian Endeavor Society of the Deep Run church is an outgrowth of that society founded by our fathers.)

However, as in all other organizations, there were periods when the interest seemed to wane and then again the interest increased. About 1910 there seemed to be an outstanding revival in the affairs of the society and it was about that time that it was decided to re-organize into what was to be known as the Deep Run C. E. society and since that time the society has been making progress.

If the work of this society or any other society is to continue, the young people must take a part. It is here they will be trained to take up the work themselves in the future.

We respect, we revere and we praise all contributions that the older people make to the activities of the society, but it has always been my contention that one of the causes for waning interest is the fact that the persons of more mature years are inclined to take too prominent a part in the programs and discussion of the topics with the result that the younger people will become disinteresed.

What the young people need is action and if they have this, they will become interested in the affairs of almost anything they will attempt to accomplish.

It is not my contention that the older folks should simply turn over the reins to the young people, for they surely are in need at all times of the advice and encouragement the older people can give them, but my contention is that in order to retain the interest of the young people they must be given an opportunity of taking an active part in the work for the advancement of His Kingdom.

For a child to participate in a young people's meeting in the church does not imply that he or she must discuss at any length the topic, but it does imply that the child can be given an opportunity of quoting a passage of Scripture or it can sing or perhaps contribute to the program with a recitation or an appropriate reading.

In closing permit me to state again that upon the child of today depends the future of our church and let us all bear in mind that well known saying of Our Master: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

BOILING OVER

By A. J. Archibald

About one month after Dr. Bud Kelland hung out his single, he was summoned to the bedside of Mrs. Oscar Blake. Oscar had gone on several years earlier, leaving only the widow and a granddaughter, Eve, and property enough to insure their comfort. When the doctor came into the airy chamber Eve gave him cordial greeting, then stood waiting the verdict. In a moment the young physician spoke very gravely.

"This is a surgical case and no time must be lost. She should be in the hospital in thirty minutes."

The girl manifested no weakness or despair. One swift embrace for her dear one, then efficient action. Grandmother was in an ambulance and on the way before she could frame a protest. Eve clung to her beloved in the ambulance, held her hand while the ether did its work, and was the first to greet her as she came back from the depths. She was a thoroughbred. Doctor Kelland was drawn toward her by a pull which he had boasted could never reach him. The aged convalescent required daily attendance of her physician, and by the time she was on her feet, the doctor had been swept off his.

They were to be married in vacation time, and his practise being excellent, the honeymoon demanded a new car. They had visited a dozen showrooms before purchasing, and it was a proud hour for him when, with Eve, he drove away from MacDonald's garage in his splendid new coupe.

"We will give her a try," he called to MacDonald, "up Mount Thom way right now. If she is no good she will be back on your hands."

Sure enough, they were back at nine o'clock that same evening, and Mac was apologizing at length:

"Of course, she is a new car and not worn in yet. Give her a chance. What if she did boil over? The spark may be a mite late or the fan belt too loose. We'll fix her for you, Doc."

And very sternly Doctor Kelland made reply:

"When I buy a new car I expect her to act normally. If you can fix her, all right. If not, well—I will not have a car that boils over."

As they drove home in the old car, Eve put her hand on his shoulder, and said: "I am glad you were firm, Bud, dear. Boiling over is a serious fault."

The fault was righted. The honeymoon radiator remained cool, and at the end of the week they were far from home. In the morning as they looked over the map, the bride was surprised that this point seemed so distant from their own town. Very innocently she asked: "How will we ever make it in four days?"

"Four days," he scoffed; "I do not get married often. Ten days more will be fine."

"But," she returned, "you know that grandmother is still weak and is expecting us on Saturday. I ought to go back, and we will be happier if we treat her right. In fact, I promised her. We must be back."

All the hot blood of a thousand fore-fathers and foremothers rushed up from the abyss and surged in his head. Such opposition was new to him. He would trample it and crush it right away. The loving bridegroom had become a maniac. With flash and fire came this utterance:

"This is the wrong time to discover that you have changed your mind. You were sure that you loved me and now the whim of an old lady means more to you than anything that I desire."

He slammed the door and disappeared.

Eve was hurt to the core. And such a surprise! So unreasonable! Such a temper! Was this to be the dreamlife? Quietly she packed her bag and started out to find a taxi. As she inquired at the desk Bud stepped up from nowhere and said: "If you really want to go to the depot, I will take you."

Before they had gone two blocks they met a car with their own home state number-plates. There was instant and mutual recognition. Both cars halted and went into reverse till they stood side by side. It was Doctor Seasholes, who had married them the week before. Eve got out, followed by her husband, and went around to the minister's side, and said:

"Doctor Seasholes, God sent you here. There is trouble. When I got a new husband I expected him to be normal. But he boils over on the least provocation. Can you fix him? If you can, all right. If not—well, I cannot have a husband who boils over."

With brimming eyes she dashed back to their own car. The old minister loved them both. He saw that it might help to listen.

"Tell me about it, Doctor Kelland. Her happiness means a lot to me. I believe in you; but what have you done?"

Bud gave him the plain facts, and concluded: "I am really mighty sorry, Doctor Seasholes. Get out of your car and come over and let's fix it."

So they came over to the other machine, and the man who had made them one said, with a benignant smile: "I think we have fixed him for you, Eve. Try him again."

And the new Bud added: "I am glad you were firm, Eve. Boiling over is a serious fault. I think I am cured. Will you try me again, dear?"

"Oh Bud," she sobbed, "I want you so. Get in here. Good-bye Doctor Seasholes. And—oh, thank you!"

—Young People.

THE S. S. LESSON

December 21

Timothy. (The Influence of Home Training).

2 Tim. 1:1-6; 3:14-16.

Golden Text: From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3:15.

It would seem that the most improbable place to find a child who was to become a conspicuous Christian would have been in a family where there was a matter of difference in the nationality and the religious beliefs between father and mother. Mixed marriages always present serious problems. The father of Timothy being a Greek would naturally not have looked with enthusiasm upon the religious training of his child, but the fact of the matter seems to have been that the father was entirely indifferent in spiritual matters and the religious training of his son gave him no concern. The mother with all the traditions of her race behind here even though she stepped out of the bonds of her nationality in her marriage no doubt realized how sad would be the life of her child without a knowledge of God and so gave serious effort to train her son in matters that which she knew was the service of the true God.

Paul's first visit to Lystra may have been the occasion of the conversion of the mother of Timothy. No mention is made of his name at that time, but, upon his second visit, we find Timothy one of the well known and well esteemed Christians. It may be that, upon the first visit of Paul, Timothy was still very young and not therefore able to take an active part in the work. That Paul though discouraging the Gentile Christians from becoming Jews when they became Christians circumcised Timothy shows no inconsistency since Timothy was of Jewish descent through his mother and therefore rightly could be numbered with the Jewish race. Upon his meeting with the great Paul Timothy became his beloved friend and companion. Paul because of his infirmity, often needed the assistance of others, especially in writing his letters and in this Timothy fitted into the place. The youthful presence of the young man brought out that fatherly spirit in Paul that could not otherwise appear unless greatly attached to one whom he could love and cherish as his own son. With him, as it often has happened with others there needed one to whom the childless disciple could entrust responsibilities that must be taken care of after he had passed from the scene. There is nothing so humanly touching in all the associations of Paul as his relation he bore to the youthful Timothy whom he called his son.

The beginning of a great life for God should start in the home. If that home is one where God is known and served the children who grow up there will, in all likelihood, carry from it those traits of faith and character which will keep them near to God. The curse of this generation is the godless home. The family worship, the Bible study and the good example of the parents is the mainstay of any nation or generation. The salvation of the race is in the keeping of the Christian home. From it have come the benefactors of the race and from it will come the future men and women whom the ages will rise up to call blessed.

Timothy had the advantage of a Godfearing mother and grandmother. Had he been born into a family of wealth, culture or influence, no matter how well they stood with the world, he would have been born unfortunately for many young people have been anything but blessed by coming into the world into luxurious surroundings. No one could have been better born than Timothy and the young man or woman who is born in a home, no matter how humble, where there is the fear of God, may be congratulated in having the best possible start in the world.

Paul was particularly gratified that Timothy had been taught the Scriptures from childhood. No one is safer against the sins, temptations and trials of life than the youth who knows the Scripture and has learned to know and love God through them. Here is a hint to all parents. Their piety and morality cannot help in the formation of a true Christian character unless it is accompanied with Scriptural knowledge that comes from making the study of the Word of God a daily occupation. The reason so many people of today are so helpless in the face of evil or discouraging conditions is that they are not sufficiently grounded in the Scriptures. We view with alarm the growth of false religions and cults that make havoc of the faith of so many. This would not be so if people knew the

Scriptures. In our day the schools and other influences are crowding so heavily upon the time of growing boys and girls that we frequently hear the complaint that they have little time for other matters that make demands upon their attention. But, that is no argument for omitting Christian training. It is nothing but folly to throw away the grain and keep the husk. The complexity of the age calls for men and women strongly grounded in the things that are good, useful and true. The Word of God is the only foundation upon which to build safely against the future.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR NOVEMBER, 1930.

Menn. Ch., Hanston, Kan., $15.32; S. S. Christian Ch., Moundridge, Kan., $89.58; Emmanuel Ch., Noble, Iowa, $40; S. S. First Ch., Bluffton, Ohio, $34.22; North Star Ch., Drake, Sask., $/2; Vineland Group, Waterloo, Ont., $44.25; C. E. Soc., First Ch., Beatrice, Nebr., $25; Jacob Abrahams, Goessel, Kan., $25; Bethel Ch., Inman, Kan., $194.99; Coll. at Elbow, Sask., $5; C. A. Krehbiel, Donnellson, Iowa, $50; Menn. Ch., Pretty Prairie, Kan., $300; Anna F. Ortmann, Ethan, S. D., $5; Fairfield Bethel Ch., Hitchcock, S. D., $56; Sis. Ida Epp, Newton, Kan., $5; Lena Neimann, Newton, Kan., $10; D. A. Wedel, Meno, Okla., $5; Menn. Ch., Deer Creek, Okla., $20.17; Menn. Ch., Hillsboro, Kn., $58; Eden Ch., Moundridge, Kan., $355; C. E. Soc., Salem Ch., Freeman, S. D., $70; S. S. Hoffnungsau Ch., Buhler, Kan., $11.45; Bethanien Ch., Kingman, Kan., $11.50; Hebron Ch., Buhler, Kan., $54.33; First Ch., Mt. Lake, Minn., $78.07; S. S. West Zion Ch., Moundridge, Kan., $22.77; Friend, Whitewater, Kan., $30; Aletta Krehbiel, Clarence Center, N. Y., $20; Mattie Krehbiel, Clarence Center, N. Y., $20; S. S. Brudertal Ch., Hillsboro, Kan., $72.89; Menn., Ch., Buhler, Kan., $18.50; Bethany Ch., Quakertown, Pa., $49.57; New Hopedale Ch., Ringwood, Okla., $6.43; First Ch., Aberdeen, Ida., $202.95; P. H. Pankratz, Henderson, Nebr., $100; S. S. Eden Ch., Schwenksville, Pa., $100; Friend, Korba, C. P., India, $50; Westheimer Ch., Rosemary, Alta., $28; Ch. and S. S., Pratum, Ore., $26.30; Eden Ch., Inola, Okla., $27.05; Menn. Ch., El Reno, Okla., $8.50; H. H. Adrian, Escondido, Cal., $35; S. S. Bethel Ch., Mt. Lake, Minn., $100; Friend, Goessel, Kan., $5; Grace Hill Ch., Whitewater, Kan., $33.72; P. A. Graber, Pretty Prairie, Kan., $10; S. S. Bergthal Ch., Didsbury, Alberta, $75; Interest—Conf. Trust Fund, $191.50; Mr. and Mrs. C. D. Epp, Henderson, Nebr., $45; S. S. Summerfield, Ill., $61; Bergthal Ch., Corn, Okla., $52.38; Menn. Ch., Halstead, Kan., $79.06; Menn., Ch., Medford, Oklahoma, $24.21; Emmaus Church, Whitewater, Kansas, $824.14; First Church, Berne, Indiana, $601.79; First Church, Bluffton, Ohio, $58.68; West Zion Church, Moundridge, Kansas, $212; S. S. Johannestal Ch., Hillsboro, Kan., $42.61; S. S. First Ch., Newton, Kan., $75; Ladies Aid Soc., Salem-Zion Ch., Marion, S. D., $22.44; Salem-Zion Ch., Marion, S. D., $98.17; C. E. Soc., Richey, Mont., $34.15; Sundri Bai Soc., Beatrice, Nebr., $30; Mrs. C. B. Swartzendruver & Mrs. J. E. Baughman, Pulaski, Iowa, $30; S. S. First Ch., Mt. Lake, Minn., $80; S. S. Munich, N. D., $165.80; Greenfield Ch., Fort Cobb, Okla., $11; Sew. Soc., Jansen, Sask., $44.50; Herald Ch., Bessie, Okla., $8.60; Miss. S. S. Class, Bergthal Ch., Pawnee Rock, Kan., $15; Bergthal Ch., Pawnee Rock, Kan., $21.01; Menn. Ch., Butterfield, Minn., $6.81; Ladies' Choir, First Ch., Berne, Ind., $60; First Ch., Mt. Lake, Minn. $30.25; Sichar Ch., Cordell, Okla., $12.83; First Ch., Aberdeen, Ida., $59.25; K. A. Richert, Newton, Kan., $25; Grace Ch., Pandora, O., $45.82; S. S. Menn. Ch., Wisner, Nebr., $85.04; Edw. J. B. Waltner, Freeman, S. D., $75; Mr. and Mrs. David J. Schmidt, Aberdeen, Ida., $30; Menn. Ch., Greensburg, Kan., $18.25; Eigenheim Ch., Laird, Sask., $85; Bergthal Sew. Soc., Winkler, Man., $40; J. E. Entz, Newton, Kan., $30; Menn. Ch., Hydro, Okla., $40; Sr. C. E. Soc., Upland, Cal., $30; Barbara & Mary Steiner, Pandora, O., $30; Menn. Ch., Langham, Sask., $45.30; Ladies Sew, Soc., Langham, Sask., $75; New Hopedale Ch., Meno, Okla., $32.50; Salem Ch., Wisner, Nebr., $43; S. S. Eichen Ch., Noble, Iowa, $45; C. E. Soc. Bethel Ch., Mt. Lake, Minn., $16.77; First Ch., Philadelphia, Pa., $43.34; S. S. First Ch., Philadelphia, Pa., $20.61; Daily Vacation Bible School, First Ch., Philadelphia, Pa., $10.33; Ch., Waterloo-Kitchner, Ont., $23.25; D. H. Redekop, Cuauhtemoc Chih., Mex., $5; Bethesda Ch., Henderson, Nebr., $107.96; First Ch., Bluffton, O., $125; Jr. C. E. Soc., Bethel College Ch., Newton, Kan., $30.68; Bethel College Ch., Newton, Kan., $45.31; Menn. Ch., Colfax, Wash., $402.50; Ebenezer Ch., Mt. View, Okla., $30; F. J. Isaac, Newton, Kan., $5; Hoffnungsau Ch., Buhler, Kan., $297.71; Sew. Soc. Hoffnungsau Ch., Buhler, Kan., $103; Anna Wiebe, American Falls, Ida., $30; Menn. Ch., Pulaski, Iowa, $10.85; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.) $370.3.

Total	$8,126.27
Balance in Bank November 1, 1930	$ 286.13
Gifts for General Fund	$ 6,891.97
Gifts for Orphans, Teachers, etc.	972.80
Gifts for Sundries	70.00
Interest & Rent	191.50
Total	$ 8,126.27
Balance and Total Receipts	$ 8,512.40
Total	$11,412.40
Money Borrowed during Month	3,000.00
Paid on Orders During Month	$ 9,229.68
Paid on Dept During Month	2,000.00
Total	$11,229.68
Balance in Bank December 1, 1930	182.72

(On December 1, 1930 the Board has a debt of $14,000.00.)

Respectfully Submitted,

J. G. Regier, Treas

JOTTINGS

Dr. J. E. Hartzler, of Witmarsum Theological Seminary conducted a series of meetings in the Hillsboro, Kan. Mennonite church.

East Swamp, Pa. Sunday School enjoyed a visit from Walter Temple, Field Secretary of the Eastern District Sunday School Association. Gibel's "Hasten to the Manger" will be rendered by the Sunday School as its Christmas exercise.

Saucon Mennonite Church, near Coopersburg, Pa., Rev. Linford Folke, pastor, is in the midst of a series of meetings under the direction of Ira P. Dean evangelist and Bible teacher. He has a novel way of preaching with pictures.

After being absent from College for six weeks, Dr. J. W. Kliewer has returned to the Bethel College campus. During this time he has been visiting and conducting services in Upland, Calif., Colfax, Odessa and Monroe, Wash., Salem, Oreg. and Aberdeen Idaho.

Rev. Freeman Schwartz, pastor of the Eden church, Schwenksville, Pa., is organizing a Catechetical Class to begin Dec. 28. Rev. Schwartz has prepared an original program for the coming Christmas built around familiar old carols. In this program a part has been prepared for both old and young participants. Missionary Sunday was appropriately observed in this church on Dec. 7.

The Choir of Grace Mennonite church, Landsdale, Pa., gave the Annual Musical in the Germantown, Pa. church on the evening of Dec. 4. The pastor Rev. D. J. Unruh was the director. A number of excellent selections were very efficiently rendered. Not the least of the splendid numbers were those rendered as solos by Rev. Unruh. Miss Temple, one of the young people of the Germantown church, added to the pleasure of the evening by reciting several appropriate selections. The Germantown church observed Bible Sunday last Sabbath.

Another remarkable tree stands along the Perkioman. It is a hybred oak, the only one known in this country. The honor of indentfying the tree rests with the former editor of The Mennonite the late Rev.. Harvey Allebach who enjoyed such an extensive reputation as an authority on Botany that made him often sought for by persons wishing information in that line of science.

In our last weeks issue we had occasion to note a celebrated cedar tree in the cemetary of the Saucon, Pa. Mennonite church. Another cedar tree marks another interesting spot in the (Old) Mennonite church near Kulpsville, Pa. Besides that tree are the graves of General Nash and several other officers who were killed at the battle of Germantown during the Revolution war. General Nash is the person after whom Nashville Ten. is named. Years ago a local historical society erected a simple monument under the cedar tree to mark the resting place of these victims of the war.

Dr. R. H. Nicodemus of Covington, O. a member of the Church of the Brethren, has been engaged by the Berne, Ind. Minister's Association as the Bible lecturer for the Annual Union Meetings which will be held in the Mennonite church of that town, beginning Jan. 11 and continuing for two weeks. A beautiful service of sacred song was given in the Berne church by the Bluffton College Vesper Choir of 53 mixed voices. The program was one of the best ever given by a college group in this place. The Choir also sang over WOWO, Fort Wayne.

In an interesting communication from the Hillsboro Bible Academy Miss Selma Schmidt brings the following interesting items: The members of the Bergtal Mennonite church, Pawnee Rock, Kan. celebrated the 25th anniversary of the Ladies Aid Society on Thanksgiving day at which time a sumptuous dinner was served. In the afternoon a program consisting of the history of the Society, songs and music was greatly enjoyed. Sister Hillegunda van der Smissen and Sister May Smith of the Bethel Deaconess Hospital gave inspiring missionary tolks. Rev. Philip Wedel is conducting a series of meetings in the Mennonite church at Pawnee Rock. Dr. Hartzler's lectures are drawing considerable attention and receiving the appreciation of the hearers.

In Eastern Pennsylvania there is a small group of churches belonging to the Schwenkfeldian denomination which had an important part in the Reformation. Having been severely persecuted in Selicia the entire denomination, the ancestors of the Pennsylvania Schwenkfelders, fled to America. During their journey they were entertained and given assistance by Mennonites in Hamburg and Holland. In Pennsylvania they located on good farm lands and thrived. Many years after their arrival they learned of the financial distress the grandson of a Dutch Mennonite who had helped their fathers and sent to him generous financial assistance in gratitude. That there has always been the friendliest relation existing between them and Mennonites is shown by the facts that many Mennonite students have patronized their Perkiomen School at Pennsburg in whose library there is housed a remarkable collection of Mennonite historical material and, at present, a prominent Mennonite congregation is served by a Schwenkfelder minister. Recently the fellowship between the two bodies has received futher emphasis because the liberal contributions of the Schwenkfelder churches for the benefit of our distressed Russian Mennonite refugees.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, DECEMBER 18, 1930 No. 50

EDITORIAL

As The Mennonite has but fifty issues a year and as the issues for the weeks of fourth of July and Christmas are omitted, this will be our last for the year. It has been a year, during which a change in the format of The Mennonite was made and some slight changes in the subject matter. We wish to express our gratitude to the readers and contributors of the paper for their kindly co-operation and sympathy. After all it is the efforts of the contributors and the sympathy of the readers that makes a paper a successful one. We hope that the same mutual co-operation will continue and that the paper for next year will be a better one and one that strengthens the bonds of brotherhood existing among all its patrons.

The best wishes of the editor to all the readers are that to each and every one this will be a Merry Christmas and a Happy New Year.

The sensation of weeks has been the trial of a number of Russian engineers who were charged with conspiracy for the overthrow of the Soviet Government. Every detail of the trial was passed out over the Radio to every end of Russia. It is reported that while the trial was going on mobs were clamoring for the execution of the prisoners. At the trial the prisoners made speeches in which they acknowledged their guilt and implicated officials of other countries, notably in France and England. Each one was made to say that he deserved all he was getting. The press of the whole world fell for the fake, for we can conceive of no man of intelligence, as those on trial were reputed to be, who would act at a trial in which he was being charged with treason before moving picture cameras and into microphones. Ones impression from the reports given was that these men were good actors and had learned well the lessons taught them for the occasion. With all its blood thirstiness and cruelty the Soviet, upon the finding of these men guilty, made the pretense of great mercy by sentencing the men to short terms of imprisonment, thus bidding for a reputation quite contrary to its nature. The men involved were never heard of before the trial and will probably never again get public notice for the simple fact that any one with a grain of intelligence can see through the whole matter and recognize a clumsy fake pulled off by actors and not real persons. Had not the public press been so hungry for sensation and profits coming from sensations the whole thing would have been doubted and exposed as a fake which might easily have been done from the internal evidence of the testimony given out.

It is not the usual thing for religious papers to take notice of prize fights but one occured the other evening in Chicago which was unusual, not because of the participants or because of the so called "science" shown by the boxers, or even because of the crowd that attended but for two other reasons. The first of which was that the profits were to go to the assistance of the jobless and second because the winners three-year-old son was brought before the microphone to tell the public what he thought of the fight. Well, we do agree that the jobless need all the assistance possible in this critical time. But when men pay from two to twenty dollars to be amused for an hour by seeing two hard nuts pound one another they must not kid themselves that they are very charitable. They have selfishly demanded something for their money and have gotten its full worth according to their standards. That the promoters gave something in time and space and service need not be denied but they are thinking more of getting favorable attention than of getting people jobs. All that one can say of such bouts is that they furnish cheap advertising for the promotors and what charity gets amounts to hardly more than a drop in the bucket.

The ambitious reporter who arranged to have the winner's baby to lisp a word of comment over the air may deserve a word of comment for his ingenuity, but a storm of condemnation for mixing a child so early in his life in such brutal sport. Like the Romans of old who took their little ones to see the games of the arena, things like this may result in the growing up of a generation of men and women absolutely devoid of the finer senses of sympathy or pity. There is enough cruel selfishness in our present day economic situation without adding to it a sense that feeds upon brutality to the point of shedding blood.

When the misfortunes of the day and children are exploited in the name of charity by those who are in the sports for profit we see nothing praiseworthy in either venture. There should be a law preventing minors from witnessing such degrading spectacles as there are laws in some states keeping them out of the pool rooms, which by the way were the devil's breeding grounds until the Y. M. C. A. took them over and now teach boys to play so that they can qualify as real fellows in the low down dives that masquerade under the name of pool rooms, when they are grown.

In Philadelphia an offer was made some days ago by the sporting fraternity to promote a fight similar to the one in Chicago. They want to be regarded as good fellows in this city as they hope eventualy to be able to give performances on Sunday without interference of the police. However, the Mayor, who does not by any means pose as a conservative, looked into the offer and found that the promotor expected to take out $16,000.00 for expenses before giving anything to charity. Now this mayor may not know everything but he does remember his arithmetic and so assuming that the house would be filled with paying customers, he divided the number of persons who could fill the house with the probable amount to be taken in at the box office and found that there would be practically nothing left to help the unemployed! Of course the request for the bout was denied. About the meanest thing on earth is what our President, Mr. Hoover has been charging some of our congressmen with, namely seeking advantage or profiit at the expense of human miseries.

AN APPEAL FOR HELP

I suppose it is generally known that the southern part of Saskatchewan and large areas of Alberta had a total crop failure this year on account of drought. In some places they have had crop failures for several years. In many districts people are in great need of help. We are continually getting appeals for help in the way of clothing and means to purchase coal, etc. We attempt to help as far as this is at all possible for us, but, considering the great number of people affected, it is very hard to satisfy all need.

In order to describe the situation more fully, I must mention the fact that even in places where there is a crop, people are in need, because even the better grade of wheat, No. 2, is being sold at 38c per bushel. Where our immigrants have purchased land, they have to deliver one half of their crop to the vendor. Out of their own half they have to pay the threshing expenses, taxes and interest; besides, they have to provide for their families. It is plain that only by exercising strictest economy they can help themselves. Conditions as they are in Canada at the present time, are not known within the memory of the oldest settlers.

With the large number of immigrants that we have here, it is to be expected that we always have hospital cases where we must assist in defraying the expenses. For the above reasons we would again issue an appeal for help in the way of clothing and, where this is possible, also for contributions of money. I hope that brotherly love will again prompt us to do what we can to relieve suffering among our brethren in Canada.

Shipments of clothing intended for Manitoba should be sent either to the address of A. J. Fast, 412 Bannatyne Avenue, Winnipeg, Man., or to J. J. Siemens, Winkler, Man. For Saskatchewan, Alberta and Bristish Columbia they should be sent to our address at Rosthern, Sask.

Hoping that this appeal will again find sympathetic attention by those who have the means to help, I am,

Your sincerely,

David Toews.

GREETINGS FROM THE GOOD SHIP SHINYO FROM BRO. AND SISTER J. THIESSEN

Shinyo, Maru.
Off the Coast of San. Fr.
November 23, 1930.

Looking back to the Homeland, after the last physical ties of the Homeland are broken and we are again a thousand miles off shoreland, sailing along on the briny deep; one looks back with a mixed feeling of joy and sorrow. Joy, because you in the Homeland have really refreshed our spirits (I Cor. 16:18). Sorrow, because so many of those whom we have anew, for the first time learned to love and appreciate we shall never see again in this world. One also looks forward into the future with a mixed feeling. A feeling of joy in anticipating the joyful meeting with our coworkers, American and Indian, beyond the waters. Then there creeps a feeling of depression over a person because of the indefiniteness ahead; the probable danger for the family; the unpleasant suspicion gaining ground between Oriental nationals and western nationals. Time and again we have prayed with Moses: Lord, if Thou goest not with us, carry us not up hence. Up to the present He has lead, and we have willed to follow with trust in His plan for us.

Looking back to our churches in America the optimistic side in the scale of our impressions is heavier than the pessimistic. A year ago, immediately after the General Conference session a wave of unbrotherliness seemingly threatened to spread over our churches. But during our visits among the churches this fall we again felt a different spirit; a spirit and conviction that at the feet of Jesus is the very best meeting place for all. During our furlough we have visited over one hundred churches in three provinces in Canada and in fourteen states in the Union; and we have unmistakeably found the overwhelming conviction that in Christ we are one, and can thus work together.

As a farewell word to our home churches we wish to repeat what we have said to many an audience, viz. we are willing to represent our church in India, and above else our Saviour; but we confidently trust that our home churches will continue holding the rope.

With another: "Lord be with you till we meet again," we sail on to our India.

John Thiessen and Family.

P. S. Nearly a hundred steamer letters cheered us when we enterd our cabin on the Shinyo Maru in San Francisco. We heartily thank all friends for them. — J. T.

CONSIDERING

Is your life a joyous song
Or a whimper in the throng?
Are you gay and full of pleasure
Meeting out in worthwhile measure?

Does each error lift you higher
And the toiling make you spryer?
Can you delve into each fight
Fight it hard, yet breathing light.

Do you dote on wealth and treasure;
Cleaving to earth's richest asure?
Do you trust alone in might;
Hoping it to be the right?

Or dost strive for love and laughter,
Live life freely, shun disaster?
Worry not about your keeping.
Troubles flourish while you're weeping.

Birds and flowers in ecstasy
Live by Him from day to day.
Concerning not about the spinning
Chiming voices in the singing.

Rich is he whose work is pleasure,
Whose aye is aye and nay is nay;
Content when led through streams or pasture,
And knowing God to be his Master.

—E. M. Kennel.

CORRESPONDENCE

Salem Mennonite Church, Marion So. Dak,. Dec. 4, 1930. When looking back over the year that is almost gone by, we again have to confess that the Lord has dealt kindly with us, More so than we deserve, over against the numerous failures on our part, in the performance of our duties. In this day of speed and luxuries we are so apt to underestimate and even totally disregard our privileges and opportunities to do a kindly act. If we should take an inventory of what we have, or have not done in the past eleven months, we would find that most everyone has failed frequently.

The day, set apart to give thanks to Almighty God for the manifold blessings which His gracious and benevolent grace has bestowed upon us as a Nation and as individuals has been ob-

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Rev. S. M, Grubb..............................Editor
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served by a union Thanksgiving service with the Salem Zions church which was held at our church this year. Rev. P. R. Schroeder bringing the message, choosing his text from Psalm 116, in a very able and practical way he pointed out some of the Benefits of the Lord to us.

It is not only one day of the year that the Lord showers his blessings upon us, but each and every day we experience His grace and His love anew, and so we should not only be thankful one day of the year, but every passing day.

Since Rev. and Mrs. W. S. Gottshall left us in May for their new field of labor in Pa., our congregation has been visited and served by various ministers, I shall not begin to name them, but I am certain the congregation is grateful to each and everyone for the services rendered. Just now we are anxiously looking forward to the time when Rev. P. P. Wedel of Moundridge Kansas is coming to conduct a series of meetings throughout one week beginning Dec. 7th. May his stay in our midst be a mutual blessing.

On Nov. 23rd Communion services were held, Rev. P. R. Schroeder officiating. It was a beautiful Sunday morning and a large number partook of the sacred emblems representing the suffering and death of our Christ.

Arrangements are well under way for the Christmas program, as the time is again drawing near when we are reminded of the Supreme Gift which God sent from heaven to save mankind.

We are having very favorable weather for this season of the year, and in general our community is enjoying good health. We have abundant cause to be thankful to God from whom all blessings flow.

Wishing the Editorial staff and the readers of the Mennonite a most happy and blessed holiday season.

Adolph Preheim.

First Mennonite Church, Bluffton, Ohio, Dec. 10, 1930.—Dear Readers: If as the saying goes, "Three times is a charm", this correspondence should be brought to a satisfactory close without wandering into the waste-paper basket as two of its predecessors have done. The activities of Bluffton College and the First Mennonite Church are closely interrelated, and during the year both have received so much publicity either in direct reports or among the Jottings of this paper that a special correspondence seemed superfluous. This report shall therefore serve only as a resume of some of the outstanding occurrences touching the spiritual life and the social activities of the church.

During the early part of the year, notably between Easter and Pentecost, especial efforts were made through the workers of the Sunday school and in the sermons of the pastor to stress the note of personal evangelism, thinking particularly of the work of the Holy Spirit at Pentecost and praying for a renewed infilling as the most fitting celebration of the 1900th anniversary of the birth of the Christian Church. The commemoration of the 50th anniversary of our missionary activities as a Mennonite Conference could not have found a better life and missionary interest are inseparable. In this connection we also wish to recall our Easter communion service as an outstanding one, because for the first time in the history of the local church the congregation partook of the bread and wine together as one body while remaining seated in the pews instead of, as was customary, in groups at the communion table. This service was not one soon to be forgotten by the participants because of the atmosphere of real worship pervading it and the attendant spiritual blessings released thereby.

Our regular services are unthinkable without the weekly contributions of our church choir. On Palm Sunday, under the able direction of Prof. Lantz about 45 members of the church rendered the cantata "Bethany" by Rhys Herbert. We are now looking forward to another treat to be given us during the Christmas season in the rendition of Dudley Buck's "Coming of the King". Good sacred music and worship in our church services are inseparable.

Among those serving us in the pulpit from the outside during the year we would mention Rev. Albert Penner, who led us in four services during his stay at the college and the Revs. Adolph and Gerhard Friesen, who took active part in our church work during the years they attended Witmarsum Seminary. One of our services was set apart for the ordination to eldership of Rev. Carl Landes before he took up his pastoral duties in the Philadelphia charge. Rev. H. J. Krehbiel and Rev. D. J. Brand were with us during the early part of June, the one preaching for us during Commencement week, the other upon the occasion of a visit here soon after when the parents of Mrs. Brand celebrated their golden wedding anniversary. Not often are husband and wife permitted to walk through life together so long and it seemed as if our dear brother Boehr, who had been ailing for some time, was sustained physically in anticipation of this happy event, for when the celebration was over the tired pilgrim lay down and fell asleep to be with his Lord. During the pastor's vacation in August and the sessions of the Middle District Conference various members of the church took charge of the services.

As "high lights" in the activities of our Sunday school we would mention the Children's Day Program in June, the Sunday school picnic in July, the annual social gathering of the Worker's Conference with its attendant inspirational program, which is the Rally Day service on the third Sunday in September, which is the "get together" signal for the work of the new S. S. year and at the same time a welcome service for the college students who worship with us for the first time. At present we are looking forward to the Christmas night program in connection with the "White Gift" service. Our Christmas would be incomplete without it.

Most of our Senior and Intermediate classes are organized and hold meetings some week-day afternoon or evening of each month. These meetings, although partly of a social nature, are instrumental in accomplishing much of the real
held a Mother's Daughter's banquet in the base-
sionary activities at home and abroad. For the first time in its history the Busy Mother's class held a Mother's Daughter's banquet in the basement of the church. Seventy-eight mothers and daughters gathered around the banquet-table while several fathers and sons served the meal.

The Women's Missionary Society met as it has for a number of years with the women's missionary organizations of our sister churches in April, with a good attendance. We usually have furloughed missionaries speak to us at this meeting, and this time Mrs. P. A. Kliewer, Mrs. John Thiessen, Mrs. Lester Bixel, and Miss Irma Schneck represented respectively our Cheyennes of Montana, our India mission field, the Belgian Congo, and the Sudan. In July all the missionary societies of our community united their forces in presenting together the missionary pageant, "The Cross Triumphant", portraying the progress of missions in Japan from its earliest beginnings in the 16th century. This was a momentous piece of work of an educational inspirational nature, and the efforts of the participants were well repaid by an appreciative, full house on two successive nights. November is always the month for our Harvest Home sale and our Mite-Box Program when we try to make our pocket-books speak in the interest of missions in a very definite way. At our Mite-Box Program our Chinese friends, Mr. Wang and Mr. Liu, under the leadership of Dr. Kaufman, talked to us. The keynote of the service was the stressing of the fact that the East has something to contribute to the West, a hard lesson for some of us Occidentals to learn. We would like to give, hand down, as it were, to the Orient of our manifold blessings, and well so. But we often seem to forget the admonition of Jesus to Martha when chiding her sister Mary, and like she are unwilling to sit down and listen in order to learn from others whom we often think of as our inferiors. This requires an open mind and heart and the Christian graces of love and humility, the prerequisite qualifications for Christian brotherhood.

The Girl's Missionary Society was entertained by the women's society in a Christmas candle-light service and a social gathering early this month. The girls meet one evening each month helping to further the kingdom by the work of their hands. They had charge of one of our Sunday evening services recently as did also our Intermediate Endeavorers. The latter joined with the Ebenezer sister organization one

Sabbath night with a service in the Ebenezer church and our usual evening service was dispensed with in order that the congregation might worship with them.

During this glad and happy Christmas season while we are in the midst of our multitudinous preparations for the celebration of the "birthday of the King", may we not forget those for whom, while we have enough and plenty, this Christmas season will mean only bitterness of heart in the vain attempt to obtain the wherewithall with which to buy their daily bread. If we have caught the spirit of the Master and the real meaning of Christmas, we will also want to give where we do not expect to receive in return—unconsciously thereby, receiving the spiritual blessings attendant upon such giving.

Sincerely,
The Correspondent.

BLUFFTON COLLEGE NOTES
DECEMBER 8, 1930

At a recent meeting of the organization Prof. Lantz was elected president of the Ohio Intercollegiate Glee Club Association. The association each year conducts a state-wide elimination contest among college glee clubs for the purpose of selecting a representative for the national contest. This honor comes to Mr. Lantz in recognition of his well known efficiency in glee club and choral leadership.

The Bluffton College Glee Club lost its opportunity of taking first place at Gomer where they competed with other groups in the Welsh Eisteddfod by a very close decision. The adjudicator, Dr. Griffith Jones from Cleveland, complimented Prof. Lantz very highly on his splendid leadership in procuring unrivaled balance, tone quality, diction, blend, rythm and especially expression and general pleasing effect. However, because he considered correct pitch at the close of the song, which he pointed out the Bluffton club did not have as extremely important, he gave the decision to the Gomer-Vaughnsville Men's Chorus.

Bluffton succeeded on the other hand in getting five first places as follows: soprano solo, won by Dorotha Thompson; alto solo by Hilda Amstutz; baritone solo, by Reno Hilty; soprano-alto duet by Miss Thompson and Miss Amstutz; the impromptu reading contest was won by Neva Badertscher, a high school senior.

On Sunday afternoon the College Orchestra gave a splendid concert to an appreciative audience. Mr. Hauenstein believes in good music and therefore the selections were all of a high character. Solos were given by Edward Moyer and Mildred Wolfe. The orchestra is fortunate in having some very able soloists among its number this year.

Messiah to Be Given on Sunday, Dec. 14.

The Bluffton College Choral Society will give its annual rendition of "The Messiah", on Sunday afternoon, December 14. This year the solos will be sung by students of the College, which is a departure from the usual plan of getting soloists from other places. However, there is every promise that the program will not suffer thereby. We are fortunate in having fine soloists among our own student body and the plan adopted is to be highly commented. Elizabeth Habegger of Berne, Ind., will sing the soprano solos while Hilda Amstutz, of Pandora, will sing the alto solos. Victor Gerber of Dalton, has been selected to sing the tenor solos. Kenneth Newland of Lima, Clarence Nafziger of Goshen, Ind., and Peter Vos of Chicago, will sing the bass solos.

Although all those who heard the debates felt that the Bluffton teams were defeated by close margins, if at all, in some cases, the teams lost the first four contests held so far.

Declaring that this state should adopt a system of compulsory unemployment insurance the Muskingum college negative team defeated the Bluffton debaters in the College chapel Tuesday evening.

Debating, in order to be interesting, should cause a clash between the two teams and this one lived up to that standard.

Bluffton college was well represented by William Stauffer, first speaker; Alfred Hirschler, and John Hartzler, second and third speakers.

This was Stauffer's first debate and he made a fine showing, presenting his arguments confidently and in a convincing manner. Alfred Hirschler gave his usual intelligent presentation. The final speech, made by John Hartzler, brilliantly concluded the debate.

Bluffton negative debaters losing to Capitol

University are: Cleon Althaus, Charles DeWitt DeWitt and Eugene Bigler.

The local debaters again pulled the short end of the score when they were defeated by Heidelberg and Otterbein.

Warren Weiss took Bill Stauffer's place as first speaker for the Bluffton affirmative, but John Hartzler and Alfred Hirschler held their old position.

Debaters upholding the negative at Otterbein were the same as before, Althaus, DeWitt and Eugene Bigler.

The forensic teams have given their opponents some stiff competition thus far.

"THE DEDICATED HOME"

A. J. Neuenschwander

Text: Deut. 20:5. What man is there that has built a house and has not dedicated it?

We hold dedication services for buildings of various types. A college has erected a new building and an impressive dedication service is arranged for. A cathedral of a church is completed and obviously a dedication service is held. Buildings used for the public good are often dedicated to their specific use and purpose. Buildings that are not used for spiritual uplift and moral betterment refrain from the dedicatory service but these have a formal "opening". In almost every line of endeavor of some kind of notice is taken when a new place is opened, but what about our homes?

It is an accepted fact that the home, school and church are three most essential establishments for the growth and uplift of mankind. Churches and schools are dedicated, but what of our homes. In our homes the foundation stones of life are laid, how necessary that every Christian home be dedicated to God and the welfare of mankind!

I. It might be well to recall a few of the homes mentioned in the Bible that were dedicated and therefrom draw a picture of what our homes ought to be: (a) The home of Job. Job 1:1-5. Here we have a fine balance of social and religious life. Job's home was undoubtedly the scene of many a family gathering, but the spiritual welfare was not overlooked. (b) Abraham. Genesis 18:19. God planned great things for this home and family, because He knew that the housefather would teach his children to do justice, and to love Jehovah. (c) Genesis 35:1-4. We have a glimpse into the home of Jacob. It is true that not all things coming out of this home are praiseworthy, but in the text given we see Jacob in true priestly style inaugurate a spiritual house-cleaning. False and unworthy ideals and gods creep into our homes, and it is essential that in all seriousness we cleanse these out and dedicate anew our house and home to God. (d) The Bethany home. John 11:1-5. Here we have a picture of a home where Jesus was ever welcome and where he felt at home. More than that the members of the household delighted to have him in their midst.

Can we make our homes conform to the four-typed home described? By God's help and guidance we can. Then our homes will be a place where social life will have a valid part, a place where religion has an equal share of time and interest; a home where the parents teach their children right relationships to their fellowmen on the basis of love to God. Our dedicated homes will be open at all times for a renewing of spiritual zeal and devotion to the extent that base and untrue ideals will be summarily swept out by common consent of the whole family, and our homes will be places where the spirit of Jesus will always fit into any and every plan of life.

II. **The place assigned to fathers in a dedicated home.** From the early history of Israel, till in the last book of the Bible we are told that there should be those who are "kings and priests unto God." (Who fits into this picture better than the fathers, the heads of families?) According to God's Word, fathers are to regard children as more than gifts for their own personal use. Children are the gifts from God; to the parent for training; for use to their fellowmen; and for God. Children are more precious than gold or silver, they are given for a blessing to mankind.

For a father to be a king and priest in his home, requires two conditions: (1) That he love and serve God with all sincerity. (2) That he hold the life-companion, the queen of the home, in highest honor at all times. If these conditions are met, divorce or serious family difficulties will never invade such a home. On the contrary, such a home will send forth streams of blessings to all mankind that it will take eternity to reveal its accomplishments.

A kingly and priestly father then needs to be a companion to his children and especially to his sons. In our American system of education we have women teachers for our boys and girls. I do not doubt or question their ability to teach. They have accomplished marvelous things in the the public school. In our Sunday Schools how many men teach little boys? Again we find that women teach our sons the eternal truths from God's Word. The fact of the matter is that our boys are under the watch and care of mother until they go to school and Sunday School, and then they are under feminine control for six or more years. God made our boys so that they need the manly touch of a male leader. Perhaps men cannot teach well in our public schools in the primary grades; perhaps they do not have the ability to be Sunday School teachers for our little children, but if God has given you the ability to be a father He expects you to assume the responsibility and prerogative of a father to your sons. This means infinitely more than being the bread-winner. Fathers, we must supply that strong, virile, sturdy, manly, Christian companionship that our sons need. Boys in their junior years are hero worshippers, if their fathers are not worthy they will choose someone else. Blessed is that father whose son makes him his hero. What an opportunity! What a responsibility!

The poem by Roy Temple House, illustrates this in the following words:

A father and his tiny son
  Crossed a rough street one stormy day,
"See Papa," cried the litte one,
  "I stepped in your steps all the way."

Ah, random childish hands, that deal
  Quick thrusts no coat of proof could stay!
It touched him with the touch of steel,
  "I stepped in your steps all the way."

If this man shirks his manhood's due,
  And heeds what lying voices say,
It is not one who falls, but two—
  "I stepped in your steps all the way."

But they who thrust off greed and fear,
  Who love and watch, who toil and pray—
How their hearts carol when they hear:
  "I stepped in your steps all the way."

III. **The responsibility of the sons toward their fathers.** The fifth of the Ten Commandments says: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Obedience, honor and co-operation is needed in order to make of our homes the blessing God wants them to be. It is a co-operative problem that parents be held in honor. Fathers need to be worthy, and sons need to recognize the worth.

It is an uncomplimentary commentary on Gentiles that children do not hold parents in as high regard as some other nationalities. In a large city high school investigation revealed that Jewish sons hold their fathers in higher respect than Gentiles. A Los Angeles judge, in speaking before a Service Club in Philadelphia some time ago, said that, although many Japanese families live in Southern California, there was not one Japanese child in the Juvenile Courts for misdemeanor. Inquiry showed that Japanese parents teach their children to honor parents and the children respond.

Sons, remember that your conduct reflects good or evil on your fathers. A young man entered college and during the first year made an enviable record. During the second year he fell down in his studies and behavior. He was called before the faculty but to no avail. Finally after every effort had been made he was called into the President's office and after a short admonition he was dismissed from the college. While leaving the building two fellow students stood in the hall. One said to the other: "Too bad. Something must be wrong with his father. Like father, like son." The expelled student heard this. He was pricked to the heart to think that they would judge his father by him. His father was an honored minister holding an important charge. It so moved him when he overheard this comment, he turned back and went to the president and told him the whole story. He asked for just one more chance to make good. The chance was given. He made good and thus brought honor to his father and credit to himself.

Boys, to make the dedicated home a success in the Christian sense depends largely on your attitude toward your parents, and your attitude toward that which is right and holy, as the following poem shows:

To the Boys

My boy, take time, sit down with your mother,
  And talk things over with her;
Her hopes have been with you, my brother,
  Share joys and griefs together.

(Continued on Page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 28, 1930

"Things This Year Has Taught Us."

Deut. 8:1-6.

"Go in and possess the land." This should be an intensely interesting meeting. The Scripture Text shows us how Israel was almost ready to enter the promised land, they had been looking forward to this day for almost forty years. All of these years were necessary to prepare them so they would be worthy of entering this wonderful land. In a very similar way, the past year with all of its hard bumps and experiences has been a wilderness of preparation for the year 1931 which is just ahead. **Humility is a kindergarten lesson of life.** If we have learned anything this past year it was perhaps this fact that the really worthwhile things of life cannot be possessed by storming the fort, but by the lower mill road of humility. In this past year, when we saw the larger places of life filled by other men, do we have the grace of God to turn back to our humble task with gritted teeth and a firm determination to put even more love and service into our work? When the heavy clouds hang low and the storm threatens, have we learned that every storm and struggle brings some compensation if we wait long enough? An African boy found a diamond and because it did not have much brilliance he sold the gem for a small sum. The purchaser recognized its great possibilities and subjected it to a heart-breaking bumping process. When that gem came out from that process its dazzling brilliancy showed all the spectral colors of the rainbow.

Ella Wheeler Wilcox has written a poem, "This too shall pass away", where she shows that all the dark experiences and tragedies of life are of but short duration, they will all pass away. But likewise when we have joys, we should enjoy them to the full for they too will pass away. **Mr. 1930 was a test-pilot.** Life is like a mighty testing field. Just as the storm tests the strength of the mighty oak by swaying it back and forth, so also if it is strong enough to weather the might of the winds those same winds will be the means of bringing a toughness and new strength which will make the oak of the open plains so much stronger than the one sheltered by his fellow oaks in the dense forest. Moses did not fear the future of the Israelites provided they would keep His commandments. If we are attuned to the great orchestra of God and His divine laws we will grow in character but just as surely as we oppose them we will be crushed like the grain in the old mill by the mill-stream. "The mills of the gods grind slowly but they grind sure."

No need to fear. One of the lessons we should have learned in this past year is that we are in the Master's care. The child has no fear in a dark room if he knows that mother is in the room. The children of Israel went into Canaan land with a stout heart because they had experienced God's daily manna, the fresh water and even quail for meat. But if we are not satisfied in living but one day at a time, and worry about tomorrow we will also find that the manna gathered too far ahead will decay and become stinky.

Economic Depression may be a blessing. Man lives not by bread alone, it is not the things which we possess that makes like a success, but the way our souls are bared to God. So this financial depression may be a blessing in disguise providing we are big enough to answer the call of God's needy and help bring about a more righteous social order. So consequently in decades if we will receive our blessings by serving. As we look back over the year of 1930 there should be naught but Thanksgiving to our Heavenly Father who has given us all of our needs and even more. God gave to Israel not only food and drink but He also suffered the "raiments not to wax old nor the feet to swell." How often God is specially near when there is an extreme need.

Let us cross over. As we draw to the close of this old year we are again reminded of the swift passing of a year, how soon the four seasons of the year pass. We will soon pass over into a new year, there will be enemies who must be conquered or they will conquer us. We will no doubt encounter the "selfishites", the "foolishites", the "hateites", and all the rest. The enemy will be ours if we "keep His commandments."

In Switzerland you see sometimes an immense mass of ice and snow detached from the top of a mountain, and as it comes thundering down it seems as if it would overwhelm the whole valley. But it strikes first on one point, then on another. It is shattered into a million pieces, and, instead of crushing the traveler, the dust of it simply cools his forehead. It is often like that in life. Many a time do we look and think something is going to crush us; but the Master, with His wonderful skill, turns the disaster away. The thing we feared may even be turned into a refreshment.—W. L. Watkinson.

THE NEW LEAF

He came to my desk with quivering lip,
The lesson was done.
"Have you a new leaf for me, teacher?
I have spoiled this one!"
I took his leaf all soiled and spotted,
And gave him a new one, all unspotted,
Then into his tired heart I smiled:
"Do better now, my child!"

I went to the throne, with trembling heart.
The year was done.
"Have you a new year for me, dear Master.
I have spoiled this one!"
He took my year, all soiled, and blotted,
And gave me a new one, all unspotted,
Then into my tired heart He smiled:
"Do better now, my child!"

—Unknown.

IN OLDEN TIMES

I should liked to have lived in our grandmother's days,
On a pioneer claim out west.
And worked me a sampler as other girls did
And made me a linen chest.
I would have loved the wild free ways,
Of the vast unbroken plain—
Where the steady old ox, with his slow going tread
Took the place of the flyer train.

I would have liked to live when the Puritans came
To this wonderful land of ours;
I would have liked to have been a Pilgrim, too
And picked some of the first Mayflowers.
I would have loved to have known Miles Standish,
John Alden, Priscilla, too.
And all the old characters one learns about
When he studies his school books through.

I wish I had been a sailor bold,
When Columbus crossed the sea;
And discovered this great western continent
And willed it to you and me.
I wish I had been an Indian maid
With a wigwam for a home,
And America for my playground,
And all my time to roam.

I would liked to have been a shepherd,
In Galilee, I believe;
And kept my flocks on Judea's hills
On that beautiful Christmas eve.
I would liked to have lived in the olden times
Away from the noise, and the whirl,
But God saw fit just to make me
A twentieth century girl.

By Helen Campbell.

BREAD UPON CHRISTMAS WATERS

By Laura Cromer Hemingway

To help you plan a better Christmas

Henry found the letter on his desk when he arrived at the office. He recognized it immediately by the personal stationery of the president of the strongest railroad corporation in that section of the country. It was like Mr. Sebastian to send a letter to him in care of the business house for which he worked. Business was his first thought, Henry mused. Then it occurred to him that most probably because of this great respect for business Mr. Sebastian had risen high in the world of affairs.

Henry could scarcely restrain his curiosity concerning the letter; he wanted to know what it contained. His heart gave a quick little flounce and seemed to skip a beat when he thought of the long-hoped for offer of a position in the railroad offices that might lie within that long, thin envelope. He hesitated just an instant, then resolutely laid it aside to await lunch time for reading. Not until then could he honestly claim a moment as his own.

During the long busy morning Henry could not help wondering why Mr. Sebastian was writing to him a full three weeks ahead of Christmas. Each time his pulse quickened; it must be the offer!

It was an offer, but not the kind Henry had so hopefully anticipated. It was an offer to have Henry and his sister Lucy spend the week before and after Christmas with him as his guests on his private yacht, cruising through southern waters.

Henry talked it over Lucy that night. Lucy was patiently darning Henry's socks. She made a pretty picture of domestic peace as she sat beneath the rosy glow of the table light. Henry knew she would much prefer reading a good book to darning socks. But the latter was a necessity.

Lucy said nothing in reply to Henry's enthusiastic outbursts. Her lips were pressed very tight together. A close observer would have noticed that her head was bent a trifle lower over her work than was neccessary, and that her fingers trembled as she drew the thread in and out of the sock she held. But Henry was too excited to notice anything unusual about his sister's attitude.

"I just believe it is my great chance, Sister; it's come at last! He intends to study me pro and con during those weeks, and, Sister! I'm going to show him I can measure up to his standard!"

"I wouldn't set my heart too much on that, Henry." Lucy spoke quietly and as if with an effort. She laid aside the sock and looked him squarely in the eye. "You know," she continued, "it may be only his same oldtime regard for the friendship he bore our father. He always has remembered us with thoughtfully chosen gifts at Christmas. Perhaps this is his way of remembering this time."

Henry ceased his wandering about the room to perch upon a corner of the table.

"My, Sister! What's the matter with you tonight? Another speech like that and my dreams are all dead."

"Oh, I am sorry, Henry, if I have discouraged you! Certainly such was not my intention. I may as well tell you that I didn't have the heart to boost your hopes when I knew it would be useless."

"Useless?" exclaimed Henry, incredulously.

"We cannot accept the invitation, as you know," Lucy explained.

"I know nothing of the sort!" Henry flashed back with a considerable degree of heat. "It need not cost us much, and I am due the two weeks' vacation that I declined last summer. I can very well take it at this time for business is dull then always."

"I was not thinking of the cost or time," said Lucy, "but of Miss Tony."

Henry's jaw dropped. He stared at his sister with a half vacant expression.

"We will have to withhold our invitation to her this Christmas," he announced.

Lucy shook her head. "No, Henry, we can't. Miss Tony has ben a mother to us ever since our own dear mother left. She is alone in the world. Think of that—alone at Christmas time! Mother never permitted anything to interfere with her having Miss Tony with us Christmas. We have not failed yet to ask her; we cannot do so now."

"But it is not the same as if she were a blood relation," Henry burst forth indignantly.

"In a way it is," Lucy contended. "She and Mother were like sisters all their lives."

"But see here, Lucy!" Henry attacked her from a different angle, "Don't you understand what this chance may mean for us both? Here I've held on to this dinky little office job these two years, despising it like sin, but all the time hoping my chance with the railroad would come. Mr. Sebastian hinted as much. I could rise if I got there; I could put my heart in my work. It means your chance, too, Lucy. It hurts not to be able to give you the advantages you should have. Let Miss Tony spend this one Christmas with some of her rich students. You know, she tells us about all the wonderful invitations she receives every year."

"That's just it, Henry; she has no desire to accept those invitations. This is the only home she knows, and she prefers coming to our poor little flat to going to the mansion of a millionaire student. Everybody wants to go home at Christmas, Henry!"

"But just this time, Sister—surely we could arrange it."

"I'm afraid not, dear, and be fair to ourselves. This is the season of giving, not receiving."

"But what excuse can we offer Mr. Sebastian?" Henry offered as an argument.

"Simply the truth," his sister replied quietly.

"Tell him we can't accept his invitation because we intend to invite another to spend Christmas with us?" There was a hint of sarcasm in Henry's voice.

"You will have to explain the circumstances, Henry."

"I? So I will have to undertake this delicate task?"

"The letter was written to you, dear," Lucy reminded him.

Henry rose and sauntered to the window where he stood gazing out into the street. Lucy resumed her darning.

Henry watched the passersby hurrying to and fro through the dusky street. Now and then one would pause for a moment's chat with another. There seemed something in the very air at this season. He wondered what it could be. He half turned to glance at his sister. In a flash it dawned upon him; it was that comradeship that is conceived in that sacred institution called Home! Of a sudden it came to Henry, like a dull, gnawing pain, what it would mean to be cast adrift in the world with no place to call Home. That was what Lucy must have felt and tried to put over to him, dull, stupid and selfish as he must have seemed to her with her glorified vision.

Henry turned from the window quickly and approached the door of his room. There was a new light in his eyes as he kissed his sister good-night.

"You win, Sister, as usual; I'll go in and write that letter now."

Lucy laid aside the sock as soon as her brother's door closed after him. She crossed to the old secretary and opened it. As she was filling her fountain pen, preparatory to writing her annual invitation to Miss Antonio Brock, a welled-up tear escaped and dropped with a splash upon her hand.

Henry would never know the emotions of his sister during their argument that evening. Determinedly she had crucified the selfish impulses that tore at her heart strings. Had he known her most intimately, Mr. Sebastian could not have chosen a stronger temptation for Lucy than to offer her a holiday upon the water. Like most people who live in a sea-coast town, Lucy felt the lure of the waters. How she longed to be out upon their heaving breasts she had never confided to anyone.

In order to prevent her note to Miss Tony from proving prosaic and spiritless, she searched through the desk until she found the last letter she had received from her mother's old friend. This gave a detailed account of her activities as dean of a fashionable young women's school.

As Lucy read this letter a heart's cry of loneliness seemed to escape the neatly penned lines and catch at the strings of her own heart.

"So often, my dear," she read, "the futility of it all almost overpowers me. The pageantry, the selfishness, the wordliness—it is all show, show, show. Always it is clothes and fashions; never a thought about the sweet influences of home. The status of the situation is that the home influences are lacking. For the most part, the homes these girls represent are no more than shattered shells of ambition, founded upon wealth and wealth alone. In the midst of it all how I love to steal away for a quiet moment to the sanctuary of my own room where I can live again those treasured hours in the home of my dear Alice's children. I veritably believe, Lucy, that the blissful time spent with you at Christmas is my sole weapon against the discontent that must strike at the security of my peace of mind in such an atmosphere as this."

Lucy read no further. She folded the letter and replaced it in the envelope. She could write Miss Tony now as she wished to write her. Her note brought an immediate and grateful acceptance of her usual invitation.

(To be concluded)

THE S. S. LESSON

December 28

Review. Devotional Reading. Matt. 5:3-16.

Golden Text: Have this mind in you which was also in Christ Jesus. Phil. 2:5.

Lesson I. Zacharias and Elizabeth. The home of the pious is the place where God is honored in prayer. God selects his great servants for great work, even often before they are born. None but our Lord and John were described as being "great with God" before their birth. "The child grew, and waxed strong in spirit, and was in the desert until the day of his showing." His life to this time was physical spiritual development and contemplation and communion with God.

Lesson II. The Mother of Jesus. When God chose one through the redemption of the world was to come he selected the best of humankind. She came from the lowly walks of the common people. Her life is described in a few sentences, but, from it we learn that there was a depth of piety in her soul, that she contemplated the characters of the Old Testament, particularly the women. That her song of praise was influenced by that of Hannah. She was no superhuman being but a good woman—the best the world could give.

Lesson III. Simeon and Anna. When Jesus said "Blessed are the pure in heart for they shall see God" he expressed the truth concerning these ancient saints. In every age God had saintly men and women whom the world hardly notices, if at all, but by their faith in God and their love for the things of God they have the glorious privilege of seeing God and the mighty evidences of his love and faithfulness.

Lesson IV. Spiritual Weapons. Self control is not only a blessing to those who practice it, but, to others as well. There is one debt we owe to all men and that is the debt of love. Love would prompt us to exercise self-control for the good of others, particularly our weaker brethren. That which gives occasion for stumbling to others is the very thing we should always avoid.

Lesson VI. Thomas, the doubter. Though shows signs of both strength and weakness. He could be boastful in his weakest moments but in his strongest moments he learned to be humble and submissive. The more we learn about Peter the more we see some of our own traits that are sometimes not the best. Let us beware of too much self-confidence.

Lesson VI. Thomas, the doubted. Though he missed much by his doubts he was honest and his final conviction of the truth is one of the strongest answers one can give to those who disbelieve, especially in the Lord's resurrection. If one with a mind like Thomas can be convinced we are assured that others, troubled as he was, can also be brought to accept the truth and give their lives in proclaiming it.

Lesson VII. Believing Centurion. This gentile was one who normally might be expected to be repellant to both the faith of the Jews and Jesus. He was not. He saw the worth of the Jewish faith and did a part toward fostering it. He recognized that Jesus had power to command disease just as he, an officer, had power to command men.

Lesson VIII. Rich Young Ruler. In this man we find many lovely traits which Jesus recognized. His life was without blame but his attitude toward God showed a great lack. He loved possessions better than Christ or even his fellow man. One so attached to wordly things can not hope for heaven.

Lesson IX. Zacchaeus. Another rich man but one who sought to see Jesus and to learn about him. In spite of handicap he did see Jesus, and, better still, Jesus saw him and made his abode with him. Contact with Jesus brought out the better side in him even though he belonged to the despised class of Publicans. Jesus came to seek and to save. That was the reason he associated himself so intimately with Zacchaeus. He is the sinner's friend.

Lesson X. Stephen. We first learn of him as one who was to merely serve tables, but he did not remain on the job. Being full of the spirit and faithful to the lowly task God advanced him to greater responsibility, namely, that of bringing the Gospel to those who otherwise would not have heard it He knew Scripture and so could preach with might and conviction from them. His death was a great blow but from it came two great blessings. It revealed Saul of Tarsus and it scattered the church so that the seed could be sown in many fields. "The blood of the martyrs is the seed of the church."

Lesson XI. Saul a Christian. All of Saul's life was a preparation for the great work he was to do. His foreign residence, his citizenship, his education and his zeal when once he was converted where instruments for glorifying Christ. So it is with other men. When they become converted their talents and characters as well as their zeal may be turned in God's direction instead of away from him.

Lesson XII. Timothy. In the life of this young man we see the benefits of proper home training. He knew Scripture from childhood because he was taught it at home. The best training for a noble career for God will begin in the home and under the direction of those who lead godly lives.

THE DEDICATED HOME

(Continued from Page 8)

My boy, let father in on your secrets,
He knows how plans work, my boy
Experience has taught him what defects
Bring heartaches instead of joy.

My boy, take time, and when sure you're right
By your firm conviction stand;
For our God is just and in His sight
The righteous shall win the day.

My boy, take courage, prepare for the fray,
There's much to be fought and won;
The foes are many, do not delay
And in Truth's battle, be one.

IV. In the last place the dedicated home must be linked inseparably with the Church.

The Church, in spite of her shortcomings, is still the most spiritual institution on earth. The Church stands for the teachings of life and attainments of Jesus Christ. Fathers, mothers, sons and daughters all need the Church and the Church needs all. The talent that God has given you were lent, and to make use of them, and to show due appreciations, we need to give our all, our hearts, minds, lives and souls for the things of God. In this way can we make our best contribution to the world, and the world will be a bit better.

The attractive Pacific Conference District Worker's Exchange quotes the following communication to its editor from Miss Justina Thiessen, formerly from Dallas, Ore., now one of the teachers in the public school of Lakeside, Ore., "There was no Sunday school here when I came so I started one. It looked like a very lonesome and unencouraging task at first, but a nice beginning has been made. This morning the pastor of the Com. church at Reedsport called and brought with him the Sunday school missionary. They will try to supply us with preaching service. My big problem is to get competent teachers. But the Lord has helped beyond expectation. I will trust Him to send workers."

CONTRIBUTIONS EMERGENCY RELIEF BOARD FOR THE MONTH OF NOVEMBER, 1930

For Russia:

First Menn. Ch., Berne, Ind., $541.86; Escondido Menn. Ch., Escondido, Calif., $5.35; Bethel S. S., Inman, Kan., $21.27.

For Canada:

Christian Ch., Moundridge, Kan., $80; Miss Kathrine Miller, Halstead, Kan., $5; San Marcos Menn. Ch., Paso Robles, Calif., $12.77; Mrs. D. S. Neufeld, Inman, Kan., $25; Goessel Menn. Church, Goessel, Kan., $30; Brudertal Ch., Hillsboro, Kan., $56.15; Bethel Ch., Inman, Kan., $26; Helene Balzer, Goessel, Kan., $2; Justine Warkentin, Goessel, Kan., $2.

General Fund:

Bethel College Menn. Ch., Newton, Kan., $44.91; Buhler Menn. Ch., Buhler, Kan., $36; M. Horsch, Hellmannsberg, Germany, $50.00; Greensburg Menn. Ch., Greensburg, Kan., $9.10; P. P. Isaak, Reedley, Calif., $100; Mrs. Amos S. Gerhard, Lowell, Fla., $15; Mary Hege, Newton, Kan., $50; Bethel Ch., Mountain Lake, Minn., $20; Bethel Menn. Ch., Fortuna, Mo., $22.56; W. P. Rempel, Pasadena, Calif., $15; Bergtal Ch., Pawnee Rock, Kan., $23.93; The Farmers Elevator Co., Buhler, Kan., $300; Alexanderwohl Ch., Goessel, Kan., $47.62; West Zion Menn. Ch., Moundridge, Kan., $25; First Menn. Ch., Aberdeen, Ida., $56.32; John P. Isaak, Reedley, Calif., $50; P. P. Isaak, Reedley, Calif., $150; Emmaus Ch., Whitewater, Kan., $53.75; First Menn. Ch., Philadelphia, Pa., $10.41; First Menn. Ch., Mountain Lake, Minn., $11.30; Hebron Ch., Buhler, Kan., $20.47; Herald Ch., Clinton, Okla., $7.97; First Menn. Ch., Newton, Kan., $207.27; A Friend, Deer Creek, Oklahoma, $50; Tabor Ch., Goessel, Kan., $6.10; Pretty Prairie Ch., Pretty Prairie, Kan., $41.62.

Loans to Immigrants:

Miss Helen M. Bridler, Allentown, Pa., $100.

Harbin Refugees:

J. F. Schmutz, Sedgwick, Kan., $50; Peter Miller, Marion, S. D., $10.

Epidemic-Stricken Villages in Paraguay:

A Friend, Okla., $42; J. F. Schmutz, Sedgwick, Kan., $50; Mrs. D. S. Neufeld, Inman, Kan., $25.

Syrian Orphan Home:

Tabor S. S., Goessel, Kan., $10.

November 1st balance on hand		$ 27.19
Received for		
Russia	$ 568.48	
Canada	238.92	
General Fund	1424.33	
Loans to Immigrants	100.00	
Harbin Refugees	60.00	
Mennonites in Paraguay	117.00	
Syrian Orphan Home	10.00	
Total Receipts	$2518.73	$2518.73
Total Receipts and balance		$2545.92
Paid out during month		$2488.00
Dec. 1st balance on hand		$ 57.92

Gratefully acknowledged,
C. F. Claassen, Treas.

JOTTINGS

Mr. and Mrs. Henry Schantz, members of the Upper Milford church, Zionsville, Pa., had the blessed privilege of celebrating their sixtieth wedding anniversary with their friends and neighbors last month.

At a recent meeting of the Ebenezer church near Bluffton, Ohio, a call to its pastorate was extended to Rev. C. Hege of Paso Robles, Calif. It is expected that he will send his reply by the first of the year.

Twenty-three of the young people at Monroe, Wash., with their pastor, Rev. S. S. Baumgartner, served their turn in helping out at a rural school where arrangements have been made for regular Sunday school and preaching services.

Last Sunday the Young Men's Choir of the Berne, Ind., church, sang for the patients at the Irene Sanatorium and the inmates of the Allen County Penal Farm near Fort Wayne, Indiana.

The congregation at Los Angeles is passing through a change. In order that the congregation may assume direct responsibility for the congregation and mission interests the pastor requested the Home Mission Board to release him from his responsibilities. This having been granted he requested the congregation to assume, with the Lord's grace, the support and control of the work and proceed to elect its pastor. The church has voted to do this and is preparing to call a pastor.

Rev. J. B. Epp was guest preacher at the Annual Missionary Service of the Upland, Cal., church, Dec. 7. Dr. J. W. Kliewer, who had been announced to conduct the Deeper Life Series of meetings was unable to fill the engagement, instcad, the captains and leaders of the Brotherhood arranged the largest meetings of the year and Dr. R. C. Stone was engaged as speaker. The pastor, Rev. A. J. Neuenschwander, has arranged for the organization of a catchetical class after the beginning of the New Year.

Speaking of trees, there is one that must command the interest of every Mennonite. It is called the "Menno Linden" and flourishes in Schleswig-Holstein near the site of Menno's grave. The tree has all the appearance of a very ancient one so that its probable life could easily extend back to the time of Menno. Tradition has it that Menno planted it with his own hands before the house where his parents lived. If this be true then the tree is a living link that connects this generation with the living Menno. Among the books preserved in the library of the Perkiomen School, Pennsburg, Pa., is a modern volume on the Hymns of the Anabaptists. The book is bound in a beautiful carved leather cover. The design on the back cover is a picture of the "Menno Tree". The work belonged to the late Samuel W. Pennypacker, one time Governor of the State of Pennsylvania and was presented to him by the late Rev. Henry van der Smissen, pastor of the Mennonite church in Hamburg, Germany, in appreciation of a delightful afternoon spent with the Governor in his home on the banks of the beautiful Perkiomen at Schwenksville, Pa.

Mrs. Mary Burkhart is home from India on her first furlough under the General Conference Board. This, however, is really a second one since she served a term under the (Old) Mennonite Board at Dhamtari before associating herself with the General Conference Board.

During the past year the First Church, Bluffton, Ohio, added twenty-four to its membership. A committee has been appointed by the church to study the Junior church idea and report later to the congregation. Possibilties along this line are recognized and the church wants to take advantage of them.

Attention is called to the fact that the Mission Treasury is still in need of boosting. Our rural people who make up 90 per cent. of the membership are under the stress of hard times with the rest of the country. The Russian situation is still diverting large sums of money into the Relief treasury. Mission friends must realize that here is a challenge worthy of their metal.

The Mennonite Year Book, which has just come from press was edited this year by Rev. Lester Hostetler, of Sugar Creek, Ohio. It gives valuable information concerning the church and should be in the home of every member of a General Conference church. Among the strong features of this issue are articles on every District Conference of the General Conference. The publication includes the usual pages of statistical and directory matter.

Rev. Howard G. Nyce of Allentown, Pa., conducted a profitable service in the local Rescue Mission. The Annual Meeting of the Allentown church will be held on New Year's Eve. The Primary department of the Sunday School will offer its Christmas Program on Christmas night. A joint Sunday School and Endeavor social was successfully held in the social room of the church on the evening of December 12.

Goshen College, Goshen, Ind., is fortunate in having secured possession of the library of the late Bishop John Funk of Elkhart, Ind., for its collection. The name of John Funk was identified with about everything progressive in the last two generations in the Mennonite church. In his own branch of the church he was the pioneer publisher and editor. The translation and publication of such works as the Writings of Menno Simon and the Martyr's Mirror would have made his name an honored one to posterity, but to these must be added his own writings, the publication of many important pamphlets and books. The Funk collection contains the files of the papers he edited, notably the Herald of Truth, and many other documents of great historical value. It is a satisfaction to know that such material has found a safe resting place where it may be of use to future investigators and historians.

SCRIPTURE TEXT CALENDAR
1931
1931 JANUARY 1931
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11 12 13 14 15 16 17
18 19 20 21 22 23 24
25 26 27 28 29 30 31

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I am the resurrection and the life
Because I live ye shall live also
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Thursday
1
January
(New Year's Day)
Behold, I have set before thee a door opened, which none can shut.
—Revelations 3:8.

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